

THE SABBATH RECORDER.

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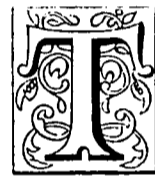
FEBRUARY 24, 1896.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	114
"Errors of Evolution.".....	114
NEWS AND COMMENTS.	
Paragraphs.....	115
CONTRIBUTED EDITORIALS.	
A Lesson From Life.....	115,116
Americanizing America.....	116
Washington—Poetry.....	116
Correspondence.....	116
HISTORY AND BIOGRAPHY.	
Historical Sketch of the Walworth Seventh-day Baptist Sabbath-school.....	117
The Young People's work of the Walworth Church.....	117
MISSIONS.	
Paragraphs.....	118
Evangelistic Work in Mystic, Conn.....	118
From Geo. W. Hills.....	118
WOMAN'S WORK.	
The Waiting Time—Poetry.....	119
The Greatest Lack in the World—Pockets.....	119
"He Humbled himself.".....	119
The Foot-prints of Jehovah—Poetry.....	120
Death of Caleb Wheeler.....	120,121
High and Low License.....	121
Information Wanted.....	121
Sabbath Reform Correspondence.....	121
YOUNG PEOPLE'S WORK.	
Paragraphs.....	122
Sources of Inspiration For Christian Endeavor.....	122
Prayer Meeting Suggestions.....	122
Second Quarterly Report.....	122
CHILDREN'S PAGE.	
"Luck,"—Poetry.....	123
A day at Grandma's.....	123
Johnny's Way.....	123
A Wise Dog.....	123
HOME NEWS.	
New Jersey, New York, Wisconsin, Kansas.....	124, 125
SABBATH-SCHOOL.	
Lesson for Feb. 29, 1896,—Jesus the Messiah.....	125
POPULAR SCIENCE.	
The Poles of the Earth.....	126
Rapid Firing Improved.....	126
An Overworked Monkey.....	126
SPECIAL NOTICES.....	
MARRIAGES.....	127
DEATHS.....	127
LITERARY NOTES.....	
Reform in College Nomenclature.....	127
Candidating Eirst.....	127
LOCAL AGENTS.....	128
BUSINESS DIRECTORY.....	128
CATALOGUE OF PUBLICATIONS.....	128

THEY DREAMED OF HEAVEN.



HE poet dreamed of Heaven!
He strayed, a little child amidst the glen
Where in his boyhood he'd been won't to stray;
He heard the very sounds he loved so then,
And knew the very forms. 'Twas in this way
The poet dreamed of Heaven.

The mother dreamed of Heaven!
She saw her children decked in gems and flowers;
And one, whose health had always been amiss,
Was blooming now in those celestial bowers
He laughed to roam among. And dreaming this,
The mother dreamed of Heaven!

Her children dreamed of Heaven!
O, 'twas a glorious land, where daisies grew,
And hidden music round it sounded low;
And playtime lasted there the whole year through,
And angels came and joined with them. 'Twas so
Her children dreamed of Heaven!

The traveler dreamed of Heaven!
The sun once more with trebled splendor rose,
And o'er the scene its shadows cast
Where all was taintless joy and calm repose,
And quiet thinking of the dangerous past.
He said its name was Heaven!

The mourner dreamed of Heaven!
Before his eyes, so long with sorrow dim,
A glorious sheen, like lengthened lightning, blazed:
And from the clouds one face looked down on him,
Whose beauty thrilled his veins. And as he gazed
He knew he gazed on Heaven!

And all dream on!
Heaven's for the pure, the just, the undefiled;
And so our lives, by holy faith, are such.
Our dreams may be erroneous, varying, wild;
But O, we cannot think and hope too much.
So let them all dream on!

—Anon.

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Sabbath Recorder.

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BECAUSE of great carelessness in not preserving important denominational literature hitherto, we are now "weighed in the balance and found wanting," in this particular. Please notice the call from the committee of the Tract Board signed by Corliss F. Randolph, in this issue. Read it carefully, and if you can find any or all of the publications therein mentioned, it will be a valuable service if you will communicate with him at once.

THE great wrong done to the Armenians is the result unquestionably of an enormous conspiracy to carry on a religious persecution. It is estimated that not less than fifty thousand have been slain, and as many more have been compelled to accept the Mohammedan faith. Vast multitudes of these Armenian Christians are believed to be strict observers of the Seventh-day or Bible Sabbath. Inquiries are now being made with a view to ascertaining their belief and practice, in this respect, and our readers will be informed as soon as we can learn more of the facts in the case. On a smaller scale the same spirit exists and is manifesting itself in our own country.

A WORKER in the temperance cause sends us a clipping on "High and Low License," showing the great difference in the rates established in the various states. It will be an interesting exercise to study these rates together with accompanying results so far as stated here, or that can be learned from other sources. The license system, high or low, for any business that is in its very nature wrong, and a curse to mankind, cannot be right. It does not do away with the evil. On the contrary, license encourages and protects it for the sake of its revenue. And all the revenue derived from the liquor traffic is but a meagre fraction of the cost of the crimes resulting from licensing the evil.

PRIZE-fighting is, at last, outlawed throughout the United States and Territories. Congress has passed a bill, which was promptly signed by the President, making prize-fighting a crime in any territory or place in our country under Federal control. This announcement is hailed as a joyful omen of progress in our national morals. Slavery, dueling, the lottery, prize-fighting, having been prohibited by law, because the public conscience has been thoroughly aroused, and has demanded it, there is now good ground for hope that other forms of iniquity and crime will also receive heroic treatment at the hands of our law-making powers. The crime of intemperance is a far greater evil than any or all the above list combined; and if they can be legislated out of existence without serious injustice to "personal liberty," on the ground that the greater good demands it, so much the more should evils of greater magnitude be denied the right to exist. The same will apply to other existing forms of immorality and vice.

SPECIAL attention is invited to the supplement accompanying this issue of the RECORDER. Please read it carefully and hand it to some one who does not take the RECORDER, and thus give it double circulation. For want of space we send it out as a supplementary issue. It will bear very careful reading, and its statements are worthy of confidence. It is time for the citizens of the United States to open their eyes and behold the danger now threatening our Republic from the efforts of unwisely zealous friends of the "American Sabbath" movement. Should the proposed religious legislation meet with favor, and the bills now framed be enacted into law, it will be the death-blow to religious liberty in our country. Thenceforth the rights of individual conscience or the conscience of such religious sects as happen to be in the minority, may be set aside. The denomination, be it Catholic or Protestant, having the strongest "political pull," may control the religious practice of others not so politically favored. Read this supplement prepared by Mr. Buel, and if you think his statements and arguments are not correct, write to him and point out their defects.

BUT, there is quite another possible result of Sunday legislation. Should Congress accept the situation which the politico-religious zealots are trying to foist upon it, and so neutralize the supposed constitutional guarantee of religious liberty as hereafter to assume the task of religious legislation, the friends of a stricter observance of the Sunday may meet with a surprise which they have not anticipated. It may become more difficult to maintain the strict observance of Sunday than it is now. For it must be remembered that religious people are not in the majority in our country. The non-church goer and really non-religious element constitutes, by far, the majority. And if it becomes a matter for secular legislation, can any one suppose that strict Sunday-observance will be enforced? See the array of secular influence against such a measure. The entire liquor force of the nation, all the railroad and telegraph corporations, the Sunday newspaper power, sporting men, the United States mail service, multitudes of the irreligious, and tens of thousands of the nominally religious who believe Sunday is only a holiday,—all these, as the constituency of our legislative bodies, would completely overwhelm the advocates of strict Sunday-observance and demand that Sunday shall be made free from burdensome religious restraint. This might easily and naturally be one of the outcomes of placing the question in the power of Congress and the courts.

"ERRORS OF EVOLUTION."

The above is the title of a book at hand which is "An examination of the Nebular Theory, Geological Evolution, The Origin of Life, and Darwinism," by Robert Patterson, D. D., of the Reformed Presbyterian church, and edited and published by H. L. Hastings, Boston.

In the editor's introduction, which follows a biographical sketch of Dr. Patterson, occur these words:

"It is the habit of skeptics to ignore all that has been settled and established in Christianity; and this because, as a rule, skeptical men are untaught and uninformed

concerning the facts and truths which pertain to the Christian religion. It is a subject they have never studied, and concerning which they have never been properly instructed. They may have gone to church as a matter of form, and have heard about the gospel in a general and traditional way, but they have never examined and weighed the evidences in the case. No man is fit to confute a doctrine which he is too indifferent to confute or comprehend."

* * * * *

"Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes, as a son and a creature of Almighty God; and trace his genealogy to the monkey, the mollusk, the moner and the mud, we must respect his rights, and allow him to exercise his preferences; but when he insists that we also trace our genealogic line through ancestral apes and patriarchal pollywogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt and still look up to the Heavenly Father, instead of down to a little dot of a mud-spawned moner as the source of our existence."

* * * * *

"It is in the hope of turning some benighted soul back from groping in primeval mud, to the knowledge of God and the eternal life that is in his Son, that these pages are sent forth."

The author proceeds to examine the theory of world-building on the hypothesis of evolution, in the following natural order: The Astronomical, the Geological, the Zoological, the Human, and the Religious. After speaking of the absurd heathen cosmogonies, the author says: "It was reserved for modern atheists to excite the laughter of the heavens by a plan of creation more ridiculous than Brahm's egg—an egg which laid and hatched itself without any Brahm—the Nebular Theory. From the dawn of history an atheist occasionally has proposed to account for the existence of the world by asserting the eternity of matter, in motion, in a state of chaos, and for its present arrangement by chance. But when the discoveries of Newton opened the door for the discovery of law and order and regulated motion, in the most distant corners of the universe, and, at the same time, chemistry began to show the existence of law and order in the construction of grains of sand and drops of water, by weight and measure, this old, atheistic hypothesis of the formation of the world by chance was exploded. It was seen that there was no more chance in the running of the planets than in the running of trains of a railway; that in fact they were far better regulated than those usually are."

He then carefully examines and successfully refutes the atheistic notion of an eternal or self-creating world and falls back upon the sublime declaration of the Bible, "In the beginning God created the heavens and the earth."

A careful perusal of this book of little more than 250 pages will furnish the religious teacher with an array of facts and arguments that will confound the most able of atheistic pretenders to scientific anti-Bible theories. This book, at a cost of \$1, should be found in every pastor's library.

NEWS AND COMMENTS.

EARLY in the morning of Feb. 4, earthquake shocks were distinctly felt throughout north-eastern Nebraska.

How many schools had the colored people in this country thirty years ago? Now they have seven colleges, seventeen academies, and fifty high schools.

EDWIN F. UHL, the First Assistant Secretary of State, has been chosen by President Cleveland to succeed Ambassador Runyon, recently deceased, as minister to Germany.

THE vote in the House on the Silver Bill on the 14th inst. was called a valentine for the silver men. Some think it was rather of an expensive valentine and expressive of more real sentiment than most valentines!

SOME idea of the value of the Pasteur Institute in Paris, for the treatment of persons bitten by rabid animals, may be gained from the statement that in 1894, 1,387 patients were treated, only seven of whom died.

ONE of the latest novelties comes out in asbestos towels. When they need cleansing, instead of soap and water and hard rubbing, they are simply thrown into a red-hot fire and drawn out clean, and, of course, dry.

CULM is the name of the new fuel now being manufactured in Reading, Pa. It is the coal dust and dirt near the mines which, is compressed into discs about one inch in diameter. It is cheaper than coal and is said to burn as well.

A BILL has been introduced into Congress, under provisions of the inter-state commerce law, to reduce the price of berths and seats in the sleeping coaches and parlor cars; also to make it unlawful for porters to receive tips from passengers.

AT the burning of a large shirt-waist and collar factory, in Troy, the 17th inst., where several hundred girls were employed, some were killed by jumping from the windows of the fifth story and several were suffocated and burned in the building.

In an interesting article in the *Medicinal Bulletin*, by Dr. Irving H. Bachman, the writer states that the source of malaria is to be found in water, rather than in the atmosphere. He gives illustrations and arguments in proof, which look reasonable.

THE indebtedness of Spain is \$1,250,000,000, or \$75 for every one of her 16,000,000 subjects. This makes an annual interest bill of \$55,000,000 in times of peace. What will be Spain's standing when she gets to the end of the present Cuban "unpleasantness?"

REPORTS of Dr. Nansen, the Norwegian explorer in search of the North Pole, say that he has been successful, and the long coveted point on the earth's surface has been reached. But conservative people will wait further confirmation before putting much faith in the statements.

THROUGH the intervention of our Minister Terrell at Constantinople, Miss Clara Barton has received permission to go and aid the suffering Armenians. At first there was opposition, but reports said that there were

stronger objections raised by the Russians than by the Turks.

CONVICT farming is being carried on in North Carolina and with as favorable results as in Tennessee. There are many enterprises of the kind that are contemplated that will enable the state to derive a revenue from the service of those who are such a burden and expense through their lawlessness.

THE post-office department has issued more stringent orders designed to guard the mails against conveying obscene literature. "Eternal vigilance is the price of liberty;" and it is none the less important to guard with the greatest care the avenues through which evil-minded men seek to corrupt our youth.

MISS HELEN M. GOULD has presented Wellesley College with a \$7,000 scholarship in memory of her mother. A good idea. Better than a monument of stone, or a memorial window in a church, is such a scholarship, with its perpetual blessing. What saith the Scriptures? "Go thou and do likewise."

ONE of the most unique "cities" of the world is "Fish City," built only on the ice of Saginaw Bay, and of course having an existence only in winter. This city has a population in the winter of from 3,000 to 5,000. Fishermen and their families live in temporary houses, and catch, clean and pack whitefish and trout.

ALREADY the late war in China is said to be bearing fruit in the interests of education and various lines of progress. The Chinese seem to be slowly opening their eyes to the fact that they are far behind the times in many particulars. But they are already commencing to improve their schools, roads, and means of transportation.

