

THE SABBATH RECORDER.

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

VOLUME 53. No. 11.

MARCH 15, 1897.

WHOLE No. 2716.

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OTTERBEIN.

BY JAMES A. MARTLING.

COULD we look through the shadows that hang
o'er the morning,
And see how the sun breaketh up through
the night,

Would we ever despair of beholding him turning
The dark clouds to visions of glory and light?

Would we pause to reflect upon all that's unpleasant,
And foster our sorrow, and sigh o'er our shame?
No, our spirits would leap from the gloom of the present,
And drink of the goblets of noon e'er they came!

And shall Hope, with her dreams of prosperity, shun us,
When the windows of Otterbein gleam in the morn?
And the sun of success is just dawning upon us,
Though still, by the mist, of his beams he be shorn?

No, our fancy shall paint us the students that ramble,
Alone, or in groups, through the fields and the groves,
Where the gopher and hare in the summer-time gambol,
And the red squirrel gathers the nuts which he loves.

Where the sycamores stoop o'er the bank of the river,
And daintily moisten their locks in the stream,
And the wind in the branches is laughing forever,
Like a lost one that seeth his home in a dream!

As they talk of the past, of its hope and its sorrow,
In their respite from study, while wandering thus.
They will mention *our* names, and the pledge of good-
morrow

Will blend with the promise to imitate us!

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Sabbath Recorder.

L. E. LIVERMORE, - - - - - Editor.
J. P. MOSHER, - - - - - Business Manager.

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

SOME problems of charities, in the care of the poor, the treatment of tramps, the reformation of the fallen, are still unsolved. The study of the science of economics has done much of late toward correcting some errors in public sentiment, and leading to improved methods in charitable works. Charity, to be the most helpful, should always seek to induce self-respect, self-helpfulness and independence. Help rendered, without these ends in view, often encourages indolence, poverty and crime. Charitable institutions, and charitable organizations afford the most practical opportunities for the right bestowment of charities; but all individuals should bear in mind that such institutions and organizations do not relieve of individual responsibility. They seek to turn the tide of charities into a better channel. In this connection we print in another column some excellent suggestions taken from a recent number of the *Outlook*, under the heading, "Some Errors in Charity."

WHATEVER may be the outcome of the Cretan situation, one cannot fail to admire the courage so characteristic of the Greeks. A small nation, resolutely refusing to obey the stern mandate of the combined powers of Europe, because of its evident injustice, in danger of being overwhelmed and crushed by superior force, still standing firmly by their rights. The astonishing part of the whole transaction thus far, is that the blood-thirsty Turks should be allowed to butcher thousands of inoffensive men, women and children, as in the Armenian horrors that have shocked the civilized world, without humane and coercive interference from the "Powers," and then, that we should witness such prompt and commanding interference against the Greeks who are attempting to defend themselves and their natural possessions against the Turks. There may yet be explanations that will satisfy those who are looking on and desiring to see fair play, but thus far no satisfactory explanation has been made public. Great mass-meetings are being held in England expressive of sympathy for the Greeks, and against the policy of the so-called "Powers" in their apparently unfair and oppressive discrimination against the Greeks.

SPECIAL attention is called to the notice in last issue of the RECORDER, page 149, of the new booklet by Dr. Lewis on "The Catholicization of Protestantism, on the Sabbath Question." This is a booklet of 60 pages, with eleven chapters brimful of valuable information. The words of Professor Harnack, one of the most reliable historians of the age, on the general Catholicization of Protestantism, are weighty and deserving of careful study. The great conflict in the religious teaching of to-day is not so much between the advocates of the claims of either day as the Sabbath, as between Romanism and Protestantism as systems of religious faith and practice; or as between the authority of the church and tradition, against the Bible. Either the authority of the Bible must be recognized as supreme, or Protestants must retreat to the strongholds of the Roman Catholic faith. The battle is on; the bom-

bardment is fierce and heavy. Protestantism and the Bible must stand or, with their downfall, the bulwarks of Catholicism will be found impregnable. It simply remains for those who believe in Protestantism to unite in maintaining the Word of God, or abandon the struggle and go with the Catholic majority. Just now the forces are massing on the Sabbath question as never before. If the Catholics win the day on this stronghold, all that remains will be an easy victory for them. Read Dr. Lewis' booklet.

THIRTEEN is sometimes said to be an unlucky number. So superstitious are people, now and then, that they can never be satisfied to let "thirteen" remain at one time and place. If that unfortunate number of guests is discovered at a table, one will quietly withdraw and leave twelve, a good, wholesome, respectable, and thenceforward fortunate company. For ourself, we have no such whim to contend with. Thirteen is better than twelve, especially if it is money, or books, or paying subscribers to the RECORDER, or friends, or anything desirable. Hence, we have no scruples whatever in endorsing the following thirteen "Don'ts," taken from the *Christian Uplook*. But if any one feels differently, and prefers to accept only twelve, just eliminate any one you please, provided it is not any of the first eleven, nor the thirteenth. Here they are:

IF YOU WANT TO BE LOVED

- Don't find fault.
- Don't believe all the evil you hear.
- Don't jeer at everybody's religious beliefs.
- Don't be rude to your inferiors in social position.
- Don't repeat gossip, even if it does interest a crowd.
- Don't underrate anything because you don't possess it.
- Don't go untidy on the plea that everybody knows you.
- Don't contradict people, even if you are sure you are right.
- Don't conclude that you have never had any opportunities in life.
- Don't believe that every one else in the world is happier than you.
- Don't be inquisitive about the affairs of even your most intimate friends.
- Don't get into the habit of vulgarizing life by making light of the sentiment of it.
- Don't express a positive opinion unless you perfectly understand what you are talking about.

PRESIDENT MCKINLEY'S INAUGURAL ADDRESS.

We have carefully avoided partizan discussions of the issues of the late Presidential campaign, because we did not deem it necessary to divert the RECORDER from its legitimate channel as a religious family paper. However, some words have been occasionally found in our columns which were quickly interpreted as partizan, and were at once set up as a target for the shot and shell of a few who imagined that the RECORDER was going over to politics, and the wrong political side at that. The number of those who have felt themselves so sorely aggrieved with the honest sentiments herein expressed as to order their paper discontinued has not exceeded three persons, while the list shows more than fifty times that number of names added within the same time. But while we do not intend to discuss purely political, or at least

party, principles in our columns, we wish it distinctly understood that the RECORDER has never yet had, and we trust it never will have, an editor who is either too indifferent to the common interests of our state and nation to have definite opinions, or too cowardly, at proper times, to express them.

Whatever may have been the preferences of individuals concerning the candidates for the Presidency, it is now settled that Wm. McKinley has been duly elected and inaugurated, and is now the Chief Magistrate of our great nation. It is the duty of all the subjects of our government, irrespective of party, to render that loyal support and confidence which the nature of our form of government demands. In the last issue of *The Independent* is an editorial containing an outline of the Inaugural Address which is shown to be so broad, non-partizan and statesman like, that, for the benefit, especially of a goodly number of people who read but very little of general news outside of the RECORDER, we publish it, and commend it to the careful perusal of all our readers. If these principles are wisely carried out, there can be no doubt that we shall now enter upon an era of greater national prosperity. This will give better opportunity for the exercise of religious liberty and the better working of all wholesome religious and reformatory enterprises:

No one could wish for a brighter and better beginning of the new Administration than Mr. McKinley has made. Under cloudless skies, in the presence of a joyous multitude, before a keenly attentive country, he delivered an inaugural address which has delighted everybody by its simplicity, its transparent sincerity, its elevated tone, its freedom from partizan boasting and personal vanity, and its high positions on great national and international questions. It strikes not a single false note.

From the first word to the last the address manifests an appreciation of the grave nature of the responsibilities assumed, and a serious purpose to take them up in the fear of God and in confident trust of the support of the people. He speaks as a man who understands that he is President of the United States, and not of a party, and outlines a policy, which, if sincerely followed, will insure success to his Administration, no matter how much narrow partizans may cry out against it.

We do not believe that Mr. McKinley was simply actuated by a desire to please. He likes to keep close to the people and to have their support; but in his public life he has never cultivated the arts of the facile demagogue. He has rather appeared as a quiet, intent, sincere man, guided by strong moral purpose and free from compromising alliances. It is to be said, of course, that he is just putting on the harness, and is to be judged hereafter according as he proves faithful or otherwise to his promises. He must have courage and firmness to succeed in his great task, and it is to be hoped that he has a sufficient measure of these sterling qualities to persist in his program against all opposing influences.

In the briefest possible compass, this is the outline of his policy:

1. A non-partizan monetary commission to revise our banking and currency laws, and devise a safe and enduring monetary system.
2. An international bimetallic agreement.
3. The severest economy in government expenditures.
4. A tariff revision which will give adequate revenue and protection, with reciprocity.
5. A business revival which will specially help the farmer and the laborer.
6. The execution of the laws for the preservation of individual rights and public order.
7. Impartial enforcement of laws designed to prevent arbitrary control of trade, unjust prices and unfair freight rates.
8. More restriction of immigration.
9. Strict observance of Civil Service Reform regulations, and extension of the system.
10. A dignified foreign policy, free from wars of conquest.
11. Ratification of the Arbitration Treaty.
12. An extra session of Congress to deal with the revenue difficulty at once.

13. Increase of the harmony between North and South, and of the prevailing unity of sentiment.

His view of Tariff revision is moderate, and what the country was led to expect. He will present it more in detail in his message to Congress next week. What he says about currency reform gives great satisfaction to those who are impressed with the urgency of the question. He proposes no hasty legislation, but a thorough and careful plan of revision by a non-partizan commission of financial experts. This is exactly what the Sound Money advocates of both parties desire. His utterances on Civil Service Reform, which seem to us a happy augury, are dealt with at length in another article, and we make further comment here only on the part of the address relating to arbitration.

Those who imagined that the new President would look askance at the Treaty of Arbitration because it was negotiated under a Democratic Administration must have had a shock of surprise when they read his manly, unreserved approbation of it. He declares that it is in accord with American policy, that it is the result of American initiative, and intimates that the glory of it will belong to this nation. He speaks of it as "a glorious example of reason and peace," an example sure to be followed by other nations, and urges the "early action" of the Senate on it. There is nothing narrow or halting in President McKinley's utterances on this subject; and we believe his cordial support of the Treaty foreshadows early and favorable action upon it by the Senate. Many new Senators have taken their seats, most of whom will support the new Administration, and we trust that if factious opposition should arise it will be overcome. President McKinley will share with President Cleveland the honor of this compact of peace, when it is ratified.—*The Independent.*

BREVITIES.