THE recent sale of \$100,000,000 in U. S. bonds, and the avidity with which they were taken, shows well for the credit of our government. The demands were nearly six times as great as the supply. From this evidence of the confidence of business men, it is inferred that we are entering an era of much greater business prosperity. It is a very welcome inference.

IN Brooklyn, N. Y., the health commissioners have issued an order restricting the ringing of church bells, on account of the injury done to invalids. In some instances very early and long-continued ringing is very annoying and harmful. So, also, is the horrid screeching of engines on railroads, which many times do untold harm to sick and nervous persons and should be likewise restricted.

THE next World's Fair will be held in Montreal, Canada, commencing May 24, and will be kept open until Oct. 12. This will be known as "The British Empire Exposition and International Display of All Nations." Its opening day will be the Queen's birthday. The Exposition grounds will cover sixty acres. Invitations have been sent to all nations, nearly all of which have given encouragement of participating. It is expected that the United States will have a prominent representation.

ITHACA, N. Y., has the distinguished novelty of what is called a "skunk farm." Eight acres of land are devoted to the propagation

of this rather independent creature. There is a colony of about 2,000 of these interesting animals, and they are very profitable for their fur and oil. Black pelts are worth from \$1 50 to \$2 00, and the oil of a fat skunk is worth \$1. Cornell students sometimes make raids upon farms and henneries. But we have never heard of their raiding this colony of self-defenders.

DR. F. E. CLARKE, President of the United Society of Christian Endeavor, who recently traveled through Turkey, gives the following as his experience: "No sooner had I set foot on Turkish soil than every scrap of printed matter in my possession was taken away from me—every book, pamphlet, newspaper—and I saw none of them until I had shaken the dust of Turkey from my feet. Moreover, as it was known that I was to address public audiences at various places throughout the interior of Asia Minor, I was cautioned that there were some words which I must not use, such as, 'fellowship,' 'union,' 'brotherhood,' 'Christian Endeavor,' etc. Very often my interpreter would tell me that there was a Turkish spy in the audience, and would imply in the polite language of the Orient that I must mind my p's and q's if I did not wish to find myself in a Turkish jail before night, with half of the congregation to whom I was speaking."

CONTRIBUTED EDITORIALS.

A Lesson From Life.

It sometimes seems to the young woman "standing with reluctant feet where the brook and river meet" that she is surrounded by a needless number of restraints. She wants the freedom to make acquaintances at her own sweet will and to enjoy their society at whatever hour and place she chooses. By what old foggy notion her father has forbidden her to receive the attentions of that dashing young fellow with the splendid black eyes she cannot imagine. He is the nicest beau she ever met, so witty and such good company.

The paper-covered novel which she has been reading, reinforces her theory that she is the victim of tyranny. Shall she, following the example of the heroine in the story, steal out at twilight to meet her wooer clandestinely? If some invisible anchor holds her back—she lives to thank God for it.

Pearl Bryan, the poor girl whose headless body was found on the first morning of this month in a field in the Kentucky highlands opposite Cincinnati is described as having been a very handsome girl of a lovable disposition. She belonged to one of the best families in Putnam county. Her education had been given careful attention and she moved in the best circles. Being a great favorite and the pride of the home, her awful death has been a crushing blow to her old parents and friends.

Scott Jackson, who, without doubt, has been the chief actor in the course of events which ended in the girl's death, has good family connections, but was known to be "fast." Doubtless at the outset of the acquaintance his purpose embraced nothing more than his own guilty gratification. It was only when his betrayal of innocence was about to bring him into trouble that the toughened man of the world seems to have decided upon murder as the next step. Unfortified ignorance had met the wily tempter and

the sad story came to a swift and unexpected end.

Be content, boys and girls, to follow the old-fashioned notions of propriety which your parents enjoin upon you. If they are strict, it is not from any lack of love. They know the world better than you do. They know it so well that their hearts tremble sometimes as they think, "whose daughters are safe?" They know that lust stalks behind many an enchanting smile, and that beneath the surface of our human life there is often a tragedy whose outcome, although less sensational, may be scarcely less sad than this to whose secrets the public has been admitted. In the name of the royal manhood or womanhood with which God meant to crown your life, be true to the standards which are time-honored and safe.

The young people are not always the most to be blamed. There are parents who sin against their children by placing them in the world only to let them grow up at the mercy of its savage influences.

There are others who sacrifice for their children, yet neglect to tell them the solemn facts of their own existence and to warn them of the pitfalls for unwary feet along many an enticing path.

And many a father and mother gives the warning; but has not had time to win the daughter's confidence and love. When the time comes that warnings are needed, she is too far away. Their voices cannot reach her.

The questions along this border-land need not be discussed overmuch in public. That morbid study which consists of a constant dissecting of vice is contaminating to any young person. Attacks upon immorality and long drawn-out narratives of its details even with the best of motives, have but limited benefit, to say the least. Let us bring up the young people in an invigorating atmosphere where the sunlight will kill the foul germs. Let us arm them with high ideals. And yet remember that there are sacred facts of human life which young people will inevitably learn. There are three ways of learning them. They may be wrought into the growing ideals of high nobility; they may be received, covered with slime, from foul and scoffing lips; they may be gleaned from bitter experience.

Americanizing America.

The vision of a nation stretching from the Arctic Ocean to the Isthmus of Panama and out into the oceans is one whose attractions are mostly of a poetical sort. We have never been able to become very enthusiastic over it. It might be national duty to take in little Hawaii, if she were very anxious, but further than that we are of the opinion of Prof. Judson: "The advantage to us of a union with Canada is doubtful. Cuba ought to be free from Spanish rule; but should either remain independent or be joined to Mexico, to which it is allied in race and language. *The United States has problems enough on hand at present.*"

This is not politics, but by way of introduction. The mission of the hour for America is to digest and assimilate its raw material. Some of it is very raw, and care must be taken about overloading the stomach. Much of the trouble in our municipal affairs is political indigestion. When the heterogeneous elements making up our population have become Americanized, and a united and puissant nation

achieves a manly control over itself, it may prove altogether wise and kind to extend our borders.

We believe it was Dr. Parkhurst who said that the church should not be a political party, but that it *should* be a political force. How to accomplish this just now is what is puzzling some of the Chicago ministers. They were able to unite in the demand for Sunday laws, but on throttling one of the most corrupt and impudent machines that ever cursed a city and state, they have not yet been able to get together.

In colloquial phrase it is a "yellow dog year," by which it is meant that the dominant political party has such prestige that it could elect a yellow dog, if he ran on the regular ticket. There seems to be a notion prevalent too, that this is precisely the kind of ticket which has been slated. The Civic Federation begs the churches to enlist under its leadership so that the united forces may be effective in crushing the dangerous enemy; but in the recent mass-meeting the ministers failed to find such an action desirable. The practical politicians are confident of victory; but the people may surprise them by waking to the fact that there are worse enemies than "red coats," viz., blackguards.

WASHINGTON.

BY MARTIN SINDALL.

Great Washington, beloved by all
Who hold blest freedom ever dear,
We tender to thy memory,
In Nation's voice of harmony,
A word of praise in song of cheer
To thee who heard thy country's call.

As page on page our history
Is filed in God's great book of time,
Thy name is seen from first to last,
On pages writ in present, past,
In gladsome song and sacred rhyme,
But ne'er in acts of mystery.

"The father of his country," now,
As in the time of blood and strife,
We think his life was open, grand,
At home or in austere command!
What was the secret of thy life?
Did'st thou to God, or nation, bow?

And from the soul of Washington
There comes this word to every state,
"At home, on fields both red and white,
I bent the knee by day and night
To him who sways the wand of fate:
He helped me then—that's why we won."

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

I have been a Seventh-day Baptist for some time, and just before I joined that church I took the Word of God and learned about the church that Christ founded, and the articles of faith and practice which he laid down for his church. After I had perfectly satisfied myself about what he taught his people to do, I then began to look around to find a church that had the same articles of faith and practice, determined that if I could find the church that followed these teachings, I would join that church; so I found one that taught all of the doctrines of Christ as I learned them, with one exception, and that was the end of the world. It seemed to me that as it is so plainly taught in God's Word that the world shall be destroyed by fire, and the signs given to let us know *about* when it shall come; I emphasized the word "about" because Christ teaches in three of the gospels, or the gospel by three different writers, that no man should know the day or hour when these things should come to pass, no not even the angels in heaven, nor the Son, but the Father. When he gave us the signs, he said, "This generation shall not pass until all these things

be fulfilled," meaning the generation of the last sign; but when we study the signs that should come to pass, and then look back a few decades, you will find the signs in the exact order that our Saviour said, and the identical signs. But to prove this, let us go back to the gospel according to Matthew 24: 15-41; Mark 13: 14-37; Luke 21: 20-36.

John is the only one of the four who does not speak of the signs. In the above quoted passages the reader will find that Christ said that this gospel shall be preached to all nations and then shall the end come. He does not say that the gospel shall be preached to every person in every nation. The gospel has been preached to most of the nations, and there are very few nations who have not heard it. Then, he said, "The sun shall be darkened and the moon shall refuse to give her light, and the stars shall fall from heaven;" these signs are things of the past; those concerning the sun and moon occurred, according to history, some time during 1700, I think about 1783. But that of the stars occurred in November, 1833. It was a very beautiful sight, so the old people of our country say, for many of them remember it very well. A generation, as we understand it, is "three score and ten years," or seventy years; and according to Christ's words this generation of seventy years shall not pass until all of these things shall come to pass; then he says to emphasize it so that we might not misunderstand the teaching, "Heaven and earth shall pass away, but my words shall never pass away." The generation will be ended in November, 1903. To further prove this subject, we invite the reader to turn with us back from the New Testament to the Old, to the book of Daniel, 11th chapter, where we read of the king of the East who should rise up and turn his power against Grecia, and that after this his kingdom should be broken and divided towards the four winds of heaven, etc. If the reader will study this chapter carefully and prayerfully, I think he can then turn to the daily newspapers and read about the trouble that is going on in the East between Greece and Persia, and will see that the prophecy of Daniel is threatening soon to come to pass; and then please turn to the twelfth chapter and read where it says that after these things come to pass, Michael; the great prince, shall stand up, etc. Let us then read carefully the book of Revelation, and I am sure we will find that no subject in the Bible is taught more plainly than is this, and I do regret that we are going through life not reading the whole truth, when the time is so close at hand, yea, even at the door. The world, flesh, and the devil will refuse to believe this truth, as was prophesied by our Saviour in the above quoted verses; he likens it to the time of the flood when Noah warned the people of the coming danger; and the wicked laughed him to scorn; but, by every Christian, these words of God's inspired Word and of Christ should be believed and obeyed with fear and love. C. H. P.

DR. LORIMER told a good story at a Boston club the other night. It was of an aged New York clergyman going to Brooklyn on Sunday morning to preach. When he reached the pier, the ferry-boat was four or five feet away. In his anxiety to get aboard, he flung first his umbrella, then his satchel, and finally made a tremendous leap himself. But the gentleman who caught him surprised him by shouting, "You sacred old idiot, this boat isn't going out: *it's coming in!*"

History and Biography.

HISTORICAL SKETCH OF THE WALWORTH SEVENTH-DAY BAPTIST SABBATH-SCHOOL.*

BY MRS E M HOLSTON

This school, the first in the town for studying the Scriptures, was organized in 1851, with twelve scholars, through the efforts of Dea. Alfred Maxson, Z. M. Heritage, and Wm. M. Clarke. The last two were chosen superintendents; and Dea. Wm. S. Clarke, chorister, and subsequently for five years.

It is a feature of the school that it has been served from the beginning by a full set of officers. Soon these were chosen each year, not only superintendent, assistant superintendent and chorister, but also secretary, treasurer, librarian and organist, the last three sometimes with assistants. Most of the pastors of the church have filled the first position; as, Eld. O. P. Hull in 1852-53; Eld. L. M. Cottrell, in 1868; Eld. James Baily, in 1870; Eld. L. E. Livermore, in 1872-76; Eld. O. U. Whitford, in 1879-80; and Eld. S. H. Babcock, in 1889-91. The last was assistant superintendent in 1887 and 1892. Dea. Wm. B. Maxson, second, afterward ordained a minister, was superintendent eight years between 1855 and 1867, and assistant three years; Dea. Edgar R. Maxson was superintendent four years between 1860 and 1871, and assistant at least thirteen years between 1862 and 1890. Eld. M. G. Stillman was elected assistant in 1883, and superintendent in 1885-88. Two women have served in the latter office, Mrs. Euphemia A. Whitford, in 1881-82, and Mrs. Lillie Green, in 1892-94, and as assistant in 1891. The other superintendents have been Wm. H. Redfield in 1854; Prof. Daniel B. Maxson, in 1859; Prof. A. C. Spicer, in 1864; Howell W. Randolph, in 1869, and assistant in 1876; Truman A. Saunders, in 1883, and N. D. Maxson, 1895. The following have been assistants also: Eld. Wm. H. Ernst, in 1867; Mrs. H. W. Randolph, in 1876; H. M. Coon, in 1871, '81 and '82; Miss Phœbe S. Coon three years between 1886 and '94; and Dea. Wm. R. Bonham, in 1895.

The following secretaries have served the longest time; N. Smith, four years; Miss Phœbe S. Coon, seven years; Mrs. Eva H. Coon McLearn, six years; and Miss Josie Higbee, the last seven years. Among the other officers are the names of Prof. Henry C. Coon, chorister; Nathan Reed, treasurer; Miss Mary Ella Covey, chorister and organist; Mrs. Addie M. Randolph Peterson, treasurer; Eld. Lester C. Randolph, librarian; Edward C. Campbell, M. D., chorister; Mrs. Martha Heritage Colburn, treasurer; Mrs. Ruth G. Maxson Heritage, treasurer; Mrs. Carrie Clarke Pierce, organist; Mrs. Stella Babcock Brown, chorister; Miss Mandane Crumb, treasurer; Edward Holston, librarian; Harold E. Walters, librarian and the last chorister; and Mrs. N. D. Maxson, the last organist. Dea. Edgar R. Maxson has been an officer or teacher in the school continuously since 1860, and is now in charge of a Bible Class.