MANY Greeks residing in the United States are hastening back to their native land, to engage in the war against the Turks, and, to all appearances, against nearly all the rest of Europe.

THE Cuban insurgents still hold the island. General Weyler has made a most signal failure in attempting to put down the rebellion. There is little doubt that Cuba will, ere long, be free from Spanish rule.

HARVARD COLLEGE is said to be a fair illustration now of the Catholicization of Protestantism in the United States. A Protestant school of Puritan descent, and yet Roman Catholic priests preach in its chapel.

NOTHING in modern journalism is more disgusting than the overcrowded columns of several daily papers, with the details of the preparations for the Corbett-Fitzsimmons fight, soon to take place in that self-disgraced state, Nevada.

A BOY AND GIRL (brother and sister preferred) who are of good habits, from eleven to fourteen years of age, and in want of a comfortable home in a Seventh-day Baptist family, may learn something to their interest by addressing the Business Manager of the RECORDER.

THE Christian Endeavor International Convention occurs this year in San Francisco. The railway traffic associations have announced the uniform rate of fifty-one dollars for the round trip from Chicago to San Francisco. The Convention will be held July 7-12. Tickets will be good until August 15.

CONSUL GENERAL LEE has done himself credit and honored our country in his persistent efforts in Cuba to secure fair treatment of citizens of the United States. He labored under great embarrassment for want of prompt and hearty support, the Spaniards having their own way in most instances about as

much as the cruel Turks have in the provinces under their control.

MRS. BEECHER, widow of the late Henry Ward Beecher, died at Stamford, Conn., March 8, on the tenth anniversary of her husband's death. She had never recovered from her severe injury occasioned by a fall several months ago. Mrs. Beecher was, in many respects, a superior woman, and will be affectionately and appreciatively remembered.

RUSSELL SAGE, the multi-millionaire, who was not quite blown up by dynamite a few years ago, has a poor nephew in Illinois, to whom he recently loaned fifty dollars, taking as security a mortgage on his little home. The mortgage comes due in May. Friends are anxiously waiting to see if the mortgage will be foreclosed in case the principal and six per cent interest are not forthcoming.

THE agitation of the question of good roads for the past few years is resulting in great and substantial improvements. Now twelve state legislators are working over propositions for the construction of Macadam roads. New Jersey has taken the lead in this direction, and has over three hundred miles of improved roads. The state pays one-third of the cost, the adjoining land owners, one-tenth, and the county the balance.

WHILE kleptomania may be a disease, or the outgrowth of a disordered state of mind, still it affords no excuse for the sin of theft. According to Justice Hayes, of New York, this development, especially among women, is astonishingly common. Some people seem to have a mania for taking what does not belong to them; but the cases are by no means limited to women, and should be checked in either case by a feeling of the certainty of detection and punishment.

HITHERTO the uses of corn, as a farm product, have been limited mostly to food from the meal, for man and beast, fodder from the stalks, with some value derived from the husks for mats and mattresses. But recently science has made new discoveries, which are likely to prove of great value in utilizing this very common product. The pith of the stalk has been found to possess such properties that it can be manufactured into car wheels, basins, barrels, boards and other building materials. It is also stated that corn-stalks will yield better and cheaper sugar than sugar-cane. A large company has been organized to manufacture these corn-stalk products, under what is called the "Marsden patent."

THE completed Cabinet of the new administration at Washington, as nominated by the President and confirmed by the Senate, stands as follows:

For Secretary of State—John Sherman, of Ohio.
For Secretary of the Treasury—Lyman J. Gage, of Illinois.
For Secretary of War—Russell A. Alger, of Michigan.
For Secretary of the Navy—John D. Long, of Massachusetts.
For Secretary of the Interior—Cornelius N. Bliss, of New York.
For Postmaster-General—James A. Gary, of Maryland.
For Attorney-General—Joseph McKenna, of California.
For Secretary of Agriculture—James Wilson, of Iowa.

Their ages are respectively, 74, 61, 61, 59, 60, 63, 54, 62. President McKinley is the youngest man among them, being 53 years old.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Good Thing—Pass It Around.

Our brother, W. R. P., of Hammond, "don't know about it." He thinks that if the missionary evangelistic pastorate is "the thing for small churches," the wealthier congregations should also "indulge the luxury of an evangelistic itinerancy to their pastors." He cleverly remarks that "it would hardly be generous to reserve all the good things for the poor churches alone. So good a thing should be passed around."

We enjoy the genial humor of the argument, and are prepared to say "Amen" to the conclusion. We earnestly believe that it *would* be a "good thing" for the cause at large,—yea, even to the pastors and churches themselves—if every pastor were sent out on at least one missionary evangelistic campaign each year. No, not a luxury to the church; a sacrifice; but it has ever been by such sacrifices that Christianity has been extended. It is the constant tendency of human nature to expend its missionary effort upon *our* homes, *our* church, and *our* community. Now, it is proper, nay it is duty, to attend to ones special responsibilities first. "If any man provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel." But right along side comes the imperative command, "Go ye into all the world and preach the gospel to every creature." It is "to the Jew first," "but also to the Greek." "In Jerusalem," indeed, were the disciples to be "witnesses unto Christ," "and in all Judæa,—farther yet, "and in Samaria"—still beyond, "and unto the uttermost parts of the earth." The early disciples forgot Samaria and the uttermost parts of the earth until persecution drove them out, and only then was it that "they went everywhere preaching the word."

It is possible for us in our zeal for missionary activity to neglect our own; but I do not know of any Seventh-day Baptist church that is doing this, and there is no need of preaching against it. Like all churches, from Jerusalem down, we are in danger of wrapping up in ourselves. We need the constant spur of Christ's command driving us out, out. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Among the churches which have come under our observation, those which have made the most advancement are those which have had most of this generous missionary spirit, while realizing most profoundly the greatness of their own work. Surely plans like that which Bro. Van Horn has proposed for the Southern Illinois field are in the right direction. If neighboring churches would alternate in sending their pastors into that inviting field, the churches themselves would be blessed in the unselfish action, and God glorified. The aim should be to build up a self-supporting interest as soon as possible, and then to enter new fields.

That there are two sides to this question we are well aware. Many facts are to be taken into consideration, and plans need to be prayerfully considered in each case. Let brotherly kindness prevail in the discussions and the Spirit of the Master lead the way. We should like to see this question taken up in the columns of the Brotherhood.

THE BROTHERHOOD.

YES, I am quite willing to become a member of the Brotherhood. Like some others, I have questioned in mind what service I could render to the organization, and what the organization could do for me. At first it seemed as though it could hardly be felt here in Colorado. But it is. Last Sabbath I announced the temperance sermon for the second Sabbath in March. The first Sabbath is communion. To know that we are working in line with our fellow-workers does give courage, strength, and interest in our work even though separated by rivers, mountains, and plains. The following suggestion is my contribution this time. Why not each brother send an outline of his temperance sermon to our President? These could appear in the SABBATH RECORDER, a portion of them at a time. We should all be interested to see the line of thought each one had followed.

I am permitted to send in the name of our brother, Eld. O. D. Williams, who is now a resident member of the Boulder church. Also the name of our Deacon, A. G. Coon.

S. R. WHEELER.

BOULDER, Col.

WHY NOT MORE DOCTRINAL PREACHING?

One more point. There is not enough doctrinal preaching these latter days, it may be for a number of reasons. I suppose only two: 1. Doctrine is not much studied. If it was it would be preached more. 2. The preacher may want to please everybody. He ought to want to please God so much as not to shun to declare the whole counsel of God. Because of the want of doctrinal preaching, the churches are not indoctrinated; and in place of a religion founded on doctrine a great deal of it is vamping sentimentalism, and many church members do not know the difference between doctrine and sentiment. Indeed, they are fed so much on sentimentalism that they have no relish for doctrine, and are not prepared to distinguish between true and false doctrine. A stranger to gospel doctrine traveling through the country and dropping in to hear preaching for information, if asked what impression had been made on his mind as to the principle on which men are saved, would be very apt to reply, "On the principle works." There is so much said about what we are to do for God, and so little about what God has done for us, that the impression of salvation by works is very apt to overbalance the Bible doctrine of salvation by grace. In my boy days I knew an old lady who occasionally shouted under preaching, and it was said that she always did her shouting when the preaching was on Christian duty. In after years, thinking about it, I thought that was a strange theme to excite one to shouting, for the best people I have known considered their life so imperfect that they had nothing on that line to shout about. The preaching that has done me most good has been that which has most clearly presented Jesus Christ and his work, so as to draw off my mind from my own imperfections and fix my thoughts on the perfect work of Christ and excite a feeling of gratitude to God, because he has done for me what I could not possibly do for myself. Under such preaching I have often been enabled to rejoice in God, but never in myself.—*J. J. Landsell, in Biblical Recorder.*

TO THE MEMORY OF MRS. LURA A. BEEBE.

BY J. T. DAVIS.

Sleep, dearest sister, take thy rest,
Thy pain and sorrow done.
We count thee now among the blest,
Among the ones who've passed the test,
And gained the heavenly home.

From out that life, so pure, the rays
Shine like a star at night,
To be a guide through all our days,
To guide us into truer ways,
The ways of truth and right.

So will thy memory cherished be,
Thy mantle, let it fall
Upon the friends so dear to thee,
Thy sleepless eye, O, may it see,
A purer life in all.

SOME ERRORS IN CHARITY.

That there is great waste in the administration of both public and private charity, and that much harm is done by the careless and indifferent, is on all hands admitted. To guard against these evils the organization of charity has been effected, and the charitable are urged to give no money in person, but to send all applicants to the proper society to be investigated and relieved. This has doubtless done much to remedy the evils of an ill-directed or non-directed charity, but it has brought its own evils with it. Organized charity is eminently wise, but when organization is made a substitute for charity and an excuse for relieving ourselves of bearing one another's burdens, it becomes perilous.

It is easy for the man who has no sense of personal responsibility to direct one who asks assistance to some organized charity, with no intention of following the case further—not even of following it with money enough to pay the organization to have the needs of the applicant investigated. No doubt men have done this and posed to themselves as fine types of the Good Samaritan, forgetting that the Good Samaritan attended the needy one until he had reached a place where his wants were attended to, and his ultimate recovery and return to society assured. One thing is certain: no man has the moral right to send an applicant for immediate relief to any organization that seeks to do its work with the best end, the ultimate good of the needy, in view, unless he does what he can to provide that organization with the means to do that which he has neither the time nor perhaps the ability to do.