In the year 1855, the school, which had previously been held in the Cobble-stone school-house, was removed to Walworth Centre, where it has since conducted its sessions. Up to 1864 it suspended its work in the winter time, and since then it has operated without a break during each year. At its first organ-

ization the superintendent purchased its library books, which were soon given to the scholars. Another supply was obtained in 1856, and the library, with many additions since, has been a constant source of instruction. Different papers, published by our denomination and other people, have been taken for the scholars, particularly for those in the infant classes. Subscriptions have been made for such helps as the *Sunday-school Times*, *Lesson Leaves*, *Peloubet's Notes*, *SABBATH RECORDER*, and *Helping Hand*. In 1872, the first Teacher's meeting was held, and has, as a general thing, been sustained to the present time. In 1874, the school began to hold its sessions in the basement of the church. Previously it had met in public school-houses and in the Academy.

The school has generally had a picnic each year. The first of which an account is preserved, was held July 3, 1857, at, or near, Big Foot Corners. Several other schools united with ours in the exercises. Prof. Daniel B. Maxson, principal of Big Foot Academy, gave the address, and remarks were made by Mrs. L. Elvira Coon, Mrs. Daniel B. Maxson, and Mrs. Edwin Burdick, M. D. Music was furnished by the choir led by Prof. Henry C. Coon. In 1858, the school, with four others, held a Union picnic near Delavan Lake; and in the following year, such a gathering took place at Geneva Lake, by the school joining with the First-day Baptists on the prairie. Similar entertainments have been provided ever since, like that of last summer, when we united with the Congregational school of the village at Delavan Lake.

In 1862, the number of members in the school was 100; it is somewhat less now. In June, 1872, the school voted to take penny collections each week, to procure library books and defray other expenses. Before this time, money had been obtained by collections for books, and by subscriptions or gifts for other purposes. In 1873 the school raised \$12.48 to aid young men preparing for the ministry. It decided January 1, 1876, to take a collection the first Sabbath in each month for the Sabbath Tract Society, and the last Sabbath in the month for the school-library and other objects. In 1878 it voted to collect money every Sabbath in the month—the first two sabbaths for the school, and the remaining ones for our Missionary and Tract Societies. On January 1, 1881, the order for raising funds was arranged as follows: The first and fifth Sabbaths of each month for the use of the school, the second Sabbath for the Tract work, to be divided that year equally between the Tract Society and Eld. Wm. M. Jones; the third Sabbath for the China Mission; and the fourth Sabbath for general missionary operations. This order is still maintained.

THE YOUNG PEOPLES' WORK OF THE WALWORTH CHURCH.*

BY HAROLD E. WALTERS.

The work of the young people has been carried on by three different societies; namely, "The Young Ladies' Mission Band," "The Young Peoples' Prayer-meeting," and "The Young Peoples' Society of Christian Endeavor."

The Young Ladies' Mission Band was organized April 16, 1884; and during the eleven years of its existence, it has raised and paid

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

for various missionary causes nearly \$425, making an average of nearly \$39 yearly. The society is now composed of seven or eight young ladies, who constitute its smallest membership for some time, as it formerly had about ten or twelve in number.

The Young Peoples' Prayer-meeting was held in the church on every Sabbath afternoon, at which time both young ladies and gentlemen engaged in prayer and religious conference. The leader of each meeting after the first was appointed by the leader for the week previous.

The Society of Christian Endeavor was organized Nov. 10, 1888, by people from both churches in the village. They first met at the parsonage. After reading and thoroughly discussing the Constitution of the Society, as it was then formed (it has since been changed in some points), they voted to unite their efforts on the basis presented. The Constitution was signed by ten individuals, as follows: Miss Josie Higbee, Miss May Maxson, now Mrs. Kreuger, Mrs. Ella Davis Robar, W. H. Crandall, Jr., Miss Stella Babcock, now Mrs. Brown, Alfred Sipperly, M. J. Babcock, C. H. Crandall, Eld. S. H. Babcock, and Miss Gertrude C. Crumb, M. D.

During the seven years of the existence of the Society, the total number of its active members has been seventy-nine, and its associate forty-six, fifteen of whom have become active members. There are now about thirty-five active members. The largest number at any one time was in 1890, when it was about fifty-five. A good share of this decrease was caused by the organization of another society in the Congregational church of the village.

The Society has raised in the last four years by pledges the following sums of money:

General Missions.....	\$ 31 20
Home ".....	56 47
Foreign ".....	19 13
Sabbath Tract Society.....	29 46
.....Total.....	136 26

It has raised for other purposes and by other means, such as at collections at its sessions, and receipts at its sociables, the following sums:

1889.....	\$105 25
1891.....	38 04
1892.....	55 90
1893.....	30 35
1894.....	65 07
1895.....	30 82
.....Total.....	\$325 43

Of this fund, \$67 57 have been given to the Mizpah Mission, New York City. Adding the two totals, we find that the Endeavor Society has, since it was formed, collected and paid out \$461 69 for the objects named. It has also pledged its share of the salary of Miss Rose W. Palmberg, M. D., the missionary in China.

While the society may have done well in the past, we hope it may do better in the future.

God's chastisement may cut and hurt our spiritual being just as a surgeon's knives do the physical body during the operation; but the wounds soon heal and we are the better for having passed through the ordeal.

A CHURCH that is only open one day a week, must have some red-hot meetings on that day in order to successfully hold its own against the saloon that is open six days.

A HYPOCRITE may be as much of a hypocrite out of the church as in, but God's causes suffers more if he be a church member.

* An abstract of a paper read Jan. 22, 1896, at the semi-centennial of the Walworth church.

Missions.

BRO. J. H. HURLEY, of North Loup, Neb., and Pastor H. D. Clarke, of Dodge Centre, Minn., are engaged in evangelistic work at Trenton, Minn. No report received as yet of the meetings.

The revival meetings in the Nortonville, Kan., church, conducted by Bro. Geo. W. Hills, are progressing in interest. Some have been baptized, and others have found Christ as their Saviour.

THE meetings at New Market, N. J., have not yet closed. There has been at this place under the labors of Bro. J. L. Huffman a thorough and precious work of grace. Thirty-five have been baptized and others probably soon will be. The members of the churches have been quickened to higher spiritual life and activity. To God be all the praise. Bro. Huffman has gone to labor a week or two in Dunellen.

BRO. E. B. SAUNDERS will soon close, if he has not already, the meetings at Shiloh, N. J. The last report received at this writing states that Pastor Cottrell had baptized thirty and they were to have baptism again the next Sabbath evening. The men's meetings were largely attended and had been blessed of God to the awakening and conversion of many. Bro. Saunders goes from Shiloh to Salem, W. Va., and will labor for quite a length of time in the South Eastern Association.

EVANGELISTIC WORK IN MYSTIC, CONN.

October 18, 1895, according to "Dabolls," was Friday, the sixth day of the week, but as what we are about to record occurred after the going down of the sun, thus according to Bible reckoning it was the evening of the Sabbath of the 19th. About twenty-five persons gathered in Lyceum Hall to commence a series of gospel meetings for the avowed purpose of reviving God's work in Mystic. Bro. E. B. Saunders was the leader, assisted by Bro. Daland taking charge of the music. The audience represented our own people, some from the Methodists and Baptists, and a few unconnected with any church. These meetings continued for five weeks uninterruptedly at the hall, and then by invitation part of a week at the Methodist church, closing there the 26th of November. The attendance at these meetings after the first three evenings was constant, averaging in the neighborhood of one hundred. The working force was from the Methodist, Baptist, Congregational and our own church. During the first two weeks Bro. Daland gave most faithful and efficient aid in leading the music, and by his timely and wise counsels and exhortation. Home duties would not admit of Bro. Daland's being here after the second week, so Miss Mary E. Langworthy, of Noyes Beach, was secured to lead the music, which she did most faithfully the remainder of the time. Geo. B. Carpenter, Harvey Burdick, Dwight Merrit and others came from Ashaway, and Dr. Small and some others from Westerly occasionally.

During this time every Sunday night, either Bro. Saunders or Daland were invited to lead the services in the Methodist Church. After these six weeks of labor it is fair to ask, What of the harvest? What has come of it? It is fair and just to Bro. Saunders, who served in faithfulness, patience and power; to his co-

laborers, to the Evangelistic Committee, and to the Missionary Board to have an answer. We will try and answer. And we say we, not from any modesty of using the personal pronoun I, but because "we" means several of us; because Bro. Coddington, pastor of the Methodist church, says, "write for me;" because Archibald Wheaton, pastor of the Baptist Church; Wm. H. Smith, his Senior deacon; L. M. Gurnsey, Editor of the *Mystic Press*; Theophilus Hyde, of the Congregational Church; Thomas E. Packer, and a score of others say to me substantially what I now write as the answer to the question, *i. e.*, What are the results of Bro. Saunders' labors in Mystic? What of the prayers, the tears, and the money spent?

First. The apparent results at the close of Bro. Saunders' meetings were these: A half dozen souls thoroughly converted to God; men and women in mature life, bruised and sore, and wounded hearts to whom Christ means joy, comfort and salvation.

Second. A score or more of the unconverted whose hearts were touched, almost persuaded, and who have since given their hearts to God.

Third. Many were here, many we may not know, who were set to thinking. In the fruitful soil of their hearts the good word was dropped.

Fourth. A band of men and women of all these churches mentioned, drilled and ready to work anywhere, and in anyway for Christ and his kingdom.

Fifth. And last, and in our opinion the greatest of all, the awakening of a true evangelistic spirit in the churches, that in its onward progress has broken down all barriers and prepared the way for what has followed Bro. Saunders' work. After Mr. Saunders left, meetings were held in the Methodist and Baptist churches. Some cottage prayer-meetings were also held.

December 21, Dr. Barren, of Baltimore, Md., came to the Baptist church and held meetings afternoon and evening for four days. Dr. Barren was followed by Dr. Wharton, of the same city, who labored one week, closing his meetings on New Year's Day with an all day's meeting. Both of these men are in the employ of the National Evangelistic Society, and labor in unison, but not always together. Dr. Barren is a great sermonizer, clear, logical, searching and Scriptural. Dr. Wharton has been called a second Moody, eloquent, magnetic, full of illustrations, a master of himself and his audiences. At the conclusion of their labors it is safe to say that Mystic was stirred from center to circumference. Since Drs. Barren and Wharton, Dr. L. D. Bates, of Boston, Mass., has been here twice. First holding a two-days meeting in the Methodist church, and second, a three-days meeting, in the Baptist church, on each occasion holding an all-day meeting, when stores and shops were closed and business practically suspended. Dr. Bates is a splendid specimen of the old time Methodist preacher with all the modern improvements. He made much of Bible reading, exposition and personal experience. He directed his efforts largely to the children and found his greatest success there.

Union meetings were closed last Friday night. Some seventy-five have been baptized into the Union Baptist church. Between sixty and seventy have joined the Methodist church on probation. Our own church has

gained no accessions, the Congregational have one, and perhaps two or three more will join them. There will doubtless several more join the Baptist and the Methodist churches. It is safe to say that two hundred persons have in all these meetings made what we call a "profession of religion." Of this number not more than six have passed the limit of fifty years. Not more than twenty that of forty years. Not more than forty that of thirty; while the great majority would be found under twenty-five years of age. Several of the prominent business men of the town have come out boldly in this movement. But there is still a large number that have not been reached, enough at least to make a public demonstration.

O. D. SHERMAN.

FROM GEO. W. HILLS.

This quarter was partly spent in the service of the General Conference at the Atlanta Exposition, leaving but eight weeks for missionary work, which time was spent in Alabama. It had been arranged for me to go to Nortonville, Kan., in November, to conduct a series of meetings, but the severe sickness of Dea. John T. Greene, and also at the same time the sickness of our pastor, Bro. R. S. Wilson, made it appear necessary for me to postpone that appointment until January, 1896.

Bro. Greene departed this life Dec. 17, after an illness of about four months, by which this church sustains a very great loss, as he was a very earnest and efficient worker.

The Rev. A. H. Williams, of Cullman county, Ala., came to spend the Sabbath with us, Dec. 7, and joined our numbers. He had been observing the Sabbath about a year, but had been prevented from coming earlier. He is very anxious for your missionary here to visit his place with tent and singer, at some convenient date, claiming there is quite a hopeful interest there.

There is another First-day Baptist minister in Alabama who has come to the conclusion that the Bible does not teach the doctrine of the First-day Sabbath, and is now studying the historical feature of the question from books I furnish him. Places, and ways, and opportunities are being opened for our work constantly. Yet the work progresses much more slowly than we anticipated when we first came to the field.

We have no especial difficulty in convincing people of the correctness of our Sabbath position and the error of their own, but it is quite another thing to bring them to observe what they see and freely admit to be the truth in the matter.

ATTALLA, Ala., Jan. 1, 1896.

SURELY there is a way of enjoying God even in our worldly employments. God would never have put us upon them to our loss. Enoch walked with God, but did not retire and separate himself from the things of this life.—*Flavel*.

THERE will be a harvest from every sowing. Not one grain of the holy seed of love can ever be lost. The life may sink away, and seem to have perished; but from its grave will come an influence which will be a blessing in the world.—*J. R. Miller*.

I HAVE no respect for that self boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—*George Mason*.

Woman's Work.

THE WAITING TIME.

There are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,
There are hours of mental strife,
There are times of stony anguish,
When the tears refuse to fall;
But the waiting time, my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping
Ere it learns what life can teach.
For, before the fruit be gathered,
We must see the blossoms fall;
And the waiting time, my brothers,
Is the hardest time of all.