Moreover, the organizations themselves are in danger, from a lack of effective co-workers. Do they depend on volunteers? The volunteers are liable to choose their own time and convenience to do the work, which sometimes ought to be done immediately. Do they depend on paid workers with meager salaries? There is danger then of running into purely bureaucratic methods. The spirit of officialism and the spirit of love cannot dwell together. Thus it too often happens, for one reason or other, that days and even weeks have been allowed to elapse before any effort has been made to investigate a doubtful case; and when the investigation is made, the visitor has, by a lack of tact, disturbed the social relations of the people he was sent to help, making it plain to the latter's neighbors that they had asked for assistance.

Churches are often very careless. They help families for years by doling out stated sums that keep the recipients just beyond the point of suffering, instead of assuming the true responsibility of guardians, and watching the training and education of the children; see-

ing to it that they are trained to self-help at the highest point. We are to-day in this country training thousands of boys to semi-pauperism, enabling them to live year after year at the minimum amount of effort—paying only in part for what they receive. No appeal is made to them to maintain self-respect and self-support. There is no education to develop the sense of privacy, no attempt to place a value on independence. They are educated apart from the community, a class by themselves. And this is done by incorporated bodies, whose charity, so called, has injured not only those who receive from it, but those who give to it, because of the false education of which it is the promulgator.

Another enemy to sound methods is the man who pays for poor work and fails to point out its defects, or who hires work done and adds to a fair price for such labor another sum because he feels sorry for the worker. Charity offered without comment or explanation confuses the receiver and places him in a false position, so that the next employer faces a new problem, that would not have been created but for false expectations raised. Pay a fair price for work, and if the worker is in straits express neighborliness by a gift to meet the immediate necessities. Best of all, help every employee to improve the market value of his services.

Money is valuable, but its real value depends on the personal interest it represents. Any man is fortunate who, in a time of need, receives one dollar with a dollar's worth of personal interest from the giver. He is far better off than the one who receives one hundred dollars without the spirit of friendship that means personal relation between giver and receiver. Even if the gift is by proxy, it should mean that back of that gift is a man who feels his relation to his neighbor. This is the principle that should dominate every gift. Harm must result where the ultimate good of the receiver is neglected. Personal service is the measure of value of every gift, whether it is a breakfast, a coat, or a million dollars.—*The Outlook.*

TRY IT THIS WEEK.

Let no day pass without personal, secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over slights and wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least, smile upon those you meet. Do this not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how his coming will find us, as it must to thousands.—*Our Hope.*

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

"SATURDAY," THE TRUE SABBATH, STILL LIVES.

A BIG BUBBLE PRICKED.

In the *Chicago Tribune* for January 28 and February 1, a great discovery concerning the Sabbath was announced in the following words:

S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal church, has announced the theological discovery that the Jewish Sabbath was not Saturday, but was a changeable day, and that "Remember the Sabbath-day to keep it holy" never referred to Saturday.

This did not startle those who are familiar with the various "discoveries" which appear with a sort of periodical regularity, seeking to destroy the Sabbath of the Bible, and to find some new device for covering the unscripturalness of the claims made for the observance of Sunday. The history of these discoveries for the last twenty-five years reminds one of those rooms in the Patent Office at Washington, which are heaped with the dust-covered failures of men who have fancied themselves able to set aside the laws of motion, gravitation and mechanics. To attain perpetual motion, or to enable a man to lift himself by his gaiter straps, has not yet been accomplished. Mr. Gamble's discovery concerning the Sabbath belongs to this category of impossible things.

PURPOSE OF THIS DISCOVERY.

The purpose of this discovery is seen at a glance. The claims of the Sabbath (Mr. Gamble's "Saturday") must be gotten out of the way. Sunday is not safe while they exist. The persistency with which "Saturday" returns to plague men in every hour of inquiry makes its presence annoying. "Dead men tell no tales." But the week and the Sabbath are inseparable, so they must be killed together, and at the same blow. These being dead, Sunday must be resurrected from their ashes, and sent forth clad in their grave clothes. Such a slaying and making alive would certainly be a great discovery, if some stubborn facts did not interpose. Facts, like a watchful policeman, are unpleasant things when a man wants the way clear to commit murder. Indeed, there is no trouble with Mr. Gamble's little scheme, except facts.

A FEW FACTS ABOUT THE WEEK.

The leading facts about the origin and identity of the week, gathered from many original sources, are given with full quotations and definite references in a book, "Biblical Teachings Concerning the Sabbath and the Sunday," by the writer, pp. 90-140. We take only space sufficient to summarize the authorities and the results of their testimony. Among the authorities cited are these: *Encyclopedia Britannica*, Library of Universal Knowledge, *Presbyterian Review* for October, 1882; *Studien und Kritiken*, 1874. Transactions of the Society of Biblical Archaeology, Chamber's Cyclopaedia, *Contemporary Review* for January 1879; The Great Pyramid, Sacred Books of the East, Chips from a German Workshop, etc., etc. The writers quoted are such scholars and specialists as the following: Sayce, Oppert, Schrader, Proctor, Ideler, Brady, Wilson, Max Muller, Edkins, Goguet, and others. It is befitting to summarize their testimony by the following from high authority. President Goguet, of France, speaking of the week, says:

"We find, from time immemorial, the use of this period

among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the Orient, have in all ages, made use of a week of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and America. Many vain conjectures have been formed concerning the reason and motives which determined all mankind to agree in this primitive division of time: but it is evident that the tradition concerning the length of time employed in the creation of the world has given rise to this usage, universal and immemorial, which originally divided the week into seven days." (*De L'Origine Des Loix, Des Arts, et Des Sciences* (Origin of Laws, etc.), Vol. 1, Book I, chapter 2, p. 217, Paris, 1758.

The following conclusions are inevitable from the foregoing facts:

1. The week of seven days is one of the older, if not the oldest, of the universal institutions of human society.
2. The original week of the Accadians and other Asiatic nations is identical with the ancient week of the Hebrews, which is shown to have existed previous to the enslavement in Egypt, by the pre-Mosaic history, as given in the Old Testament—see Gen. 2: 2, 7: 4, 8: 10, 12. It also appears in the observance of the Sabbath before the giving of the Decalogue. See Ex. 16. The seventh day of the Accadian and Babylonian week was a "day of rest," and was identical with the Sabbath. This indicates a primeval and universal revelation concerning the Sabbath, which, combined with the astronomical element, gave the universal week.
3. The original Hebrew week has been kept intact until the present time. All the theories concerning Sunday as related to the Sabbath question are based upon the fact that it is the *first day of the Hebrew week*. This identity of the ancient and modern week shows that the Sabbath and the week are both much older than Judaism.

PHILOLOGICAL PROOF.

Philology is a department of history. Language is embalmed thought, and is unerring testimony concerning the habits of men in all ages. Names are among the enduring elements of language. The existence of the name of a given thing is proof that the thing existed as early, or earlier than, the name. Thus a "dead language" preserves the history of the people who have passed away. Nautical terms in a language show that it belonged to a seafaring race. If a language be filled with the names of agricultural implements, we know that those who spoke it were tillers of the soil, even though the land they inhabited be now a desert. Under this universal law of philology, the identity of the week, in its present order, is placed beyond question. Ignorant as Mr. Gamble seems to be of the leading facts in the case, he apprehends rightly that the identity of the week is an important factor in the Sabbath controversy. The philological facts which are found in detail in my book, already referred to, are a complete answer to the claim that the Sabbath and the week began with the Hebrew nation and the legislation of Moses. These facts answer with equal positiveness the still more visionary notion that the Sabbath was changed at the exodus of the Israelites from Egypt, and that, hence, the first day of the week is the original seventh day. The facts also show that "The Sabbath" is the definite proper name of a specific day of the week; and hence that it is futile to assert that "The Sabbath" and "A Sabbath" are equivalents, or that the Sabbath is any one day of the week which the choice of man may indicate.

The philological argument as presented in my book referred to above, covers fifteen pages, with tabulated names of the days of the week.

The testimony of the *seventy-five* languages and dialects, given in the tables, links the weeks and the Sabbath as they have come to us in an unbroken chain through the historic period. The nations that spoke many of these languages have long since gone from the earth. But the words of their mother tongues embalm their thoughts and practices as ineffaceable and unmistakable monuments showing the identity of the week and of the Sabbath. Tides of emigration have swept hither and thither over the earth. Em-

pires have risen, flourished, and fallen, but the week has endured, amid all convulsions and changes. The earth has whirled upon its axis, and all longitudinal difficulties which some men now assert as against the identity of the days and the week, have existed since man began his course of empire over the earth. Humanity has belted the globe, in its progress, whether from one or from both ways, it matters not, and ages have failed to produce that confusion which superficial thinkers ignorantly assert. Philology has done for the truth concerning God's eternal Sabbath, what cuneiform inscriptions, and mummy pits, are doing for general and national history. When the facts are given a fair consideration, cavil must cease, whatever practice as to the Sabbath the reader may continue to pursue. God's Sabbath, the busy "Saturday" of modern life, and the sneered-at relic of Judaism, is one of the great facts in universal history.

Why did Mr. Gamble venture to go on in the face of the facts? Clearly because he was so eager to slay the Sabbath and the week, that he shut his eyes to the facts, as a man bent on murder rushes in, regardless of police or impending arrest. Perhaps he spent so much time on his "discovery," that he had no time to gain a knowledge of the facts. It is easier to dream out an invention than it is to make a careful search for facts, and the more so, when one wants something other than the facts. The colored clergyman who declared that "Too many facts will spoil any man's theology," was a born inventor, of the Gamble type.

IGNORANT ALSO OF THE OLD TESTAMENT.

Mr. Gamble also shows himself either ignorant of the fundamental facts of the Old Testament, touching the Sabbath, or else he purposely ignores them. We prefer to think him ignorant.

The weekly Sabbath as it appears in the Old Testament, was entirely distinct from the annual "Passover Season." It antedated the Passover festival. It was instituted for a purpose wholly distinct from the purpose of the Passover. The Sabbath was based on the example of God, as it appears in the story of his work as creator, which is told under the symbol of a week's work. Based on this example, and meant to commemorate and represent God as the Maker of heaven and earth, the Sabbath law rightfully took its place as the chief law of the Decalogue, in that it alone carried the signature of Jehovah, "Maker of heaven and earth." It was and is far more than a "rest day." It measures the universal week, and represents God in time.