Loving once, and loving ever,
It is sad to watch for years
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours to even fall;
Oh, the waiting time, my brothers,
Is the hardest time of all.

We can bear the heat of conflict,
Though the sudden crushing blow
Beating back our gathered forces,
For a moment lay us low.
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wear the stone.
And Hope's gorgeous garb grows threadbare,
Till its brightest tints are gone.
Then, amid youth's radiant tresses
Silent snows begin to fall;
Oh, the waiting time, my brothers,
Is the hardest time of all.

Yet at last we learn the lesson
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For we know a day is coming
For the changes of our fate,
When our hearts will thank him meekly
That he taught us how to wait.

—Unidentified.

THE GREATEST LACK IN THE WORLD—POCKETS.

BY EDITH E. METCALF.

"Of all sad words of tongue or pen,
The saddest are these," it *once* has been.

"A man without a country" is to be pitied and perhaps scorned, for it is probably his own fault. But an object worthy a tenfold deeper sympathy is a woman without a pocket. In our present state of civilization a man without a pocket is an unimaginable being. When in some future age you attend a World's Fair that boasts a man's building, where man as a class exhibits—though a strong-minded few may force their way into the other buildings controlled by women—perhaps there you may see a pocketless man.

He start out of the front door in the morning pinning his handkerchief under his waistcoat, clutching his small change, bankbills and letters to mail in one hand, his umbrella in the other, and trying to invent some button or hook whereon to hang his latch-key, and afterward, in the street car, some safe place to lay the whole conglomeration while he reads his newspaper? He bury his watch in some innermost recess of his being, somewhere in the midway plaisance of his person, and twist its chain through a buttonhole, when to extricate it means an agonized wriggle of from three to five minutes so that he generally prefers to forego knowing the time of day to undertaking the exploit, or takes refuge in asking some woman who sits beside him? He reduced in desperation to carrying a black silk bag dangling by a string from his arm? Preposterous!! How his whole career would be crippled! What a vain and useless creature he would become. Query: Could he be a man at all without a pocket?

Suppose the mandate of international tailordom itself should decree that the incoming styles of manly apparel excluded pockets, would that make any difference to a man? Even the very "pink of perfection," fashion's pet, who cares more for the cut of his coat than the salvation of his soul, would only say, "Bother the tailor, when it comes to that, it's my pocket or his life." My sister woman, reflect! How much would the life of any man's tailor be worth who advocated the abolition of pockets?

And the pitiful thing about it all, sisters, is that we never had but one pocket to hold everything. A man always had a pocket for each separate article, if he wanted it; handy vest pockets, whence bills can be pulled out neatly with thumb and forefinger; oddly-shaped little ones in various places, known only to the tailor and himself, for car-fares; big trouser ones for odds and ends, and, luxury of luxuries, a handkerchief pocket in the tail of his coat. In just the twinkling of an eye he can reach hither and thither all over himself and collect all his possessions, or let a highwayman do it for him in half the time. Surely, from her that hath not shall be taken away even that which she hath—our one and only little ewe lamb of a pocket.

Of course there's the man's side to this grumble. Brother Jack speaks up: "What's all this hue and cry about pockets? We men get the worst of it, after all. I'd most rather have no pocket than be converted into a walking storage building for you women, as we're compelled to be in these recent times. I leave it to you, which is most aggravating, to be without a pocket or to have several and the use of none, because they're all rented out free of charge to the lady you're escorting? Her keys, fan, gloves, pocket-book and all are crowded into our pockets, till we can't button our coat without looking like a pouter pigeon."

I listened lately to this conversation with the dress maker: "Is there any hope of pockets this season?" this in a timid, deprecating tone.

"No, madam,"—this in a determined, cast-iron tone. "We all admit"—here the little woman is very much ashamed of herself for asking the question—"that the *pocket*"—very scornful emphasis on the word, as if a thing too vile for mention—"is a deformity to any artistically designed gown, and a well-dressed woman could never desire one."

And the questioner submitted, snubbed by one made to serve, not to crush, her. One woman said to me in confidence not long since: "I've been without husband and children for years, but that is nothing to me in comparison with being without a pocket, having once known the luxury of the latter, the former never."

Women, arouse! Think what we have lost. Pockets before now have helped to save life. Whatever would Mrs. Lecks and Mrs. Aleshine have done in the middle of the sea without their pockets? As important as the black stockings to protect from sharks were those capacious sub-marine pockets of theirs. Is it not high time to resist the high-handed tyranny of the dress-maker and be free? In this progressive age, who will invent a *pretty* gown with capacious pockets conveniently placed all over it? She shall live and die honored by all her country women.

Let us offer a prize! Or, better still, let us

call a woman's congress on the revival of the pocket. Much valuable breath has been wasted on theosophy and kindred subjects remote from practical life. Why not bend the common sense of the world to so large a problem as how to recover to woman her greatest earthly good, the lost pocket?

PROGRAM SUGGESTED FOR CONGRESS.

1. The History of the Pocket.
2. The Career of Woman as Influenced by the Loss of the Pocket.
3. The Possible Future of Woman with a Restored Pocket.
4. Pockets *versus* Brains.
5. The Use and Abuse of the Pocket—If We Had One.
6. Pockets for All, with no Distinction of Sex.

"HE HUMBLED HIMSELF."

WAYLAND HOYT, D. D.

It is the tenderest thing I think I ever read. It is in Bishop Simpson's Yale lectures on preaching. He tells of an exhibition he once attended, the most marvelous, he said, in all his life. There was a young man who, when schools for imbeciles began to be opened in Europe, moved with benevolence, and possessing wealth and leisure, went to Europe to study the methods, and finding they were feasible, came back to open a like institution on our shores. He advertised for the most imbecile child that he could possibly get, and the worst one that came was a little fellow five years old, who never had stood or taken a step or chewed a hard substance; had no power of movement; could only lie a helpless mass of flesh on the floor; and that was the child whom this man was to cure somehow, and whose latent ability he was somehow to bring forth. He tried in every way, but did not succeed. At last he determined to have the boy brought up at noon a half-hour every day, and laid on the carpet in his room, and he would lie down beside him to see if by any means he could stir any sort of suggestion in the helpless lump of flesh, and that he might not waste his time; and that he might do something, he was accustomed to read aloud from some author as he lay by the side of this helpless child.

It went on this way for six months, and there was no sign of recognition, until, one day, utterly wearied, he intermitted reading, and he noticed that there was a strange restlessness in this little mass of humanity, and at once put himself in connection with it, and there was a trembling movement of the hand, and he put his head down toward the little hand, and at last after great effort the little helpless fellow did manage to lay his finger tremblingly on his lips, as though he said, "I miss that noise, please make it," and then he knew that he had control of the boy, and by manipulation of his muscles carefully he taught him to walk, and five years after that Bishop Simpson said he saw him stand on a platform and read, and repeat the names of the Presidents of the United States, and answer accurately many questions concerning our national history, and, said the bishop, "Was there ever such condescension?" And then he thought again within himself, yes, there was one other such condescension, when he who was God himself, lowered himself to my capacity in the incarnation and laid down beside me and watched me and helped me and waited twenty years, until at last I put my finger on his lips, and said, "Speak, Lord, for thy servant heareth." Blinded, and smitten, and made imbecile by sin, we could not know God, until in the incarnation. Jesus Christ comes forth from God and lowers himself into our humanity, and waits for us that he may wake us into life.—*Indiana Baptist*.

"THE FOOTPRINTS OF JEHOVAH."*

BY THE REV. J. A. PLATTS.

The prophet stood on Horeb's height
And held communion sweet with God,
He heard the thunders, saw the light,
As face to face "they spoke their word.

The vision of his pilgrimage—
His journey to the Promised Land,
Stretched out before the hoary sage,
Undimmed of sight, and strong of hand.

And as he forward cast his eye
And viewed the perils of his course,
His heart grew faint, he heaved a sigh,
Meant it defeat, disgrace, or worse?

For tho' in strength of manhood's flower,
And captain of a valiant band,
He marched against superior power
Whose strength his own could ne'er withstand.

But as they spake his courage rose,
New life through his whole being flowed.
Nor terror more his vitals froze,
For comfort came from mouth of God.

"My presence shall go with thee, sire,
And I will give thee rest," said he;
What promise more could him inspire?
How, now, could doubt or terror be?

And then he longed his friend to see:
To gaze into his glorious face;
That he might know the ally he
Was trusting in for needed grace.

Vain such a thought! It could not be!
The finite know the infinite!
"No man can live and look on me;"
Man's not the power to fathom it!

But when the Lord had passed along
And left his footprints all around,
These he could see; and raise his song
Of praise, till earth and skies resound.

Thus have we stood, life's morning bright:
And trembled as we viewed the way
That leads us oft-times through the night,
But leads at last to endless day.

Our strength alone can bring but death:
Disaster and defeat are ours
If we shall go without a faith
In One of more than finite powers.

His promise rings out in our ears,
As to the honored seer of old;
"My presence shall go with thee." Hear!
And thus assured, thou may'st be bold.

His glory is not yet unveiled,
"We see it but darkly through a glass;"
But ever if by fear assailed
We view his footprints where he passed:

Which seem to show in silent form
The way has been before us trod;
And with us, through sunshine or storm,
Walks loving, true, and holy God.

And as we study more and more
The things which all around us are,
We see what we ne'er dreamed before,—
All tell of grander Being far.

So, as I sit at eventide,
And gaze into the dotted skies,
And ponder on the matchless Guide,
Who watches with his sleepless eyes

The courses of the myriad world's:
It seems to me not miracles
That keeps them aye from being hurled
Adown in ruin's deep abyss.

But rather do I hear their word
As to my soul they seem to say,
"We are the footprints of Jehovah; God,
The Lord thy God has passed this way."

And as the darkness drear dispells
Before the morning's dawning hour,
The rising sun its story tells;
And it, too, points me to the power

Of him, who causing light to shine
Upon the world lost in despair,
Hath lightened this poor heart of mine,
And shown to it his wonders fair.

Oh, as I walk o'er vale and hill
And see the beauties round me spread,
Of flower and tree and rippling rill,
All bear the marks of holy tread.

And as the bird with joyous song,
Mounts upward from the verdurous sod,
He carries my own soul along,
All full of praises to the God

Who speaks to me in that bright lay,
And shows himself to my poor sight,
In all the glories of the day,
In all the grandeurs of the night.

I look into a human face
All beauteous with a light divine;
All radiant with a hidden grace
Which from the soul is seen to shine.

*Suggested by reading Exodus 33.

And is this all I'm 'lowed to see?'

Nay, but I see the very soul,
Which e'en reflects and shows to me,
The infinite and godly soul.

So, Lord, whate'er the world may show
Of aught that's good, and pure and true,
All are but signs, that I may know,
And trust, and hope, my God, in you.

And as I see these proofs of thee,
These foot-prints of thy passing by,
Thy mercy, love and majesty
Are all revealed so clear to me.

No longer can I doubt thy Word,
I know I am not left alone,
Mine eyes have seen; mine ears have heard:
Thy hand will surely guide me home.

And so I pray, Thee, Father, dear,
Thou who hast done so much for me,
My heart may always keep so near
To thine, beating in sympathy.

That in thy presence standing fast,
Whenever storm or battle come,
I may be faithful to the last,
And strong in thee to overcome,

Until the victory betide,
And I shall enter into rest,
No longer with thy footprints' guide,
But on thy face may gaze most blest.

DEATH OF CALEB WHEELER.

"Caleb Wheeler died Feb. 3, of heart failure." This telegram was dated Salem, N. J., Feb. 3, 1896, and reached me the next morning. There was first the saddening surprise, then the flood of feeling, and afterward the serious thinking.

Early in April, 1844, George R. and Hannah Wheeler, the father and mother, with five daughters and four sons, ranging in age from twenty-one down to nearly five years, left Olney, Buckinghamshire, Eng., their previous home, for Liverpool, where they at once took ship for America. There was no steamship with a six days' passage for them. We had a sea-worthy sail ship which slowly plowed the old ocean through storm and fair weather for two months. The family was landed all safe and sound at New York City June 4, 1844, at noon. The great God, who is an especial Father to those who seek him, was earnestly sought from the time there was the first thought of this move, until the home was found in Salem, N. J. More than half a century has passed. Father died March 5, 1881, and mother died Jan. 2, 1891. Both were born in 1798. Their tomb-stones stand side by side in the Baptist burying ground in Salem. Not far off in the same cemetery stands a little tombstone which says: "Dorcas Wheeler, born Feb. 9, 1829; died Feb. 27, 1847." This notes the death of one sister at the age of eighteen years. This left four brothers and four sisters who have all lived until this recent death of brother Caleb. This brother was the constant associate of father and mother, living always in the same city, and the business partner of father for thirty-seven years. They were together all the time excepting an occasional absence of a few days. When father died, Caleb sent the sad message to all the absent ones, and made all arrangements for the funeral. During mother's widow-hood of nearly ten years, he was an every-day counsellor and comforter.

Now he is gone, leaving a widow, four sons, and two daughters to mourn their great loss, to experience the sad, weary loneliness of those who lose their strong support, able adviser, and warmest friend. His sickness was "Bright's disease." The immediate cause of death—heart failure as the result of the disease. He was born March 18, 1825, and was therefore nearly 71 years of age at the time of his death.