The Passover was an *annual festival* continuing for eight days, and always beginning on the fifteenth day of the month "Abib," *without any regard to the day of the week*. The first day, and the last day of this Passover season were days of special solemnity, on which "no servile work might be done;" these were called sabbaths, not from any connection with the weekly Sabbath, or any tradition connecting them with Jehovah or with creation, but because they were days of rest more than the other days of the Passover period were. With a blindness which is inexplicable, or a carelessness which is inexcusable, Mr. Gamble confounds the Passover season and its rest days with the weekly Sabbath, and so creates his wonderful discovery of an unstable and indefinite week.

The exact counterpart would now exist, if "Thanksgiving" were a season of eight days, instead of one, with the first and last days called sabbaths, and the beginning of the season fixed on a specific day in November, instead of a specific day of a specific week in that month, as now. For want of this distinction in regard to the facts, Mr. Gamble's discovery is a self-destructive jumble of contradictions.

So much for the general facts which come in to destroy the fanciful discovery of Mr. Gamble. His efforts to resurrect the week and the Sunday out of the ashes of the week and the Sabbath will be noted next week.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE blank reports for the quarter ending March 31, have been mailed to missionaries, missionary pastors and evangelists on the various fields. If any one does not receive his blank, please notify the Secretary and he will send another. Give us full reports of the quarter's work.

EVANGELIST E. B. SAUNDERS is laboring on the Wisconsin field. The singer, Charles Sayer, is assisting him. Evangelist S. H. Babcock is holding evangelistic meetings with the New Auburn church, Minn., the missionary pastor of which is Bro. A. G. Crofoot. The deep snows and drifted roads have hindered the success of the meetings. We hope the roads are better, the attendance larger and the presence of the Holy Spirit felt with great power.

THE general and united appeal of the Missionary and Tract Societies is before the churches, and the letter to the Brotherhood, the pastors, ministers and deacons, is before them. We trust that this earnest appeal will meet with a hearty response and concerted action on the part of our leaders and our people. That one appeal alone should engage the attention of our churches and our people. *Special appeals are now out of order.* We expect pastors and people are laying their plans now, and so arranging the work that the funds will soon be regularly coming in to meet the demands upon the two Societies. May the blessing of God be upon this move and crown it with abundant success.

THERE were 72 churches in our country that reported at our last Conference financial statistics for the year 1896. They reported monies raised for pastor's salary, current expenses, and miscellaneous purposes, in the aggregate, \$36,932.93. This sum is what was paid for the support of the gospel at home in our churches and among our people. These 72 churches reported raised as *church contributions* in the aggregate for the Missionary Society, for missions and evangelism, the sum of \$3,318.45. This is in the proportion of \$1 for missionary purposes to \$11 for church and home gospel support. It seems to us that as churches there should be a deeper and broader missionary spirit and effort in them than that proportion of giving for missions indicates. The great purpose for which churches are constituted of the Lord is salvation, and world-wide evangelization. Churches should not be selfish, seeking their own comfort, their own gospel entertainment and edification, to have the best things of the kingdom, to have elegant surroundings; but, Christ-like, go out in love and effort to seek and save the lost. It is true the churches must be maintained in order to have resources for the spread of the gospel, but that church has the most spiritual power and, as a rule, is the most blessed with means to do for the gospel of Jesus Christ, that is most imbued with the love of souls, has the deepest and broadest evangelistic spirit, and labors most earnestly and gives most liberally for the propagation of the gospel in the world. We believe that our churches can and will make a better record for the year 1897 than the above figures show for 1896.

"LOWERING THE PULPIT."

There are several things that may lower the pulpit, such as a mercenary minister who cares only for the money, or social opportunity, or applause he may command, and not for the welfare of his flock; the preaching of anything that cannot be comprehended in the broad term righteousness; a ministry of doubt; discrimination against the many and in favor of the few; a minister of bad character.

Mr. Moody, of whom none of these things are true, has been accused of "lowering the pulpit," not by preaching anything but righteousness, but by dealing too plainly with some of the "sins of the age." One minister says the evangelist is irreverent, not deliberately but on account of the excitement. He tells stories that ought not to be told outside the family circle. Another says Mr. Moody is not intellectual.

Mr. Moody has not college culture, he does not preach polished, intellectual sermons, he does not belong to the school of scientific Biblical critics; nevertheless he has strong intellectual powers, he knows his English Bible far better than many highly educated ministers, he has a tremendous grip on the great truths of the gospel; and there are few preachers in this or any other country who can present and enforce these truths with equal force. Intellectual sermons do not necessarily raise the pulpit; nor do Moody's plain, ungrammatical discourses lower it. Peter did not lower the apostolic pulpit, though he was less intellectual than Paul.

But Mr. Moody, it is complained, preaches against the sins of the age. Of course he does, and that is the right use of the gospel. The gospel means salvation from sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of preceding generations; it is the sins of the age, of to-day, our sins, that we are concerned about; and we need the plain truth of the gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical profession to treat of terrible diseases? Does it lower the judiciary to deal with awful crimes? The preacher must preach righteousness, and he must hold up God's standard against all unrighteousness, if he would be a faithful ambassador of Christ, who brought the sins of professing believers of his day home to them.

Mr. Moody had reason to call attention to sins against the seventh commandment, just as Christ did. He did not do it in a vulgar or irreverent way; he did not introduce scandals. He had been told of sins of this kind in the churches, of a member who rented houses used as brothels; and he demanded, with all earnestness of a John the Baptist rebuking Herod, that the churches be purified.

In doing this he lowered the pulpit, some of his critics said. His reply was characteristic: "If the pulpit is as high as Bunker Hill Monument it had better come down." True; we preach to the earth, not to the stars; to men, not to the angels; to sinful beings, not to the birds, which have "no need of prayer." "no sins to be forgiven." If the pulpit is too high to reach those in sin, the quicker it is lowered the better. It does not hurt the gospel to be brought into contact with sin; why should it hurt the pulpit?

We need a revival of practical righteousness. We want Christians of clean lives. Thieves and adulterers, cloaked with ecclesiastical respectability, are worse than the open and shameless. If there are such let them be exhorted to repent lest they perish. The good old doctrine of repentance, good when John the Forerunner came preaching it, good when Christ began his ministry with it, good in the corrupt medieval church, is good even in these latter days when we have a purer and better Christianity; for there is still the same temptation to lapse into wicked ways. God give the pulpit a voice to reach and rouse all workers of iniquity, whether in church pews or out of them.—*The Independent.*

THE GIFT.

The gift of Pentecost is unique. Let us not confound it with anything else, certainly with nothing less. It was the promised gift of God the Father, which Jesus the Son had to die to secure. It was peculiarly a gift to the tried, trained, and proven disciples. Those who had been with Jesus, of the multitudes he had healed, and fed, and blessed, only one hundred and twenty could be gathered after ten days meeting, though a couple of weeks previous five hundred had seen his resurrection body at one time. These were his own dear, his dearest ones; they were clean, they were active, were living up to the light they had; they were earnest, decided, determined, though they did not comprehend nor understand; they were feeble, few and fearful, but they were willing, waiting, and wishing; they were ready when the gift came. What was the gift? Learning oratory, magnetism or fervor? No! It was the indwelling God. It was more than a change of heart, more than a cleansing of the blood, more than an influence or afflatus of feeling, a consecration of purpose, a determination of life. It far exceeded each and all of these, it consisted not in things, in blessings, in paroxysms and exuberant feelings. It may have been all these, but it was infinitely more, it was the gift of the Holy Ghost, a divine personage coming to be enthroned in humanity, an abiding presence to remain forever. Is it justification? No! Is it sanctification? No. Is it a third, another blessing? No! It is him. Gave himself. No need of so much argument. The controversies concerning sanctification, holiness, the second blessing, the higher Christian life, are unnecessary, worse than useless; him, the ascension gift, the indwelling God, the abiding Holy Ghost. This is the gift we need, nothing else will answer, all blessings are evanescent, soon pass away. Oh, receive *him*. He is everything needed. He meets every want, measures up to every desire, is adequate and adapted to every longing of soul and body, of mind and spirit. Oh, receive him, and receive and accept him as a gift. Don't earn or deserve or be rewarded with him. A free gift. Given, received. Then his light will begin to shine, yes, *begin*; and there will be a continual increase of light, more and more unto the perfect day. The inward light, new experiences of the sufficiency of an indwelling God, to meet such needs as the ever changing predicaments of life develop. This gift belongs to this dispensation, shall I say exclusively? It is ours; he is mine. The beginning, the commencement was at Pentecost; the morning, now the noon-tide, yes the last days, outpoured "on all flesh." Say, my dearly beloved, shall we barter him away for blessings, manifestations, experiences? Shall we sell him for thirty pieces of silver?—*The King's Messenger.*

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

"SHUT-IN."

BY HELEN E. MOSES.

It is very quiet here, my Master,
And I am all alone,
No voices yet have reached my ear
Though the day is almost done.

Hast thou no longer a need of me
To run on thy errands, Lord?
Were my feet not swift to follow thee
At the beckoning of thy Word?

Hark! Some one is calling now, my Master;
I cannot mistaken be,
'Tis my Sisters whose voices reach me
From beyond the restless sea.

I love them and they need me, my Master,
Let me go while yet there is light!
Let me haste, my Lord, O heed me,
For soon it will be night.

Not now? Oh why? But Master,
Listen! The voices of children I hear!
Let me go—I will be faster
To answer their need so dear.

Not even this service, my Master,
What then is left for me to find—
Useless, helpless and broken.
Must I linger away from my kind?

* * * * *
I was blind, forgive me, dear Master,
I will struggle no more, but learn
With patience my needed lesson
Ere life's fires shall lower burn.

To abide with thee is needful,
Where'er thou shalt choose my place,
There to wait with hopeful expectation,
Cheered by thy radiant face.

For no room can be drear or empty
When thou hast been there before,
And no soul can be "shut in" or lonely
When thou dost keep the door.

—Missionary Tidings.

PROGRESS AND DEVELOPMENT OF WOMAN IN MISSION WORK.

BY ETTA H. JOHNSON.