Forty-nine years without breaking the family circle of eight children. Caleb, the oldest but one, has now broken the ranks and leads us in the march to the unseen world. This death comes to us as a family warning. The oldest is a sister of nearly seventy-three years, and the youngest will be fifty-six years in a few months. A little time more and the sad message will fly along the wires that another has gone, and then another until some one of us will be left alone, and then that last one will be taken and leave neither brother nor sister. So also will it be with the families of our life-long companions. The family circles of our children may keep intact for a time, and then they too must pass off in the same way. Thus the days, months and years will circle away, and as they go, the lovely forms that move to and fro in glad associations and happy circles will be hidden away in the cold, dark and silent tomb. But thanks be to God, light and joy rise above all this deathly gloom. Though "the dust return to the earth as it was, the spirit shall return unto God who gave it." Here we have the assurance that "the inward man" is not deposited in the earth. This "inward man" is spirit. It is not dust and does not return to dust, but goes "to God who gave it." Paul also assures us that even the "outward man" which perishes and is buried, furnishes the germ for another body, even as the grain of wheat planted in the ground furnishes the germ for another body. "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." No, no, the spirit is not sown in corruption, nor dishonor, nor weakness, nor a natural body. The spirit takes its flight at death to the place prepared of God for it. Only the body, the perishable "outward man" is sown, buried in the earth. In God's own appointed time shall come the resurrection day, when the spirits of all the redeemed ones shall be clothed upon with spiritual bodies "fashioned like unto his glorious body." It is the consolation of the great mass of Christ's followers that when this mortal coil is shuffled off, the spirit has the conscious assurance that the victory is gained, and, dwelling in "Abraham's bosom," in "Paradise," in the realm prepared of God, enjoys all that is possible to be enjoyed without the spiritual body. This will be a marvelous advance over the discouragements, doubts, and obstacles in this present, sin-cursed world. But when "the voice of the archangel" and "the trump of God" shall call forth the spiritual, glorious bodies to clothe these unclothed spirits, what an increase of joy will be experienced. And then as all these newly clothed saints shall stand at the right hand of the judgment throne, and receive the expected and assuring sentence: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," verily, yes, surely, all heaven shall resound as the "Great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cry with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb." Such is the hope, the joy-

ous, unspeakably joyous hope, of the Christian as he stands face to face with death, and by faith looks over into his glorious, eternal home. Such was the hope of father and mother, and such was the hope of brother Caleb.

S. R. WHEELER.

BOULDER, COLO., Feb. 12, 1896.

HIGH AND LOW LICENSE.

Great Differences in the Rates Established in the Various States.

The annual liquor license fee is \$1,200 in Boston, \$1,000 in Philadelphia, \$600 in St. Louis, \$500 in Chicago, and \$250 in New York. It is proposed by the Raines bill, now pending at Albany, to bring New York higher up in the list by making the rate here \$800, and by increasing the rate in Brooklyn to \$650. Until last year, when it was raised, the license fee in Brooklyn for saloons of the first class was \$100, the same as in New Orleans, where the arrests for drunkenness are smaller in number, in proportion to the population, than in any other large city of the United States.

The fixing of license fees for liquor selling being a matter for the separate legislatures in those states in which licenses of any kind for liquor selling are permitted, the rate varies radically, and there is no uniformity on the question. One state favors high license, another inclines to low license, and, instead of there being, as is the rule in the federal government in internal revenue matters, a single fee, increased by sales beyond a given figure, the local authorities in most of the counties of each state have charge of the question of figuring the amount of license within the limitations established by the legislature—a maximum and a minimum fee. The average license rate in Alabama is \$25 a year. In California it is \$40 a month for sales in excess of \$10,000, and scaled down to \$5 a month for the smaller places. In Colorado the ordinary license is \$300. In Connecticut it varies from \$100 to \$500. In Georgia a country license costs \$2,500, but in the city of Atlanta what must seem to most persons an absurd disparity exists—\$25 for wholesale liquor dealers, \$250 for beer saloons, and \$1,000 for liquor saloons. In Idaho the average rate is \$200 a year. In Illinois it varies from \$250 to \$500. In Indiana the state license fee is \$100, and the local authorities of cities then add to this as much of \$250 additional as they desire. Iowa has a limited license law; Kansas is a prohibition state. In Kentucky licenses are granted by the courts at rates varying from \$50 to \$150; Maine is a prohibition state; in Maryland the average license fee is \$250. Massachusetts is a high license state, with the rate ranging from \$1,000 to \$1,500 for liquor saloons, and averaging \$250 for lager beer saloons. In Michigan the beer license is \$300 and the retail liquor license \$500. In Minnesota the rate is \$1,000; in Mississippi it varies from \$200 to \$1,000. In Missouri the state license is \$500 and the local authorities add to this from \$50 to \$100. In Nebraska the minimum license fee is \$1,000; in New Jersey the rate varies according to localities, some cities maintaining a high and others a low rate, the general average in the cities of the state being \$250. In Ohio the tax is \$250, in Oregon \$400. In Pennsylvania the cities of Philadelphia and Pittsburg pay \$1,000, other cities \$300, and townships \$75 to \$150. In Rhode Island the

fee varies from \$200 to \$400. In South Carolina the state controls the liquor business. South Dakota is a prohibition state; in Texas the state tax is \$300, and the county has a right to add \$150 to this and the town authorities \$150 additional. In Virginia the rate varies from \$75 to \$125, and in Wisconsin from \$100 to \$200. In Vermont the manufacture as well as the sale of liquors has been prohibited by law since 1852; but notwithstanding this, 580 concerns pay federal tax to the United States as liquor dealers.—*New York Sun.*

PERSONAL EXPERIENCE.

I was glad to see in the last RECORDER, February 10, the name of Dea. I. D. Titsworth in connection with a personal testimony, given by proxy, in quotations of verses from the 103 Psalm. Though not much in sympathy with the modern fashion of young people of merely reading passages of Scripture as a substitute for personal testimony of religious experiences, yet when the experiences and feeling are full, such as are indicated by the texts, and they are recited in an earnest and impressive manner instead of being read in a formal way, there can be no better style of giving testimony than in the words of inspiration.

Many years ago the writer proposed a kind of love-feast department in the RECORDER, in which those who felt disposed to do so could have the privilege of giving written testimonies of religious experiences for the benefit of its readers, and Dea. Titsworth seconded the motion, and was one among the few who responded to it. But though it had the endorsement and permission of the Editor, Eld. Hull, yet it does not seem to have been adopted to any great extent.

I now wish to add a little testimony to that of Bro. T's., for I have had an experience, in some respects, similar to his. For the past three weeks I have been kept from attendance at religious meetings by the severest attack of grip that I ever had, and it is the seventh time that I have wrestled with it during the past five years. After taking a quantity of Homeopathic pellets obtained from a resident physician, with no marked results for the better, I thought I would not fight the battle for life any longer, but make a full surrender of myself into the hands of my heavenly Father and let him deal with me as he saw best, and if I lived with restored health—good—but if I died—better—yes, best, for in the words of the Apostle Paul, "If we be dead with Christ we shall also live with him." I felt that I could "draw the drapery of my couch about me and lie down to pleasant," not dreams, but veritable realities, and through death's dark door I saw the bright dawn of eternal day. But the good Lord is "restoring my soul" and "healing my diseases," and I am having a longer lease of life, and I feel more than ever like devoting the remnant of my days to the service of my Saviour and the spread of divine truth. J. T. HAMILTON.

HARVARD, Ill. Feb. 18, 1896.

INFORMATION WANTED.

1. When did the French Creek Seventh-day Baptist church of Chester County, Pa., become extinct? It was flourishing as late as 1812.
2. When did the Cambridge Colony of Washington County, N. Y., leave Piscataway, N. J.? Here the late W. B. Gillette was born.

3. Any information relative to Rev. John Davis, who was living near Trenton, N. J., about 1775?

4. Name and address of some descendant of the following: Rev. Owen David, of Crawford Co., Pa., Rev. John Patterson, once pastor of Salem, W. Va., Rev. Isaac Morris, of Salem, W. Va., and Rev. Reuben Peckham, once an elder at Piscataway, N. J.

5. Any information relative to Rev. Elnathan Davis, or the address of any descendant? This man was probably son of Rev. Jonathan Davis, first pastor of Shiloh, N. J. Elnathan was born in Maryland, 1735, and died in South Carolina after 1798.

6. What is known about the refugee S. D. B. settlement of Sussex Co., N. J., located there during the Revolutionary War?

7. Whose son was Rev. David Davis, of DeRuyter, N. Y., and Rev. John Davis, first pastor in Burlington, Conn.? Both were from Westerly, R. I.

Address at earliest convenience,

C. H. Green.

ALFRED, N. Y.

SABBATH REFORM CORRESPONDENCE.

"PUSH THE CANVASS."

A good work. The people do not appreciate the work of Sabbath Reform. A thorough canvass for this interest will be a blessing to any community. Outside of our active membership, very few read or think much upon this subject. A canvass or plain talk, which calls the attention of the families to this work, awakens quite an interest. We may ask the family to listen to the heading to our paper:

WHEREAS, The work of Sabbath Reform has come to be of great interest to many people; and

WHEREAS, Many over our country are anxious to enforce the observance of Sunday by law,

Therefore, We the undersigned wish to co-operate with the Board of the Sabbath Tract Society in the effort to secure the services of the Rev. A. H. Lewis in Sabbath Reform work; and to aid in efforts to raise funds to enable him to attend the conventions and discussions upon the Sabbath question in different parts of our country. Being anxious that every phase of the Sabbath question shall be presented to the people, we, the undersigned, pledge to give for this purpose, during the coming year, the sum set opposite our names.

Many who engage in this work will be surprised to learn that there are those who believe that they can "never have any good Sunday-observance until it is enforced by law.

L. M. C.

DERUYTER, N. Y., Jan. 20, 1896.

LONE SABBATH-KERPERS.

To the Editor of THE SABBATH RECORDER

When our Conference met at Plainfield, last summer, I watched with eager interest for the report of their doings as told in the RECORDER; and my heart rejoiced at the enthusiasm manifested, and the unanimity expressed in calling Dr. Lewis into the field to promote Sabbath reform. I am so sorry that funds are still lacking to send him, that I am going to make this appeal to those situated as I am; that as God has most graciously revealed this precious truth to us, that he will give us some portion of his work to do that others may learn his will also; and it seems to me to make a thank-offering for this purpose would be acceptable to God. Let not one of us excuse ourselves on the ground that our offering must be small, for it is "according to what a man hath," and "the Lord loveth a cheerful giver." Hoping this may meet a hearty response, and that our prayers and offerings may go together, I am your sister in the work,

MRS. JANE M. AINSWORTH.

MONROE, Wis.

Young People's Work

Down in Florida is a Christian Endeavor Society of four members, one of whom walks ten miles each week to attend the meeting.

In London there are fifteen or sixteen local unions of Christian Endeavor. These have been organized into a London Council of Christian Endeavor.

PREPARATIONS for the National Convention to be held in Washington next July, are progressing rapidly. Pres. Clarke and Sec. Baer recently conferred with the committee of '96. It is now estimated that 75,000 delegates will be in attendance.

SOURCES OF INSPIRATION FOR CHRISTIAN ENDEAVOR.*

BY ASA F. RANDOLPH.

The highest and strongest reason a Christian can know for doing his duty is "Thus saith the Lord." That God has spoken the words which have put in motion all the machinery of the Christian Endeavor movement, none of us doubts.

This topic, though but a fragment, is still a bit of the great body truth which the present is trying to learn. The Endeavor movement is destined to secure, not only our acquiescence in its claims on our thought and efforts, but, if we mistake not, to be faithful to this cause, we must have an inspiration, some stimulating influence to lift us and to lift the cause out of the region of duty into enthusiasm.

That it is better to endeavor from a sense of duty than not to endeavor at all, we concede. Many would not begin unless because they could not disobey the call of duty, and work is work however it may be done. Yet is it not to such as these our Master's words may be applied, "One thing thou lackest," and that one thing is inspiration.

There is a great difference between the two forces, duty and inspiration. Both are great, but one is greater than the other. Duty is muscle, but inspiration is steam. Both are noble, but one is nobler than the other. Duty commands, inspiration moves. Duty is the part of the bondsman, inspiration of the free. Duty says, "I fear;" inspiration, "It is good for us to be here." Duty can make faithful servants, but inspiration says, "I call you no longer servants but friends."

The sources of our inspiration in Christian Endeavor work are many and various, but perhaps we may agree upon a few principles by which we should be guided, and from which we may get help.

In the first place, though inspiration is from God, it is not bestowed upon us, but we must grow into it. In the sense in which we are using it here, it is zeal. Zeal to be effective must be according to knowledge. It must grow as the result of knowledge. We may talk of catching the inspiration of the movement, as though it were something floating about in the sermons we hear. If there is any truth in this, it is only in this sense, viz., that some fact or the real meaning of some fact is so caught, and out of this our inspiration grows. But if we are to have any genuine inspiration in the Christian Endeavor cause, it will not be because we sit down and sigh for it as if God would then put it

upon us, but it will be the result of our knowing something about the Endeavor movement, and then acting in accord with this knowledge.

Another source of inspiration is in our feeling of humanity. This source is closely associated with that of knowledge, for a knowledge of the existing conditions of the race, quickened with a feeling of humanity, will inspire to an endeavor to lift that race to a sphere of higher and nobler living. We cannot hate our race, and whenever we see a cause that is lifting the fallen, or saving others from falling and bringing them nearer the light, we can but say, "I hail you and give you such as I have."

Our views and convictions of Bible truth induce inspiration. We can but believe this world is lost without Christ, nor, with the Bible as our guide, can we treat God's orders as only invitations, but must fall into line with the Endeavor bands and try to keep pace with their onward progress.

These thoughts would be incomplete if we do not at least mention one other source of our inspiration, namely, the love of Christ. Here at least is the center and soul of all. Inspiration grows out of a knowledge of, together with, our feeling for humanity; it is strengthened by Bible truth, but out of love it blooms. Inspiration may exist without love, but there can be no love without inspiration. The man who loves Christ must talk about him. It is the law of his being. "For of the abundance of the heart the mouth speaketh." One has said, "As well try to keep the sea from the shore, or the blossoms from opening to the sun, as to keep a lover of Christ from being zealous."