Some years ago a fascinating school-children's story was written of a beautiful water sprite. Possessing sweet, winning ways and a charming face and figure, she lacked one thing only—an immortal soul. She was sadly conscious of this lack and longed for love which only would obtain for her a soul. When her desire was granted, the marvelous soul existence began, and great changes came into her life. How like the multitudes of women in the Orient who, until a century ago, were not permitted to know that they possessed souls, but when they were told of a Saviour's love and that love entered their hearts, then a new and wonderful life began.

A marvelous soul development has been going on in the past century in the East, and God has brought it about in large part through his hand-maidens of our own fair gospel-lighted Western lands. Woman in an elevated position, raised high above her Eastern sisters, by a platform which is the rock Christ Jesus, has gone (or sent others) out at his bidding. Her heart at last burned within her at the wrongs of heathendom, the constraining love of Christ brought her into the ripening vineyard to rescue her sisters and tell them of the wonderful possibilities of their existence, both in this world and in the brighter hereafter.

Devout women of our land did not wait for general organized effort, before attempting missionary work. Small societies were formed at Boston in 1800; at New Haven in 1812, New York City in 1814, in towns of Connecticut and Ohio in 1816, many others following. Some members offered personal service, others gifts, bearing the sweet incense of special consecration, and self-denial, thank-offering and memorial,—while all prayed the Lord of

the harvest to bless the efforts put forth. Then when the great modern missionary movement began, these pioneers never lowered their colors; but were the first to come forward, with their old banners flying, to form the nucleus of the more comprehensive boards.

It is interesting how some of the first great organizations in the different churches came about, and marvelous the success which has attended them. One morning in 1866, an earnest Christian woman was sitting in her home reading a missionary magazine. Her heart burned within her as she read, as never before, of the wrongs of heathendom. A purpose to do was then and there formed within her. At about the same time and in the same city another Christian lady went to a woman's missionary society, a lady who was neither young nor beautiful nor intellectual; but plain, simple hearted and ready to do her Master's errands. The meeting was neither large nor famous and no doubt the leaders had gone to it with much trembling and sinking of the heart, as women have so often gone to such meetings since that time. But this woman's heart was aroused and she carried a live coal home from the gathering to another sister who was at once vigorous, intellectual and executive. The impression she made in the heart and mind of this sister grew day by day, and soon mutual friends brought together this lady and the one who was reading the magazine. They purposed to form a great organization for the evangelization of women and children in heathen darkness. They talked to their friends; days and weeks of careful planning followed with frequent meetings for prayer; approbations were received from some, rebuffs from others. At the call of a meeting for organization, forty women were present. Forty women only to carry the gospel to fifty millions of women and children; but God was at the helm. Local auxiliary societies were formed, others, auxiliary to these, until like the W. C. T. U. of to-day, there were wheels within wheels. Over \$5,000 were contributed the first year, while in succeeding years this sum was doubled and trebled until in the quarter of a century of this society's existence, the total amount of receipts raised and carefully expended has been considerably over \$2,000,000. This has been the result, under God's blessing, of those little, simple first causes, a missionary magazine and a missionary meeting.

Where, twenty-five years ago there was not one regularly organized Woman's Foreign Missionary Society, now there are at least seventy-five, fifty of which are in America. There are in addition more than 20,000 auxiliaries and over 7,000 mission bands. These women's societies have a combined income of more than \$2,000,000 annually.

People of science tell us that "action and reaction are equal." This law finds its counterpart in spiritual life. Our Father never asks his children to minister to others' welfare without providing an equal blessing for themselves. When enlightened woman began to save her heathen sisters, and their cry from out the darkness began to probe her selfishness and break up the fountains of her heart, she was ready, as never before, to acknowledge home claims.

When the new interest began we are not to suppose for an instant that most of the de-

vout women flocked to heathen countries. There were many to be sure, that were so situated in their homes as to be privileged to be called by God and the churches to go; but for the most part they worked at home. There was no general stampede from the American churches so far as we have heard to the shores of Asia and Africa. In our own fair land they became aroused to a sense of personal responsibility for the evangelization of people in other climes and then, and, not until then, was the life of the home church quickened. Not only this, but the greater efforts were put forth in the home land, for we know that "The lights that shine farthest, shine brightest near home."

If during this last quarter of a century all church women had been faithful and all Christian workers rightly understood the significance of their work, the church would have received a still greater impulse. The proportion of women enlisted in these grand efforts for uplifting humanity is small, from every church, only 18 per cent of adult women in our Yearly Meetings. We need to have every woman of our beloved church, we need the weight of her warm-hearted devotion, in missionary service. If she would help, what would then be the victory, since God has wrought so much with the few! Surely this duty and privilege is plain before us, for of all women on earth, we owe the most to God's dear Son. None have received more blessings from the Father than we.

But the work which is being done. How it must please the great loving heart of him who said to us, "Go" and I will be "with you always!" He watches over his faithful ones in blessing, as, for his sake, they let their lights shine out, not only on foreign shores, but here among freedmen, Indians, emigrants, of every tongue, poor whites, Alaskans, Jews, inhabitants of prairies and others for whom he died. With an approving, tender smile does he note the consecrated efforts of his handmaiden as she fills up the niches in mission needs. Here goes a wonderful box to foreign shores, packed closely and prayerfully with consecrated offerings obtained through her efforts; the next train carries gospel literature—where she cannot go herself to lighthouses, prisons, into the lumberman's camp, to schooner's crews. Here goes a horse for some poor pastor on the frontier. There is sent a saddle, yonder a tent. Sunday-schools are planted everywhere and away up towards the north pole stands a school-house for Alaskan children, the royal gift of a woman's hand.

The progress which has been made in the last three decades in which woman has taken no small part, is almost beyond comprehension, and this more than any other influence has prepared "open doors" in foreign lands for future work. In India the door is wide open for Christian effort, and 260,000,000 souls are longing for rest and help. Japan, China, Africa and other lands are ready for the gospel, as never before. As for the country where Christianity had its birth, open evangelism among Mohammedans is not yet permitted. Apart from that, the field is a wide one.

One-half the women in the world are in seclusion. This may not mean the actual imprisonment in Indian zenanas and harems of Turkey; but it does mean that all the veiled, ghostly throng of Oriental countries are debarred from listening to the gospel, unless a

Christian woman takes it to them. Among uncivilized peoples, woman is a slave, her life but a degree above the brute, and only a woman can teach her purity, delicacy and the "divine art of home-making." It has been and is still the work of women's societies to do this and more.

By means of education; through medical work; with its sweet ministries of relief and healing; by evangelistic work; in zenana and house to house teaching; in literary work; in helping others to do; in all the ways and by all the methods God gives us knowledge of and ability in, our Father would have us not only unitedly but individually do each her part, in causing his "kingdom" to "come."

Through God's blessing, the very foundations of heathenism have already been undermined and it has been through the intelligent, organized efforts of Christian men and women, in the last twenty-five years. The fields are all waiting for reapers. It now rests with us to go, or send the light of the Word,—to plant the seed of Christ's love in the hearts of those weary ones. Wherever God places him, "every Christian is under the strongest obligation to make Christ known in the world."

May God help us all to do all we can do for those in darkness. They are our brothers and sisters and they are so ignorant, so downtrodden, so weary,—they always seem to be seeking for and longing for rest. This we know can only be found in Christ.

"We who have known the wealth of the Elder Brother's love,

We who have sat at His feet and leaned on His gracious breast,

Whose hearts are glad with the hope of His own bright home above,

Will we not seek them out, and lead them to Him for rest?"

—*Friend's Missionary Advocate.*

NILES KINNE.

BY REV. L. C. RANDOLPH.

February 16, 1897, he fell asleep, after a pilgrimage which stretched nearly across the nineteenth century. In its opening decade he was born. Amid the great events of its closing years, just as the twentieth century was about to dawn, he yielded up his stewardship and went to his reward.

His last work lies before me—an article on the Lord's Supper. Orthodox, logical, from the strictest Baptist standpoint, yet loving and sweet. It opens with a plea for brotherly kindness in discussion, and half way down the third page of argument the pen faltered and stopped.

The best day of the eighty-seven years to this faithful servant was the day that Jesus came for him. It was that to which he had been looking forward. In a letter of December 18, 1896, he says: "I do not know any reason why the Lord sees fit to prolong my days on earth, but he does. My Father makes no mistakes, blessed be his holy name. I should have been glad to have gone home before; yet I am willing to wait my Father's pleasure till my change shall come." Tenderly he adds, "The Lord bless you, bless the church over which the Holy Spirit made you overseer, bless the work of Sabbath Reform, bless the work and workers." At the top of the page is a single line, "Be in readiness . . . you know not the day." As was said at his funeral, "Very appropriate are the words of the Apostle Paul: 'For me to live is Christ and to die is gain.' He had no fear of death. To him death was indeed a gain."

September 26, 1809, in Onondaga County, N. Y., Niles Kinne was born. He was the son of Christian parents, his father, Rev. Joshua Kinne, being a Baptist minister of good repute. From the *Barry Adage* I glean:

His boyhood, when not in school, was occupied in rural pursuits on the farm. His higher education was acquired at Palmyra High School and the Rochester Collegiate Institute. For about twelve years he was engaged in teaching. His earliest religious impressions were the result of prayer and song in family worship. He cherished the belief that he was born of the Spirit at a very early period in childhood; but because the general sentiment in the churches was then adverse to receiving young children into membership, and for other reasons, a public profession of faith in Christ was not made until about 22 years of age. In his youth the question of the gospel ministry occupied his thoughts; but a sense of unworthiness and unfitness for so sacred a calling, led him to conceal such thoughts. In the year 1843 Divine Providence had so ordered, as to make it seem necessary to seek another field to prosecute his chosen occupation. Mr. Kinne was at that time a member of the First Baptist church, of Rochester, N. Y. When about to leave for La Fayette, Ind., he asked for a church letter, and received one including a license to preach, although he had not then made known any desire to enter the ministry. After reaching La Fayette the question of preaching the gospel pressed for an answer, and he went out into the forest and kneeling at the base of a venerable oak—alone with God, surrendered and virtually said I will try. Accordingly, in Dec. 1843, his first sermon was delivered in La Fayette, Ind., from the text, Rom. 6: 23. In July following he returned to Rochester, N. Y., and was called to ordination, and on the 28th day of Aug., 1844, was duly set apart to the work of the Gospel ministry by a council called for that purpose by the authority of the First Baptist church of that city, of which Mr. Kinne was a member. Thirteen days thereafter, with his little family, he started for the far West, seeking a field of labor, which he found at Beloit, Wis., where there was a little Baptist church of twenty-five members, with no house of worship. The blessing of God upon his labors here was such that when in 1850 he resigned the pastorate he left a church of 200 members with a commodious house of worship.