The closing words, taken from a sermon I once heard, may be a help to us, if we will remember them. They are these: "If at any time the fire is burning low, three questions and the answers to them may light the flame again. 'Do I know enough? Do I believe enough? Do I love enough? And the greatest of these is love.'"

PRAYER MEETING SUGGESTIONS.

Sabbath-day, Feb. 29, 1896. Subject: "What is involved in loyalty to Christ?" Luke 10: 25-37.

This question is of special interest, since we are called upon every day to answer it.

We should not do a single act without asking ourselves, Are we doing the will of God?

When Christ told the story of the Good Samaritan, he did not mean for us to wait until we saw some one in the sorest need before we offered our assistance. He wants us to work every day, to be ready to speak a kind word or do a worthy act whenever we find an opportunity.

In considering this lesson it will be well for the leader to select some of the members of the society to speak on some of the following subjects:

1. How can we be loyal to Christ?
 - a. By giving heed to the teachings of the Bible.
 - b. By attending faithfully to all the appointments of our church.
 - c. By keeping all of our engagements.
 - d. By making no engagements that will hinder us in our worship.
 - e. By speaking a word for Christ whenever we hear him reviled.
 - f. By attending to our every-day duties. If

we are attending school, we should make it a point to get thoroughly all our lessons, and then go to our recitations every day. This may require us to stay away from the revival meetings, or to miss some fine lecture or entertainment, but we should attend to our regular duties first and then do other things as we find time.

2. When should we be loyal to Christ?

We should serve God all of the time.

We should allow no thought that is contrary to the will of God to exist in our minds.

3. Why?

Because he is always loyal to his children.

He is watching over every act.

He is present on the skating pond.

He is watching you at the sociable or while you are sliding down hill.

If you follow him closely, he is helping you get your Greek and Latin.

Lastly, we should be loyal to him because he is an ever present help in time of trouble.

HERBERT WHEELER.

SECOND QUARTERLY REPORT.

W. H. GREENMAN, Treasurer of the Y. P. S. C. E.

Nov. 1, 1895 to Feb. 1, 1896.

RECEIPTS.

Milton Junction, Wis., Evangelistic Work.....	\$ 6 25
New Milton, W. Va., Dr. Palmborg's Salary.....	1 50
Milton Wis., " " " " " "	10 00
Missionary Society.....	5 00
Tract " " " " " "	5 00
Adams Centre, N. Y., Tract Society.....	5 00
Missionary Society.....	5 00
New Auburn, Minn., Foreign Missions.....	2 05
Tract Society.....	1 05
Evangelistic Work.....	1 05
Dr. Palmborg's Salary.....	1 06
Walworth, Wis., Dr. Palmborg's Salary.....	3 80
Tract Society.....	1 00
Evangelistic Work.....	2 30
Foreign Missions.....	1 75
Direction Board.....	6 40
A Friend, Evangelistic Work.....	1 00
Andover, N. Y., Dr. Palmborg's Salary.....	4 00
Brookfield, N. Y., Dr. Palmborg's Salary.....	8 50
Evangelistic Work.....	20 00
Westerly, R. I., Missionary Society.....	6 25
Tract Society.....	6 25
Dr. Palmborg's Salary.....	6 25
Clark's Falls, Conn., Dr. Palmborg's Salary.....	3 00
Missionary Society.....	2 00
Garwin, Iowa, " " " " " "	1 30
Tract Society.....	1 30
Dr. Palmborg's Salary.....	1 30
Foreign Missions.....	1 20
Little Genesee, N. Y., Dr. Palmborg's Salary.....	10 00
Gauley, W. Va., " " " " " "	2 00
Rockville, R. I., Tract Society.....	2 00
Evangelistic Work.....	2 80
Brookfield, N. Y., Dr. Palmborg's Salary.....	1 50
Alfred Station, N. Y., Dr. Palmborg's Salary.....	1 50
Tract Society.....	1 00
Evangelistic " " " " " "	1 87
Foreign Missions.....	50
Lost Creek, W. Va., Missionary Society.....	5 00
Tract Society.....	5 00
Dr. Palmborg's Salary.....	5 00
Total.....	\$152 78

SUMMARY.

Evangelistic Work.....	\$ 35 27
Dr. Palmborg's Salary.....	59 41
Missionary Society.....	24 55
Tract Society.....	28 05
Foreign Missions.....	5 50
Total.....	\$ 152 78

EXPENDITURES.

Retta I. Crouch, Board Expenses.....	\$ 3 00
J. F. Hubbard, Tract Society.....	26 03
A. L. Chester, Missionary, Amount overpaid to Tract Society last year.....	8 60
Missionary Society.....	17 98
" " " " balance from last year.....	1 65
Evangelistic balance from last year.....	60 00
Evangelistic.....	28 26
Other Foreign Missions.....	4 59
Foreign Missions.....	1 00
Other Missions.....	2 28
China Missions.....	4 32
General Mission Fund.....	6 30
General Missions, balance from last year.....	2 05
Dr. Palmborg's Salary.....	55 52
Mrs. W. L. Russell, Mizpah Mission.....	5 00
Retta I. Crouch, Board Expenses.....	12 00
Total.....	\$238 58

*Read at the Anniversary of the Y. P. S. C. E. of the Plainfield Seventh-day Baptist church.

Children's Page.

"LUCK."

BY EBEN F. REXFORD.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

A DAY AT GRANDMA'S.

"Now be good, children, and be very careful about the cars," said mamma.

George and Jessie promised they would; mother kissed them good-bye, and they ran and skipped down the street to the corner to wait for an electric car.

They were going to spend the day at grandma's, where they always had a perfectly splendid time:

Pretty soon the car came, and a pleasant-faced man, who had been waiting also, helped Jessie up the steps and found her a seat, although he and George had to stand because there were so many people on the car.

George was close beside Jessie, and they looked at each other and smiled, they were so happy.

After awhile the conductor came along to take up his fares. The pleasant-faced man looked in all his pockets for a five-cent piece, but he could not find one, and so he gave the conductor a quarter. Just then some one spoke to the pleasant-faced man, and he put the change the conductor handed him into his pocket without looking at it.

Then the conductor passed on.

"I wonder why he didn't take our fare," whispered Jessie to George.

"Perhaps he will take it next time," whispered George.

"Perhaps he won't take it at all, and then we can spend it for candy," said Jessie.

"That's so," said George. "Let's look out of the window and pretend we've paid it."

When the conductor came around again, there were not so many people in the car. George and Jessie looked out of the window, and he passed along without looking at them.

They looked at each other guiltily, for they knew it was dishonest not to pay their fare. They knew they ought to hold out the five-cent pieces to the conductor, but they thought of the candy and kept them in their pockets, with their hands closed tightly around them.

The conductor passed them once more, on his way to the rear of the car, but they did not offer him the money.

After a while the car stopped at the place where George and Jessie were to get out, and they started to walk the half-mile to grandma's.

They no longer felt happy, for they knew they had done wrong. They walked slowly, and did not look in each other's faces. The

sun was shining brightly, but somehow the day did not seem pleasant.

Grandma was very glad to see them, and said they might go to the next house and ask the boy and girl who lived there to come and play with them and stay to dinner.

The little boy and girl, whose names were Carl and Alice, came, and they all went to see the chickens, and played with the new bossy in the barn, and sailed chips on the brook, and picked violets in the field. But they didn't seem to have a very good time, and before noon they quarreled, and Alice and Carl said they "wouldn't play," and went home.

Even grandma's nice dinner did not taste good to George and Jessie, and they did not eat very much.

After dinner they went and sat on the doorstep, and thought.

"I want to go home," said Jessie, at last.

"So do I," said George; and they went into the house and told grandma.

She was very much surprised, but she was afraid they were not feeling well, so she let them go, and walked part of the way with them.

When George and Jessie reached the car track, they sat down on a stone to wait.

"I hope the same conductor will be on the car this afternoon," said George, soberly.

"So do I," said Jessie. "I can't stand it to be a thief any longer, can you?"

"No," said George. "It seems as though I never shall be happy again till I've paid that money."

In a little while the car came along, and they were very glad when they saw that the same conductor was on it.

When he came to take up the fares, George gave him four five-cent pieces. "They are for me and my sister," he explained.

The conductor handed back ten cents. "You have paid me too much," he said.

"We did not pay you this morning," said George and Jessie together.

The conductor looked puzzled. "I don't remember anything about it," he said. "I guess you'd better keep the ten cents."

"No, no!" they answered eagerly. "We don't want it!"

So the conductor kept it, and George and Jessie each took a long breath. The day seemed pleasant again, and they looked out of the car windows and talked about the things they saw.

When they stopped the car at their corner, the conductor smiled. "I remember all about it, now," he said. "I thought that man who got on when you did meant to pay for you. When I see him again I'll pay him that ten cents."

"I don't think we shall feel perfectly happy till we've told mamma all about it," said Jessie, as they turned into their yard.

"No," said George. "Let's tell her right off."

So they did, and their mother said she was very glad they had repented of their dishonesty, and paid the money.

After that George and Jessie felt happy once more.—*Zion's Herald*.

JOHNNY'S WAY.

Mr. H— had been pondering how he could increase his subscription to the missionary fund. With a small salary and a growing family this was not an easy thing to do. As

he sat at his breakfast table with this thought in his mind, he said to his wife, "I will not drink any more coffee, my dear, but will give the money to the Lord." "In that case," said Mrs. H—, "I will give up my cup of breakfast tea, and its price can be added to the fund." Little Mary, hearing the conversation, caught the spirit of renunciation, and said, "Mamma, I will give up eating butter to send the money to the missionaries." No one remained to be heard from but Johnny,—Johnny, whose appetite was large, though his years were but few. He had been gazing with rapture at the griddle-cakes on the table, but, without butter, griddle-cakes were but an empty name. At last a look of relief broke over his countenance,—"I know what I will give up, mamma; I'll give up salt mackerel; we don't have it but twice a year, and I don't like it anyhow."

Are there any older people who follow Johnny's example?—*Presbyterian Leaflet*.

A WISE DOG.

The London *Spectator* tells the following story: "A collie in Scotland, which I know well, is in the habit of fetching from his master's room slippers, cap, keys, or anything he is sent for. One day, sent on the usual errand, he did not reappear. His master followed, and found that the door of the bedroom had blown to, and that the dog was a prisoner. Some days later he was again told to fetch something, and as the wind was high his master, after a few minutes' delay, followed him. He found him in the act of fixing the door firmly back with the door mat, which he had rolled up for the purpose; and having taken this precaution, the prudent animal proceeded to look for the slippers. This same collie, when walking with me, ran in front and rang the gate bell of the house to which I was going, so that I had not to wait when I arrived there."

A MISSIONARY in China, writing of a girl in the mission school under her care, says: "Last night Wah Noo told me she wanted to be a 'whole Christian.' So we had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: 1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when I made it up, and I know I ought to always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian."

HERE is a hint for King's Daughters. A few Boston girls, all under eighteen, assumed the temporary support last winter of a young girl whose father was dead and whose mother was in prison for intemperance. They supplied her with clothing and paid her expenses at a school of domestic science until able to support herself. To save her from being lonely some one of the youthful benefactors wrote her every week.

Boy—(on the stump, who has been patiently watching the strange angler for about an hour)—You ain't caught anything, 'ave yer?
Stranger—No, not yet, my boy.
Boy—There wasn't no water in that pond till it rained last night.

Home News.

New Jersey.

NEW MARKET.—A precious work of grace has been wrought among us. The heavenly Father has greatly blessed our earnest prayers and efforts in the time of refreshing that has been given us. Sunday afternoon, Feb. 9, a union baptismal service was held in the Baptist church. Pastors Peterson and Fletcher administered this beautiful and impressive ordinance on sixteen and nineteen happy candidates, many of whom were heads of families. It was a day long to be remembered in the annals of this neighborhood. There was a marked quickening of spiritual life on the part of both old and new believers. One brother quaintly said he believed he had grown a foot that day. The work has been marked by the absence of all sectarian differences; all have been united in our prayers and work for our unsaved neighbors and friends. Pastor Fletcher said, in announcing a thank-offering to be taken for the benefit of our Missionary Society, that the millenium must be near at hand when a collection for the Seventh-day Baptists could be taken in a First-day Baptist church. We cannot expect a large increase in our own church, as nearly all of our people are now brought into the fold; but we expect a much larger increase to come to the Baptist church and to the Presbyterian and Methodist churches of Dunellen, with whom Bro. Huffman expects to labor before he leaves the field. He has endeared himself to all by his earnest and forcible presentation of the gospel truths. We devoutly thank our heavenly Father that our brother has been permitted to labor so effectually in our midst. With our great rejoicing comes sorrow, chastening and sympathy for our brother Lewis Titsworth and family, who are called to part with their lovely child, Mary, who died of pneumonia last evening. At the same time the attending physicians abandoned hope of saving our beloved brother, Dr. M. J. Whitford, who is suffering from the same dread disease. But last evening at our union service many heartfelt prayers to the Great Physician were offered in his behalf. Almost immediately the symptoms began to be more favorable, and they have continued until the present writing, 12 M. There is now strong hope of his recovery, and for which God be praised.

FEBRUARY 16, 1896.

MARLBORO.—In the Home News, recently, there was a statement that we were successful in getting as minister and pastor the Rev. G. H. Fitz-Randolph, of Berlin, N. Y. It might be well to explain how we, a small church, happened to secure him.

Bro. Randolph attended the Association here last spring, and while in attendance visited many of our homes and won the affections of our members.

After the resignation of Elder Bowen, in August, and the duty devolved upon us to select a new pastor, the remark was made by many, "Now, if we were only able to call Mr. Randolph;" but little did we think that God had such a rich blessing in store for us.

While our delegates were at the General Conference at Plainfield, they were quick to ascertain that Elder Randolph desired to attend Union Theological Seminary, New York City, and could not from Berlin, on account of time and expense of travel, and that

he would either have to give up preaching and go to school, or give up going to school altogether. They soon explained that the convenience of travel from Marlboro was all that could be desired and the expense very moderate. He could be here with us from Sixth-day night until Sunday afternoon or Monday morning, and accomplish his work in the Seminary.