For nearly forty years he was an earnest and successful pastor in different communities of Illinois, two of his pastorates being Berry and New Canton, where the Morgan Park student evangelists afterward held meetings at his urgent invitation.

Some twenty years ago he was appealed to for the Scriptural authority for Sunday observance, and began the investigation which finally brought him to the Sabbath and the fellowship of our people. His interesting experiences in this investigation were related by him in the *Sunday Press* of Chicago several years ago and republished in Volume 1, No. 6, of the *Sabbath Reform Library*. It was a long struggle; but it ended in surrender and peace to his heart, when Doctor Platts, then editor of the SABBATH RECORDER, received in his stead the hearty hand of fellowship of the Alfred church.

Bro. Kinne, though stern and uncompromising in his convictions, was a loved and loving man. The ties which bound him to the Baptist denomination were many and strong. It was a severe wrench when he left the church fellowship of these brethren; but he loved them still. What could be kinder than his words of greeting to the Baptists of Illinois in a little pamphlet which he published at his own expense?

Dear Brethren in the Lord:—It was my lot, in the providence of God, to be associated with the Christian people known as Baptists, enjoying mutual confidence and fellowship in church and denominational relations for more than sixty years; during forty years of that time I labored as an accredited pastor of Baptist churches in this state. By heredity, and by spiritual birth in early childhood, by education and conviction, I have always been a Baptist, and am now somewhat more of a Baptist than ever before. I have ever held and

maintained the fundamental Protestant principle, viz: The Bible alone is the rule of faith and practice.

As my conduct in withdrawing from the denomination may seem strange to you, perhaps inexplicable, it appeared to me fitting that I should put before you the reasons or considerations which have governed my action in this matter. My prayer is that you will not put aside, as unworthy of serious consideration, what I hope to present in this paper. Either I have misinterpreted the inspired Word of God concerning the Christian Lord's-day or Sabbath; or the Baptist denomination, in common with the Protestant world generally, are practicing a grave delusion on this subject.

We believe the views herein presented will abide the day of fire. We love you, brethren, because you build on the rock, but we deplore the wood, hay and stubble of sabbatizing as a serious obstacle in the way of the full measure of your usefulness. May you see and accept the truth as it is in Jesus.

He was spiritually minded. His letters are apostolic in their reach of faith, their lofty spirit, Christian brotherliness, and other worldliness. I can give no better glimpses of these qualities in him than to quote from the letter of Pastor Gamble, of Alfred:

"Many hearts were touched as I made the announcement to the congregation yesterday (Sabbath) morning; for although we have never seen his face, we have had several excellent communications from him, expressing his love of truth and his regard for those whose church fellowship he had chosen. He had adopted the very commendable plan of writing at least once a year to the church of which he was a member to inform his brethren as to his condition spiritually and physically. I wish all non-resident members would do the same.

On Sept. 26, 1895, the 86th anniversary of his birth, he wrote: "I have a firm and abiding trust in Jesus Christ as my all-sufficient Saviour. My assurance rests upon his Word. It would as I conceive, afford me very special gratification could I meet you face to face, and join with you in the worship of him whom not having seen with material vision we all love. It seems strange, when I think of it, that I who have been an accredited minister of Christ in the Baptist denomination about fifty years, and always regarded as immovable in that faith, should now be a member with you. I came, after research which fully convinced me of the verity of the Seventh-day Sabbath. We are liable to the charge of unduly magnifying the importance of the Sabbath truth. I am sure that such a charge is unjust. . . . I enjoy more than ever before the reading of the precious Bible, book divine. It contains our title-deed to the everlasting inheritance of the redeemed. I highly value the weekly visits of the SABBATH RECORDER and the *Evangel and Sabbath Outlook*. I have read with great interest the proceedings of our General Conference. I perceive, (if I mistake not), we are entering upon that conflict between truth and error, the Bible and the traditions and delusions of men, between genuine Protestantism and the Papal hierarchy, which shall issue in the overthrow of all the powers of darkness. God reigns, truth shall triumph, and therein I greatly rejoice."

In August, 1896, just before Conference, he wrote: "Could I meet each of you personally, see your faces, and grasp your hands, it would afford me very special satisfaction; but this privilege I can never enjoy. I am happy in the thought that I share in your sympathy and prayers. I am admonished that the end of my earthly life is near, and, as I have before said, soon I shall lay down my pen and take it up no more; hence this communication is written under the impression that it may be my last to you. Let the will of the Lord be done. Since having come to the knowledge and acceptance of the Bible Sabbath, I have deeply regretted that advanced age precluded the accomplishment of what I desired to do in removing the blindness of my fellow Christians; my work is virtually done, but I feel confident that our young people will grasp the standard of the cross and by the wisdom of Almighty grace bear it on to victory. Seventh-day Baptists should realize that as a people, though few in numbers and limited in financial resources, they have a mission to fulfil which is of such a character that its successful prosecution makes imperative the wisest improvement of all available resources, whether of money, or men, or methods. A profound sense of absolute dependence on divine wisdom and guidance is necessary. May the special blessing of God rest upon the church; and may the Conference be divinely guided in all plans and deliberations.

The next communication from Bro. Kinne was a postal card written Dec. 3, 1896, informing us of his stroke

of paralysis and partial recovery; closing up by saying: "I shall soon pass away. All is well."

Jan. 4, 1897, he wrote us for the last time, giving a somewhat detailed account of his recent stroke of paralysis. Then, after speaking of the Baptist church where he lived, and the great kindness of its members toward him, he added: "Well, I know not what to look for. I view myself as standing in an expectant attitude, on the bank of a river, ready to pass over when the Master calls." These are our brother's last words to the church of which he was a member. You may be assured that our dear brother was beloved by us all, and held in highest esteem because of his love of the truth and his firm adherence to its high behests. His memory is precious and will prove an inspiration to many hearts and lives."

To me the most prominent characteristic of Bro. Kinne was his unswerving loyalty to duty. Rev. Justus Bulkley, a Baptist minister, whose fellowship he dearly prized, thus writes to his sister, Eliza Brown, of Barry:

I have intimately known dear brother Kinne for many years,—at least forty-six. I have always found him the same noble Christian minister. I could always trust him. I think he was as conscientious a man as I ever knew. That is seen in his leaving his life-long associates to unite with the Seventh-day Baptists when he knew that he would be partially alienated from those brethren with whom he had faithfully labored so many years. He never stopped to count the cost. Point out to him duty and he would walk in it, if it alienated his friends or cost him his life. He was, too, an able minister of Jesus Christ, earnest, devoted, spiritual, conscientious.

In the *Standard* (Baptist) he writes:

Bro. Kinne was a sound theologian, a good preacher, a devoted and judicious pastor, a conscientious Christian minister. He was positive in his convictions and unswerving in his support of what he believed God demanded. Honest, earnest, devoted, pure and lovable, his friends were many, his enemies none. His work is ended, his crown received.

At his funeral service, Pastor Young, of the Barry Baptist church, said:

He was a man of firm conviction—he knew what conviction meant. He knew what conversion meant. He believed in an experimental religion—he had the experience in his own heart. He believed something and was not afraid to make it known. We were always glad to see him come into our services. He seemed to bring an inspiration with him.

"A fine-grained man," says Doctor Platts, "a man of genuine Christian spirit, courteous and charitable, but firm as the everlasting hills when truth came to him."

One of the last of the Puritans—a stalwart of the stalwarts. The race is passing away. The type is changing, and the twentieth century is in danger of forgetting the great debt which it owes to this splendid lineage of men. Others may not read the Bible as Niles Kinne read it; but let them at least remember that men of just his stamp have wrought the reforms of every age. He was great, not so much by virtue of what he thought, as by reason of what he was. We shall measure him—not by the creed which he professed—but by the truth which he lived. He was a hero, for, seeing his duty, he *did* it. He was of the stuff which has walked to the stake for Christ. It is because Abraham "went out, not knowing whither he went;" because Moses "chose rather to suffer affliction with the people of God;" because Paul received the "forty stripes save one"; because Master Ridley "played the man," that we have the splendid privileges of our day. As much as ever before we need men who will do and dare for their convictions.

At the grave of our brother tread lightly, reverently. He was one of the chosen few,—a prince among men. He was in the royal line of Gideon, Samuel and Elijah. He has come into "an inheritance incorruptible, undefiled, that fadeth not away." He has entered the "city which hath foundations, whose builder and maker is God."

REVIVALS, TRUE AND FALSE.

BY H. D. CLARKE.

IV.

We ask for the reader's patience while pursuing this concluding article. The thoughts will be somewhat rambling. The word revival seems to have no charm these days. It is not what it was in the days of yore, when the influence of the effort seemed more abiding. Many modern revivals, so-called, have made the church, in the eyes of many sober world's people, a body of sentimental enthusiasts. Their observations make revivals synonymous with animal excitement, "penitent forms," as some now term the "anxious seats," rant, and other things with no depth of feeling or principle to the sentimentalists. These unconverted, moral people think at once, when it is announced that there is "going to be a revival," of the confusions, noise, the appeal to animal sympathies, the work upon the passions, the nervous sensibility ending in hysterical weeping. While they do not live up to their convictions, and do not yield to the Spirit's influence and leadings, these intelligent men know that many revival methods unfit the sinner from taking a rational view of God's truth, which is all important and absolutely essential to true conversion.

They understand the need of self-possession in order to be profited by religious instruction, and not take up with false hopes. In this they do not, and we do not, underestimate the value of illustration, a moderate appeal to the sympathies and earnest exhortation. But deny it who will, there can be no true revival and genuine conversions without a sober, thoughtful presentation and hearing of the fact that all men by a perverted nature are wanting in holiness; that a "God all mercy would be a God unjust," and, therefore, the "justice of God must condemn the sinner;" that sin is *exceedingly* sinful; that there is the sufficiency and fullness of the atonement; the duty of *immediate* repentance and faith in Christ, and obedience to his holy law is imperative; that procrastination is inexcusable; *all* excuses are a refuge of lies; and in fact every possible lawful presentation of God's truth related to true conversion and a life of *obedient* faith is necessary to consider.