They returned with a glimmering hope, made a statement before the church and congregation meeting, and after a little delay they extended a call to him. After a prayerful consideration he came to the conclusion that God had opened a way for him to provide in part for his family and get the desired education and preach the gospel to longing souls.

He commenced his labors with us the first Sabbath in November, and located his family here soon after.

The church and congregation showed their appreciation by giving them a hearty reception at the parsonage, Dec. 1. Seventy took dinner, and after spending an enjoyable day they returned to their several homes, wishing the Elder and family a pleasant and profitable stay with us. When they (Bro. and Sister Randolph) saw the abundance of the necessaries left behind, such as potatoes, turnips, cabbage, apples, pears, half a hundred jars of fruit, a lot of flour, stair-carpet, several fowls, corn, etc., they thought surely "the Lord will provide."

The Christmas vacation of two weeks was, as has been stated, a very profitable time indeed, and will long be remembered. On account of Christmas doings we were able to get only ten nights of service in the two weeks, Elder Randolph preaching a forcible sermon each evening; and the Lord blessed us wonderfully.

If I am not mistaken, every unbeliever that put himself under the influence of the meetings was brought into the true light of the gospel of Jesus.

Sabbath night, Feb. 1, was a very happy time. Shiloh and Marlboro joined in baptism in the baptistery of the Shiloh church. Bro. Randolph baptized fourteen and Elder Cottrell a still larger number; and on last Sabbath twelve were received into the church. After the pastor had given them the right hand of fellowship, he requested all of the members who wished to welcome them also, and show their willingness to help them, to pass around and give them a hearty handshake. Many responded, and indeed it was a happy day in Israel.

Our people have been attending the revival meetings at Shiloh, conducted by E. B. Saunders, for the past four weeks. The Holy Spirit has been, and still is, doing a mighty work there, and we trust that the few who did not put themselves under the influence of the meetings here will be brought out there. We are glad to say that Elder Randolph will have to trouble the baptismal waters again next Sabbath evening.

Next Sabbath, Feb. 15, we are looking forward to, with great joy, when we shall unite with our sister church in joint communion and all the services of the day.

The Y. P. S. C. E. held a sociable at Mr. Charles B. Bowen's Wednesday evening, Jan. 29. They also packed a barrel of apples, etc., for the Mizpah Mission.

Mrs. Henry L. Davis gave a supper in behalf

of the Ladies' Aid Society, Wednesday evening, June 22; 87 persons ate supper and spent a very enjoyable and sociable evening.

Elder J. C. Bowen and wife have been stopping with their son, Charles E. Bowen, for a short time. They have spent most of the winter with their other son, Prof. Frank Bowen, of Glasboro.

The members of the Junior Endeavor met at the parsonage on First-day, January 26, to practice for an entertainment to take place in the near future.

Elder Randolph filled the pulpit of the Cohansey Baptist church both morning and evening on three Sundays, Jan. 12, 19, and 26. * * *

FEBRUARY 11, 1896.

New York.

ALFRED.—With the exception of a few days, we have had a comparatively mild winter. Until recently we had had much less snow than usual,—a part of the time not enough to make sleighing. But four or five days ago it began to snow, and hardly stopped until the ground was covered to the depth of about two and one-half feet. The hill roads are badly drifted, and those in the valleys are not yet well beaten. We now hope to have nice winter weather and good sleighing for several weeks.

At noon yesterday (Feb. 11,) an alarm of fire was given, and we soon learned that W. C. Burdick's carriage house was on fire. The firemen and citizens responded with such promptness that the flames had not broken through the roof when the engine arrived. Fortunately the creek, which is near by, was full of water, and the wind, which was blowing fiercely, drove the fire away from two barns which stood within two or three feet of the burning building. The fire was soon under control, and was extinguished before the building was burned to the ground.

The work of the University is moving along very smoothly. On the whole the students are unusually orderly and studious.

The ladies of the town have decided to use the \$500 which they made on the women's edition of the *Alfred Sun*, last summer, toward the establishment of a scholarship in the University. They intend to add to this sum from time to time until the full amount required for a scholarship (\$1,000) shall have been paid.

All were recently greatly pleased to learn that the President had received the pledge of \$10,000 to add to the endowment of the school. We hope that others to whom God has entrusted wealth will follow the example of this friend of Alfred, and thus help to put the school in condition to do better work than now or ever before. *

FEB. 12, 1896.

RICHBURG.—The church at Richburg felt very sad when Elder Stillman informed us, last November, he had received and accepted a call to West Virginia, and would go to that field the first of January, as that would be the close of his engagement with our church. Many of us felt it could not possibly be that way, for Elder Stillman and family had endeared themselves to us in the two and one-half years they have been among us; but he felt it would be for the best. We bade him go with our earnest prayers that he and his dear family might be as successful in the future as while laboring in the Richburg church. Our little church was very much discouraged,

fearing we might not be able to secure a pastor. Soon, however, we learned that Elder Lawrence was about to leave Hebron, Pa., and wrote him to come and visit us, with the thought of becoming our pastor. He came, and the result is, he and his family are with us now. His labors thus far have been very acceptable. Trusting in God and the faithfulness of our brethren and sisters, we look for God's blessing still. To this end we ask the prayers of all our dear brethren.

J. P. DYE.

Wisconsin.

MILTON JUNCTION.—Items for the Home News department do not appear very often from this place. We are, however, interested in our denominational and home news matters.

The winter has been, thus far, an unusually mild one for this latitude. Early in the winter we had a fine run of sleighing, lasting several weeks, but since Christmas, wagons and carriages have been much more used than sleighs.

Until within a few weeks our community has been comparatively free from sickness, but for three weeks many of our families have been more or less afflicted with a prevailing distemper of much the nature of La Grippe. Thus far no fatal, or especially severe cases have occurred, yet the attendance at the church appointments has been somewhat effected by it.

For about three weeks Pastor E. M. Dunn, of the Milton church, has been seriously ill, and is still in a critical condition. We are hoping and praying that the heavenly Father will spare him to work many years in this part of the vineyard, for we feel that his labor and influence are needed here.

Two series of revival meetings have been conducted in our village this winter. The last of November Evangelist E. A. Burrows of Chicago, conducted revival meetings in the M. E. church, which many of our people attended and participated in. Beginning with the week of prayer, meetings were held in our church every evening for four weeks. The pastor was assisted twelve evenings by Pastor E. A. Witter, of Albion, who preached excellent and earnest sermons. These meetings, conducted in a quiet way with no excitement, resulted in greatly encouraging the church, and in bringing to the Saviour quite a number of the unconverted. The net results eternity only can reveal.

All departments of church work are carried on with commendable earnestness.

Bro. Bakker, in his mission work in Holland, in which our lamented Bro. Wardner was so deeply interested, receives his support (\$220 per year) from the members of this church and society.

For several years our Y. P. S. C. E. has given \$100 per year to support Sister Marie Van Der Steur; first as Bible woman in Holland, and then in her work with her brother John in the Java mission. This year the Society will send \$150 or more to the Java mission.

The Juniors are also earnest workers under the superintendence of Mrs. Nettie West. They recently gave an interesting entertainment consisting of recitations, music, a missionary flag drill, and other items, as noticed in a recent number of the RECORDER.

Pray for us that the work of grace may be deepened in all our hearts.

G. W. B.

FEBRUARY 17, 1896.

Kansas.

NORTONVILLE.—It is an oft-repeated adage—with more reason for the assertion than a Kansan would like to admit—that “it is impossible to lie about Kansas.” She can equal any State in the Union in the grandest and most beautiful, or in the most absurd freaks. Consequently our oldest settlers were not surprised, even in this “sunny clime,” to see two or three successive weeks of continuous cloudy weather in January and February, so that sunshine was remembered as a thing of the past. In the midst of such an unpleasant incident the Rev. G. W. Hills came among us and began evangelistic services in the Nortonville Seventh-day Baptist church, preaching each Sabbath and every evening, teaching a Bible class in Sabbath-school, reviewing the Sabbath-school, also assisting in Christian Endeavor work and meetings. He has also preached on Sunday mornings at the Disciple or Christian church in town by urgent request of that people.

For four weeks, by his manly bearing and by heart-searching sermons, replete with close arguments and pathetic illustrations, delivered in a most earnest and sympathetic manner, he has held an interested and attentive audience in spite of snow, sleet, rain, mist and mud which, with the darkness of the nights, rendered our roads so nearly impassable; and not only trying men's souls, but tests the metal of buggy springs to their utmost capacity, and many a little more.

These unfavorable circumstances prevented many from attending who otherwise would gladly have been present. Many have been spiritually revived; many indifferent and careless ones have become active; many negative ones have taken a positive stand. The choir has received new inspiration in praise service, which is proving a great factor in the work, and the last, but not least, quite a goodly number have been hopefully converted. Last Sabbath, Feb. 15, four put on Christ in baptism, and a much larger number intend to take this step in the near future.

I think I but voice the sentiments of our community in saying we thank our worthy Board for sending Bro. Hills, at the request of our pastor, to labor among us.

Our beloved pastor, the Rev. J. M. Todd, is not only heartily assisting Bro. Hills in each service, but prefaced these labors by over two years of faithful, loving service for the Master.

Elder Maris is also assisting very heartily in the work here, and the prayers of earnest, burdened hearts are being answered. Eternity alone will reveal the vast amount of good being done here in Nortonville by cementing the hearts of the people together in Christian love and fellowship, in bringing the wanderers back to the fountains of life, and bringing the unsaved to see their need of a Saviour and accept salvation in him.

Others are “almost persuaded,” and we ask every believer in prayer to earnestly entreat the Lord for a still fuller outpouring of his Spirit in this community, till all shall be gathered into his fold.

S. E. R. B.

JONES—This chicken is fourteen years old. Smith—How can you tell the age of a chicken? Jones—By the teeth. Smith.—By the teeth! Chickens don't have teeth. Jones—But I have.

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 IX.—JESUS THE MESSIAH.

For Sabbath-day, Feb. 29, 1896.

LESSON TEXT.—Luke 9: 18-27.

GOLDEN TEXT.—This is my beloved son; hear ye him.—Luke 9: 35.

INTRODUCTORY.

At this point there is a considerable gap in the continuity of Luke's narrative. Since our last lesson he records the mission of the twelve, alarm of Herod, and feeding of the five thousand—but omits the amazement of the multitude, which made it likely that they would seize Jesus to make him king; his compelling his reluctant disciples to sail back towards the other—the western—Bethsaida; the gradual dismissal of the multitude; his flight (John 6: 15) to the hilltop to escape those that still lingered, and to pray alone; the gathering of the storm; the walking on the sea; the failure of Peter's faith; the very memorable discourse at Capernaum, to teach what was the true bread from heaven; the crisis of offense caused by those hard sayings; the dispute with the Pharisees on the question of the oral law of the elders; the fight among the heathen as far as Tyre and Sidon; the incident of the Syro-Phoenician woman; the feeding of the four thousand; the healing of the blind man at Bethsaida. These must be sought for in Matt. 14 and 16: 12; Mark 6: 45 and 8: 30; John 6. Cf. “Farrar's Life of Christ.”

EXPLANATORY.

v. 18. “Praying alone”—in private. He did not pray to be seen of men. Prayer implies weakness, dependence. We wonder that Jesus so often felt the need of prayer. Yet there was no formality, it was real communion with God. “The people”—the multitude. Those whom Jesus had taught, and healed and fed.

v. 19. “John the Baptist,” “Elias.” Jesus had made profound impressions on their minds. They regarded him as no ordinary person, and yet how worthless their opinions. The light had shined in the darkness, and the darkness had not comprehended it.

v. 20. “The Christ of God”—the anointed. Anointing was applied to kings, (1 Sam. 9: 16; 10: 1); to prophets, (1 Kings 19: 16); to priests, (Ex. 29: 29; Psa. 45: 7). God, even thy God, hath anointed thee with “the oil of gladness above thy fellows.” This is the true testimony to bear to Christ.

v. 21. “Commanded them to tell no man.” Perhaps because; first, his work was not yet finished; second, because as yet their faith was very weak and their knowledge very partial; third, because they had not yet received the Holy Spirit to give power to their testimony; fourth, because the public proclamation of the truth would have precipitated the workings of God's fore-ordained plan. Eph. 1: 9, 3: 2.

v. 22. “The Son of man must suffer many things.” It was necessary to correct their crude conception of the earthly splendor of his reign as Messiah. He makes known, first, who the accomplisners of this suffering shall be; second, in what form it is to be prepared for him; third, the necessity of this suffering; fourth, the issue of this suffering, namely, his resurrection.

v. 23. “If any man will come after me.” Our Lord does not conceal the cost of following him. To follow Christ means not earthly gain, but entire self-sacrifice. “For thy sake we are killed all the day long.” Rom. 8: 36. “I die daily.” 1 Cor. 15: 31.

v. 24. “Whosoever will save his life shall lose it.” The natural, animal life, of which the main interests are in the earth. Only by self-denial can a man become partaker, even here, of the higher life of the Spirit.

v. 25. “Gain.” A merchant's word. Jesus is putting the case as a common sense question of profit and loss. “Loss.” When he might have been saved. As if thou, in a general conflagration hadst saved and preserved around thee thy great and full palace, but hadst thyself to be consumed.

v. 26. “For whosoever shall be ashamed of me and my words.” The feeling expressed by these words has reference to incurring dishonor or shame in the eyes of men.

v. 27. “Which shall not taste of death.” In the Arabian poem, *Antar*, Death is represented as slaying men by handing them a cup of poison. This was a common Eastern metaphor. Chrysostom compares Christ to a physician who first tastes his medicines to encourage the sick to take them. “Till they see the kingdom of God.” It is clear that the primary reference of these words was to the three apostles who, within a week of that time, were to witness the transfiguration.

Popular Science.

The Poles of the Earth.

Where all the degrees of longitude meet in one common center at 360 degrees, and a point in which the degrees of latitude end at 90 degrees: Sir John Franklin sailed for the North Pole in the Erebus and Terror, on May 18, 1845, and never returned. Thirty-nine relief expeditions were sent in search of the missing vessels, between 1847 and 1857. The last was sent by Lady Franklin herself, which found positive evidence of the entire loss of the ships and crews, and, in a diary kept by Capt. Fitzjames, they found stated that her husband died June 11, 1847. That settled their fate.

Since the return of Capt. McClintock, who commanded the last relief expedition, which ended in 1859, there have several parties started for the polar country, ostensibly to find that particular pole, causing many lives to be lost, and much hardship to be endured; and now unless Dr. Nansen, who is in the polar regions, is not more successful (which we hope he may be) the pole will remain where it is. The nearest point to where the pole is to be found was reached by Lieutenant Lockwood, of the Greely expedition, in 83 degrees, 24½ minutes north latitude, on May 15, 1882.

Dr. F. Nansen sailed to obtain the pole in June, 1893, and the last seen or heard of his ship was on August 3, of the same year. His vessel, called the Fram, was constructed especially to meet the crushing caused by those terrible ice floes, which had destroyed so many ships. It was 101 feet long, and about 33 feet beam, and braced in the strongest manner. She had on board a 160 horse-power engine, and can steam six miles per hour, on about three tons of coal per day. She took on board 300 tons of coal for steam only, using alcohol for cooking. The crew consisted of twelve men, and was fully provisioned for five years. She carried a complete outfit of supplies, to meet every want so far as possible to anticipate.

Dr. Nansen is a scholar and scientist, being a graduate of the University of Christiania, in 1880, and is about thirty-five years of age. He had already seen considerable of Arctic life, having in 1888 and 1889 made a sledge journey of 300 miles across Greenland, the party drawing their sledges by hand. On his return home that year he was married and now leaves a wife and daughter anxiously awaiting the first tidings of his safe return.

The news has been published, more than once, that Dr. Nansen had obtained the pole, and was on his return, but we doubt even the latest news. If he has obtained the coveted prize, how could the news reach us in advance of his own dispatch? We yet believe that this dauntless scientific Norwegian, is still making his way along among the ice floes in those high latitudes, either in his vessel, or on his sledges, or is waiting for summer sunshine, and we shall wait with deep interest to read and study the scientific developments that surround the pole. Recent reports professing to bring news from Dr. Nansen are not credited among scientific men.

Rapid Firing Improved.

As we are in the midst of rumors of wars, it may be well now to refer again to the effects produced by the improvements lately made in the rapid firing Maxim gun, as shown at the proving grounds, at Indianhead

near Sandy Hook, a short time since. The gun was mounted on a tripod, and the ammunition was of 303 calibre. Thirty-eight grains of smokeless powder were used in each cartridge. The gun referred to weighs twenty-five pounds. The time required to unsling and mount it on the tripod, ready for action, was fifty-eight seconds. After the first, the firing is automatic, and at the rate of ten shots per second. Only think of the dreadful carnage that a single regiment would make, armed with these guns, firing a million of bullets in less than two minutes.

Well would it be for emperors, kings, presidents, and their secretaries of war, if they would listen to the appeals of people for arbitration; but if incorrigible, and determined on war, then every one of them should be compelled to take the field, and the chances, where ten thousand bullets are sent forth every two minutes to kill, and not be allowed to procure a substitute. The time, we think, would come very shortly when arbitration would be strictly adhered to, if those men who have the power to declare war were sure to be slain in the first battle. H. H. B.

AN OVER-WORKED MONKEY.

Some score of days ago, Professor Wortman, of Columbia College, made a great find on Bitter Creek, Wyoming. While going up and down the gullies and gorges of the mountain seeking such bones, fossils and specimens as science loves to devour, he came upon the skeleton of a monkey. It had been buried in yellow clay, and this gave color to strong conclusions. It was projecting from the side of a cliff overlooking a deep gorge, and this made the find deeply significant.

The scientific imagination moves swiftly, and the discoverer was not long in reaching the conclusion that this was a very ancient monkey, that he had died very long ago, and that by some wise provision of his will, at a time antedating the rise of the legal profession, the deceased had provided for the preservation of his remains until such time as they might be required by the straits of evolutionists. By another quick leap of imagination the higher conclusion was reached that this monkey was nothing less than a prehistoric man, the missing link in the evolutionary chain extending from mollusk to man. So stupendous a discovery as this could not long be kept a secret, and the news was soon flashing over the world and vibrating through halls of learning that science had reached a great milestone in the highway of progress.

It was a great day for the Bitter Creek monkey, and as dead monkeys tell no tales, the people who are determined to believe in an ape origin of the race made haste to lengthen the cords and strengthen the stakes of their theories. But every dog has his day, and so have monkeys, and this monkey's day was very brief. Two cowboys, who had long been trained to run down wild cattle, soon threw a lasso over this wild story, and the monkey's glory was at an end. Instead of a prehistoric man, whose friends and neighbors followed him to the grave millions of years before, the ephemeral hero of Bitter Creek was shown to be a little pet which the cowboys had brought from San Francisco two or three years ago, and kept around the headquarters of the ranch until he died, and they had tenderly laid the remains in a shallow grave at the edge of the cliff. Whether it was nice for these men of the range to thus squelch

the post mortem fame of the pet who had no doubt often amused them in solitary hours with his monkey tricks, is a question about which there will probably be some difference of opinion. It may also be considered questionable whether cowboys should so rudely interfere with scientific theories even if they do have the facts in the case. Nevertheless it must be admitted that for a small monkey this particular specimen was greatly over-worked.—*The Advance*.

Special Notices.

WANTED.

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

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

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

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

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

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

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

CORLIS F. RANDOLPH.

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

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 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.

SEVERANCE—OSBORN.—At the home of the bride's parents, near Dodge Centre, Minn., Feb. 12, 1896, by the pastor, H. D. Clarke, Mr. Berton T. Severance and Miss Anna M. Osborn, all of Dodge Centre.

GREEN—MATHIS.—At the residence of the bride's father, in Aurora, Wis., Jan. 30, 1896, by Rev. D. Burgett Coon, Rollie W. Green, of Berlin, Wis., and Belle H. Mathis, of Aurora, Wis.

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.

MAXSON.—In Milton Junction, Wis., Feb. 11, 1896, Mary, infant daughter of Dr. Albert S. and Dollie Maxson. G. W. B.

TITSWORTH.—In Dunellen, N. J., Feb. 15, 1896, of pneumonia, Mary, daughter of Mr. and Mrs. Lewis T. Titsworth, aged 2 years, 3 months, and 1 day.

Last summer she was with us, who to-day is somewhere in the far off world of God. "Far off," said I? She is not far away. When heaven and earth are sundered by a sod.

DAVIS.—At Jackson Centre, O., Jan. 24, 1896, of pneumonia, Grace Cargill, wife of M. E. Davis, aged 22 years, 6 months, and 13 days.

In early childhood she came with her parents to this village, and as a child her frank and generous disposition made her a welcome guest in every home. As she grew to womanhood, she developed those rare social qualities which drew around her a large circle of warm friends. At about ten years of age she joined the M. E. church, of which she was a faithful member at her death. In Sept. 1892, she was married to Milton E. Davis, who, with those who best knew her, alone can tell of her rare worth in the home. She leaves two children, a boy of two and one-half years, and a girl of six weeks. Her funeral was very largely attended, and the beautiful flowers showed the love with which she was surrounded. Rev. S. W. Scott, her pastor, preached the funeral sermon.

WEST.—At Westerly, R. I. (Conn. side), Feb. 14, 1896, suddenly of Bright's disease, Mrs. Eunice E. West, wife of Mr. Alphonso West, in the 46th year of her age.

Mrs. West was born in Phenix, R. I., Oct. 20, 1850, and was the daughter of Joseph C. and Amy Gavitt. She was married to Mr. West in Phenix, R. I., Sept. 23, 1869, after which with her husband she removed to Westerly, where she always lived from that time. She bore three children, all of whom, with her husband live to mourn her loss. Although trusting in Jesus as her Saviour from early life, she never united with any church. Her husband and two of her children are members of the Pawcatuck Seventh-day Baptist church. She was retiring and devoted to her home, a faithful wife and mother. Funeral services were held at her late home in Westerly, Feb. 17, 1896, conducted by the pastor of the Pawcatuck S. D. B. church, assisted by the Rev. O. U. Whitford. Interment in River Bend Cemetery, Westerly, R. I. W. C. D.

Literary Notes.

Harrison Commends Cleveland.

General Harrison writes of "The Presidential Office" in the March *Ladies' Home Journal*, and his comprehensive article is outspoken and plain. He takes occasion to commend President Cleveland's movement towards establishing a more permanent consular service. The Ex-President says:

"The need of a better consular service has been getting a strong hold upon the public mind. The practice has been to make frequent changes in these offices—indeed an almost complete change upon the coming in of an administration of a different party. The duties of a consul relate almost wholly to our commerce with the country where he serves. . . . The recent movement by Mr. Cleveland and in Congress for a better qualified and permanent consular force is to be commended.

REFORM IN COLLEGE NOMENCLATURE.

It is gratifying to observe that Chancellor MacCracken's proposition for the systematic classification of institutions of higher learning has attracted wide attention, and is being discussed in a serious and practical spirit. The matter is one of real importance, and of an importance which is steadily increasing year by

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

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year. That the reform for which he pleads was not adopted long ago is a reproach to our educational system, or lack of system. In no other country are there so many so-called colleges and universities as in this. In none are these institutions so heterogeneous, so capriciously inconsistent in names and ranking. In none are standards of scholarship so untrustworthy, and academic degrees so uncertain of significance.

We have many "colleges," empowered to bestow all manner of degrees, which really are nothing more than high-schools or academies. There are also many "universities" which do not possess the first characteristics of a real university and do not even expect to attain them, if indeed they are actually worthy to be ranked as colleges. On the other hand, there are some "institutes" and "schools" which might appropriately claim collegiate rank, and some "colleges" which have the spirit and equipment of true universities. Amid such circumstances it is perfectly evident that a systematic re-classification of names would be of decided advantage. It would cause the names of institutions to mean something, to indicate something definite, which at present they do not do. We should then be able to determine the general scope of an institution of higher learning from its name, just as we now can do in the case of classified public schools. When one speaks of a kindergarten, a primary school, a grammar school, or a high school, everybody knows at once what kind of an institution is meant. But when one speaks of a college or a university, who can tell what it is, without further information?

No doubt it would be a difficult task to effect a general readjustment of names. There are some institutions which would wish to cling to their old names, whether "college" or "university," as a matter of historic sentiment.

There are some which would strenuously object to being degraded, as they would deem it, from university to mere college rank. Dr. MacCracken thinks much might be done by the Commissioner of Education. But colleges are chartered by the states, not by the Federal Government. Official action would have to be taken, therefore, by all the states, and it would have to be uniform in all. Moreover, while such action might control and classify all institutions hereafter organized, it is difficult to see how it could affect those now in existence. A state, having years ago chartered a college under a certain name, cannot now compel that college to change its name. We are inclined to think, therefore, that the reform is to be wrought by a voluntary movement on the part of the colleges themselves, and by moral and intellectual suasion exerted by them upon each other. It should be, at any rate, the end kept constantly in view, toward which all efforts are to be made whenever opportunity is afforded.

So far as we are aware, no earnest and organized movement in that direction has hitherto been made. Dr. MacCracken is the pioneer; and it is worthy to be a cause of local pride that the head of one of our great New-York universities should be the leader in such a work. If now a considerable number of representative colleges and universities throughout the land—for it must not be a sectional or local movement—shall take the matter seriously in hand, commit themselves to the reform, place themselves in accord with its requirements, and seek to impress their influence and example upon others, it is scarcely conceivable that their efforts will be in vain. Educational authorities should, of all men, be amenable to reason. They should realize that it is better to be known as a good, honest college than a sham uni-

versity. At any rate, they should recognize the fact that an institution whose aim is to teach the truth should itself be truthful in its name as well as in its teaching.—*New York Tribune*.

CANDIDATING FIRST.

It is told of Senator "Zeb" Vance, that, riding along in Buncombe county, N. C., one day, he overtook a venerable old darkey, with whom he thought he would have a little "fua."

"Uncle," said the governor, "are you going to church?"

"No, sah, not enzactly—I'm gwing back from church."

"You're a Baptist, I reckon—now, ain't you?"

"No sah, I ain't no Baptist, do' most of de bredren and sisters about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Mefodis, nudder."

"Campbelite?"

"No, sah, I can't errogate to myself the Camelite way of thinking."

"Well, what are you then?" rejoined the governor, remembering the narrow range of choice of religions among North Carolina negroes.

"Well, de fac' is, sah, my old marster was a herruld of decross in de Presbyterian church and I was fotch up in dat faith."

"What? You don't mean it! Why, that is my church."

The negro making no comment on this announcement, Gov. Vance went at him again.

"And do you believe in all the Presbyterian creed?"

"Yes, sah, dat I does."

"Do you believe in the doctrine of predestination?"

"I dunno dat I recognize de name, sah."

"What, don't you believe that if a man is elected to be saved he will be saved, and that if he is elected to be lost he will be lost?"

"Oh, yes, boss, I believe dat. It's gospel talk, dat is."

"Well, now, take my case. Do you believe that I'm elected to be saved?"

"The old man struggled for a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come, now, answer my question," pressed the governor.

"What do you say?"

"Well, I tell you what 'tis, Marse Jeb, I've been libin in dis hyar world nigh on sixty years, and I nebber yit hyard of any man bein' 'lected 'thout he was a candidate."

OUR OWN BURDENS SEEM HEAVIEST.

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