Moreover, in these days it is necessary to show the lawless tendencies of the times, and how they came about; and that means a brief, forcible, truthful, loving explanation of the Sabbath history, which involves some plain statements, hard for some revivalists to make, when they are tempted to effect a false union of denominations in the revival effort. The temptation is very great to make conversion the easiest thing in all the world, which generally leads the sinner to feel that he can just as well repent some time in the future, or else *call* his unintelligent assent to doctrines not conflicting with his special, besetting sin, his present conversion. Modern conversion means to the multitude a partial reformation, yet, not so thorough but that men can waste their substance and injure their minds and bodies in the smoking habit; can vote for license or the license system and thus perpetuate the God-defying, soul-destroying, mission-killing, liquor traffic; can withhold their gifts or dues from the church, and spend all their money to satisfy the greed or lusts of the flesh. Modern conversion, resulting from modern revival influences, and the

failure of the revivalist to "cry aloud and spare not," to say nothing of these modern temptations, habits, tendencies, means to the sinner a general go-as-you-please, spongy, self-gratifying Christian (?) life.

Brethren, the standard of holiness has been dreadfully lowered in our churches, and soul-destroying habits are winked at. This is not a sweeping assertion. It does not cover all modern revival efforts, but it is largely the exact case with most people. And the *reaction*. Many churches do not recover from these protracted, sentimental, spongy efforts in years.

Now we have laid down no rules, we are not sufficiently experienced in revival work to advise many things, but we do observe the above named errors, and have seen their dreadful results. Of all people, Seventh-day Baptists should be Scriptural in methods, doctrine proclaimed, and should be careful not to lesson respect for God's law, and help those who are ready any time to throw the Ten Commandments overboard to get rid of the Bible Sabbath.

Since writing Article III. we have received letters of endorsement in regard to the dangers to us of our modern union revival efforts. Pastors and laymen are saddened and alarmed at the growing tendency to put God's truth in the rear, and "give our cause away," under pretense of "union" with other denominations, and they testify that these "union efforts" do weaken our churches. One pastor writes that as it had "become so fashionable he had fallen into the custom," but, he continues, "they are weakening us as a church." Dear Evangelistic Committee, dear evangelists, and dear brethren everywhere, beware, and "think on these things."

EVANGELISM.

MOODY, MEYERS, DIXON AND BROWN.

These men are to-day the greatest evangelists of our times; Moody and Dixon Americans, Meyers and Brown Englishmen. I have been devoting some weeks to attending the great meetings being held in this city, in order to the more thoroughly perfect myself in a work I have always loved, and to which I would gladly have given myself if opportunity had offered. Plain, simple, earnest preachers all of these men, men of large faith, three of them scholars in a broad sense. Mr. Meyers, in his ten lectures on the "Holy Spirit," commanded the attention of the entire clergy of this and sister cities. In the meeting of ministers I should say there were five hundred clergymen present.

Mr. Brown was a pupil of Spurgeon; they were fast friends for thirty years. He has been pastor where he now is for thirty years, and has baptized 6,000 people; his church now numbers 2,400 members. Mr. Dixon calls him the greatest of living preachers. He is a fine looking old man, plain and simple in his speech, but earnest and forceful. Every day in Cooper Institute evangelistic services are being held, and in the evening in some of the churches; on Sunday in some of the theaters. It is proposed to continue them through the year. While these services are held in the halls and theaters, the influence is being felt by every church in the city.

There is another side, a counter current, so to speak, which is also very evident. The men referred to are men who hold to the Bible "Jonah," etc.

Thos. Dixon is now putting forth the other phase of thought concerning the Bible which does away with a considerable portion of its contents. His introductory was on "Faith." Men to accomplish anything must be men of faith. Moody's success was due more to his overwhelming "faith" than to his theology. Ingersoll, he said, was a man of faith, tremendous faith. He might not admit it, yet it was true. We hope to be able to give the RECORDER brief, but ample, reports of these four sermons on the Bible, that our people may see this tendency. Mr. Dixon is not alone by any means, I have listened to Baptist ministers talking, and was surprised at their dangerous theology.

J. G. B.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

The fewness of our people, some away teaching during the week, and a wonderful amount of sickness, has made it very difficult to carry on the meetings at Berlin, Wis. Some have, however, taken up their cross for the first time. Eld. D. Burdett Coon, one of the old Morgan Park team of student evangelists, is missionary pastor on this field. The parsonage is located at Berlin, a pleasant and nearly new house; other points, Coloma, Marquette, Fish Lake and Adams Centre, are thirty to forty, and even more, miles distant. This is a field larger than one man can work. Two of the Milton College boys were at Fish Lake last vacation, and carried on a very successful work for two weeks. It is expected that a quartet will go there, or somewhere on this field, again, this spring vacation.

We have been holding meetings at Berlin now for little more than two weeks. One of the Christian brethren said to me, "Why don't you preach to sinners?" I said, "That is what I am trying to do; can't you understand me?" Then I said (to myself), Why do not you men pray? This little church is making a struggle to live; they have some fine young people and children, a Christian Endeavor Society, a good Sabbath-school. They are maintained regularly. Bro. Coon has preached and conducted a Sunday-night meeting when here. The church being usually well filled, a very enthusiastic vote, requesting him to continue these services, was taken at our closing meeting. This is an important field, many people here with families growing up, who have no church privileges, unless those of our church. Several of them said to me, "I don't know what we will do if Eld. Coon should leave this field." Bro. Chas. Sayre has been sent by the Board to take charge of the singing. Before he came Bro. Fred Whitford, who is teaching at Waupun, spent one Sabbath and assisted us with the music. One sister said to me, "We may as well give up the church." "Never," I said. There may be more Prentices, or Lewises, growing up here now. The only way to know is to hang on. Let us pray for them.

E. B. SAUNDERS.

SABBATH-AFTERNOON MUSINGS.

BY RUTH DEV.

I. PRAYER-MEETING.—Our pastor is away on a month's vacation. We call it a vacation, but in reality he is hard at work; for he is holding extra meetings with a little church down in Backwoods County. We give him his time and he takes his chances of getting his traveling expenses from the people down there. But I am wandering from my subject. I had started to say that we had a good prayer-meeting last evening, even if our pastor was away. Of course, we missed the good words of wisdom and instruction which he always brings to us, but some way we all felt that God's Spirit was with us in a special way. Perhaps it was because we all prayed for our pastor, and for a blessing upon his work. We sort of forgot ourselves, and became interested in the welfare of others. Then I suppose that we all felt a little more personal responsibility about the meeting, and so were more ready to take part. If the

prayer-meetings for the next three weeks are as good as the one we held last evening, I shall come to believe that it is a good thing for a pastor to take a month off, working with another church. I am going to see what effect his absence has upon him when he returns.

II. SABBATH-SCHOOL.—I mustered up courage to attend the teachers' meeting this week. One of the first things I learned was that the teachers do not profess to know it all. And yet I could easily see that they had all studied the lesson a good deal. There was one thing about the meeting which I liked very much; there was scarcely any preaching or moralizing. I said as much to one of the teachers on our way home, and she replied that the aim of the meeting was to get at the meaning of the lesson, historically, geographically, as well as to the purpose of the writer. When this is made clear and plain, then the practical teaching for each individual will come of itself naturally, and will be ten-fold greater than when some one else gives it. "Some people have an idea," continued she, "that the teacher must find and drive home a 'practical truth' in every clause of every verse in the lesson, or otherwise they are failing to teach the scholars as they should, when the fact is many and many a boy and girl have been driven out of the class and out of the Sabbath-school by such everlasting *moralizing* for the whole hour, upon themes which are plain to all except the very smallest children. Sabbath-school children like to chew their own food; in fact, it turns their stomachs when some one else chews it for them, and they very naturally decline to eat it at all. At these meetings we try to select and prepare proper food, not masticate it."

III. THE SERMON.—While our pastor is absent we have various men to fill our pulpit. To-day one of the pastors from a neighboring village preached for us. He has been known to express so decided views upon the Sabbath question, but not in anger, or as it seems to me, unkindly. But there are a number of old "moss-backs" in our church who staid at home to-day because this man was to preach. I am sorry, for they missed an excellent sermon. There was one thing in particular about it which I admired very much. He made an attack upon views of infidels and Unitarians; but in stating their views he did not resort to ridicule and sarcasm. In fact, I never heard the views of the Unitarians stated in a more taking way than he stated them. He was perfectly fair, and gave them all the advantage they have, and then he proceeded to put them completely to flight. When a man can be entirely fair in a contest, and yet be victorious, then he is worthy of praise. But so many of our preachers, even, are really unfair and unjust in stating the views of their opponents, that I have little respect for what they have to say on their own side of the question. If they are ignorant, then I cannot depend on what they say; and if they are dishonest, I surely have no confidence in them.

IV. THE C. E. PRAYER-MEETING.—The subject of the meeting this afternoon was, "Changes in our Denomination during 1896." The following topics were discussed in a few words by persons especially prepared: (1) Changes in Pastors; (2) Changes in Statistics; (3) Changes in Executive Boards; (4)

Changes in Methods; (5) Changes in Environment; (6) Changes by Death. Then followed a half hour of prayer and testimony for the year 1897, that the year might see wonderful changes for the better, especially in our own personal lives, and in our own efforts to promote the causes of our denomination. Some very pertinent remarks were made regarding the slowness with which the needed funds come into the treasuries of our Boards, and how it is found necessary nearly every month to borrow money to pay the bills. This was news to me, and I do so wish that our people would do as they might do in regard to giving.

ON THE WAY.

BY FRANCES E. WILLARD, LL. D.

President of the World's Woman's Christian Temperance Union.

In the great port of Marseilles, where raw material of every kind is being landed from a thousand ships, and heavy freight teams are moving along the streets conveying it to those who will shape it into finer forms, I could but think of the analogy of what I saw to life itself.

We are all of us raw material, carried on long voyages, landed at strange ports, rattled along noisy pavements, always on our way to be made more useful and of higher value. If we could only remember how raw we are, and what a rudimentary world we live in, it would help to give us courage to go on; and there is this about it, we are always coming into finer forms, higher value, and better company.

The raw material was borne from the ship on heavy trucks, by immense horses driven by men of swarthy, ill-kempt looks; but I asked myself, as I watched the moving procession, Whither is it tending? Where will it be when it becomes the perfect product? Those fruits and grains will be placed in cut-glass dishes on carefully spread tables; those great blocks of costly wood will become artistic furniture; those dyes from the far East will make brilliant many a gorgeous robe that will encircle the fairest forms of grace and beauty.

It is the perfected product of which account is to be taken, whether it be in the fabric of cloth or that of character. Trace your material to its ultimate, and it has always come to something great either in the service of the many or the embellishment of the few. You must not judge it on the way; and you must remember that, if you are loyal to the best opportunities you have, more and more as the years pass you will be dealing with the product not in its crude beginning but in its moulded perfectness.—*Golden Rule.*

WHEN you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Prof. Riddle.*

OUR MIRROR.

MUCH interest in Sabbath Reform work is expressed in correspondence with different Endeavorers. Can not still greater interest be promoted?

THE Christian Endeavorers of Little Gene-see are still striving to work for Christ and the church. At a meeting of the Executive Committee, held on February 8, five of our members were appointed to solicit funds for one of our sisters, who has been sick a long time; which sum amounted to \$41.60. Sec.

Children's Page.

THE GIRL WHO HADN'T TIME.

I know a little lassie—yes, I know her very well.
Her name, you ask? I don't believe she'd like to have me tell;
But I suppose I'll have to call her something in my rhyme.
And so I'll name her (just *pro tem*), "The Girl Who Hadn't time."
This morning at the breakfast table, I was much afraid
Her hair had not been combed at all—'t'was such a "tousled" braid!
She "hadn't time" to comb it! Ha! All very well mayhap!
But I wonder where she got the time to take the second nap.
And then she "hadn't time enough" to get to school in season;
And then she missed her lesson and the teacher asked the reason.
Why, she "hadn't time" to learn it. Now, I think it queer, don't you?
Where she found the time to read that book of fairy tales quite through.
Oh, she's always very busy when the table should be set,
(If we waited her convenience, why, we might be waiting yet);
And both her brothers know quite well that she could never stop
For the fraction of a jiffy just to help them mend their top.
Ah me! The fact, I fear, that each unbiased mind must strike,
Is, the things she hasn't time for are the things she doesn't like.

A TRUE STORY.

BY HATTIE O. MATTISON.

Mrs. Martin was still a very young woman, but her face wore a tired-out expression, and but few traces remained of the once unmistakable beauty and refinement. She was the mother of two children, one a boy of seven years and the other a girl of five, and she—Mrs. Martin—was the wife of a drunkard.

Ten years ago she had been Grace Phillips, the petted child of wealthy parents, who seldom denied one wish of hers, and that fair brow was un wrinkled by a single care. Life to her was like that of a gay butterfly, flitting through the sweet-scented air, going where it would, and sipping the honey from the flowers in its own graceful way, delighting the eye, but accomplishing naught but its own pleasure.

It was a dream in which she was the fairy queen. Many were the hearts laid at her feet, for was she not beautiful, amiable and wealthy? But among all the suitors Frank Martin had been the favored one. Then he was brilliant and handsome, and now, was it possible ten years could bring about such a change? The wedding was a magnificent one. As she stood at the flower-decked altar in her bridal robe of ivory satin, and the delicate meshes of the veil falling over all, it reminded one of a fair lily, bathed in the morning dew. For two years, their married life continued to be one long pleasure-day, but then came the change. He had learned to love the wine-cup better than all else, and it was this very charming wife who had given him the first glass, and she who so gracefully served his guests. She had always been used to it, and having never seen the miserable effects of it as she was now experiencing, it had not occurred to her that she was helping to heap up for herself such bitter sorrow. If she ever thought of it at all, it was in just the manner that is commonly used as an argument. She thought a man ought to know when to stop, and "a social glass now and then could not possibly do any harm." Of course, it was fashionable. In the busy whirl of social engagements, she failed to note how strong a hold this habit was gaining on her husband,

and when one night at an especially grand dinner he had to be taken home in an intoxicated stupor, the revelation came like a thunderbolt 'to his wife. There came no thought of remorse to her mind, for her share in this work; she was only angry at him for disgracing her. She felt that hereafter society would point a finger of scorn at her, and now that it had lost its charm, she could not find her pleasure in it longer.

Is it not a sad fact that society will endorse some evils as within the limits of propriety, and then when one falls a victim of this same evil, it will turn a cold shoulder to him and murmur something about "self-control"? Self-control is a very good thing; indeed, the Bible says, "he that ruleth his spirit is greater than he that taketh a city." But there is a right place for it; it should be used when it is available, and not make an attempt at using it after one's brain has been benumbed and his will-power lost, through alcohol. Total abstinence is the safest way. One certainly cannot take the second step, unless the first one is taken. Thus Frank Martin had fallen a victim of the drink habit, and though its growth had been gradual, its power was none the less relentless. Then, after this Mrs. Martin's father had died, so they dropped out of the fashionable world, and soon were apparently forgotten. The vacancy left by them was quickly filled, and none paused in their mad pursuit of pleasure to regret their loss, and only a few felt a pang of sorrow for the afflicted ones. Now comes the advent of a little boy, and mother hopes he may be the means of turning his father from the habit, as she has been the cause of its beginning. She realizes this fact now. The anger has all died out of her heart, and sorrow, and pity, and shame have taken its place. For a time all goes well. The father is so attached to the boy that he is kept at home evenings, but little by little the novelty of the situation wears off, and the appetite returns to do its deadly work. Pride, affection and all else, have failed to arrest its power. It would take too long to tell the story minutely, of the years that followed. It was not very different from many another.

Two years more and a little girl comes, a beautiful, but frail child. Then follow reverses in Mr. Martin's business, and at the time our story opens, two rooms, scantily furnished, clothing scarcely sufficient for warmth in cold weather, and an almost empty larder, are all that remains of the former luxuriance. Ah, time has wrought a devastating change in this household. No wonder that Mrs. Martin's forehead is furrowed with lines of care, and the lustre of the once beautiful eyes dimmed. And then, too, she has never known the comfort of the infinite love of the Saviour, and she has had to bear her burdens alone. At this particular time of which I write, Sadie (the little girl) is sick with typhoid fever. Anxiously the mother has watched by her bedside for weeks, and this is the turning point of the disease. The father is home to-night, sobered by the thought of the impending sorrow. Can you see that group around the bed? The mother is sitting near, holding the hand of her darling, her eyes are red with weeping; the father is kneeling at the foot, with head bowed upon his hands, not daring to look upon that pure face. Howard is sleeping in a chair, for no one has had time to care for him. The doc-

tor, one of those kind, Christian men that ministered to the soul as well as the body, doing the latter many times for his Master's sake, knowing his reward would not be in silver or gold, stood on the opposite side, watching with a keen eye, for the least change in the face of the sick one. She is sleeping, and gradually the respiration becomes more natural and easy, the fever is leaving, the cheek is paling. Soon the blue eyes open and she whispers "mamma."

The crisis is passed, and the mother looks appealingly to Dr. Harold, with the question in her eyes she dares not frame in words. But he does not answer, only putting his finger on his lips and then pointing to Sadie. She is speaking.

"I've been sick, mamma, but I'm all well now, only I'm so tired. But Jesus is coming to take me to heaven where I can rest. Don't you see the angels, mamma? Oh, they are so beautiful." A pause, and then she says, "lift me up so I can see you better. Tell papa, his little Sadie asked him to stop drinking, and to meet me in heaven. Tell him I love him very dearly, but Jesus loves him better and wants him to be a good man. And mamma, you and Howard will come to me some day, won't you? I'm not going far, its only a little way to heaven, but I cannot come back, but you will come to me. Goodby papa—mamma—Howard. Hark, I hear the angels sing. So sweet. Papa—Jesus—" The sweet voice falters, the blue eyes close, the tiny hands clasp on the breast, and a smile rests on the upturned face, and the little soul has gone to eternity.

Can words describe the father's remorse or the mother's anguish? But my story ends, and who but God and the angels can tell but that the words of the dying child have entered the hearts of her parents, and they may grant her request to meet her in heaven? And now, reader, do you think my story too sad, or exaggerated as to the possible, yea probable, results of taking the first glass of wine? If so I can only leave you to see for yourselves that these things are true. And after you have proved them, will you go home and with a long-drawn sigh, sit down with folded hands and say, "It is too bad, but I don't suppose it can be helped?" Or will you get down on your knees, and pray God to give you strength to do all in your power to fight this evil?

HOW DOGS COUNT.

Dr. Timofieff's account of the behavior of his own dog is amusing. This dog never buried several bones in one spot, but always hid each one away separately. One day his master presented him with twenty-six large bones, which he immediately proceeded to bury in twenty-six different places.

On the next day Dr. Timofieff did not feed the animal at all; but in the afternoon he let him out into the garden, and from a window watched him attentively. The dog set to work at once, and dug up ten of the bones. Then he stopped, seemed to reflect for a minute, and began digging again until he had found nine others. Here he stopped to consider, as before, and then returned to work, scratching perseveringly, until he had unearthed six more bones. This seemed to satisfy him; he sat down and began his dinner. Suddenly he raised his head, stopped eating, and looked around with a thoughtful air. Then, as if quite sure that he had forgotten something, he started up, trotted around the garden, found the twenty-sixth bone, and returned, with a look of satisfaction, to his meal.

The doctor believed that the number twenty-six was too much for the canine mind to grasp, and that the dog had therefore divided the provender into three groups, counting the bones in each lot separately, but that the mental process was so complicated that he had made a miscalculation and rectified it only after prolonged reflection.—*Our Animal Friends.*

Home News.

New York.

OTSELIC.—The church in Otselic, Chenango Co., N. Y., was organized in 1830. Several members whose names were recorded with the brethren in Truxton, (now Cuyler Hill) living in this valley, thought it would be for their mutual comfort and for the good of our cause to organize a church in this section. Brethren in the churches of the Association were invited to sit in council and advise with reference to the organization. After considering the matter, it was decided to organize and to call Brother Ethan Curtis to ordination as their under shepherd. Eld. Curtis died after a few years of faithful service. It is quite refreshing to review the work of this council. We see at a glance the honored names of those who did so much to give shape and efficiency to our denominational interests. Eld. Wm. B. Maxson was an acknowledged scholar and Christian gentleman. Eld. Eli S. Bailey, from Brookfield, was known for his logical reasoning and his executive ability. Eld. Alexander Campbell, from Truxton, was a man of great energy. His solemn and impressive manner arrested the attention, and his preaching was blessed of the Lord to the conversion of many, not only among our own churches, but in churches of other denominations. The members referred to, with others noted for their deep piety and their sterling worth, made this council one of more than ordinary interest. It is difficult to know by the records who were the original members in this church. There have been recorded on the church book about one hundred and seventy names. They have been cared for by faithful pastors who have given a part of their time to this interest.

The Chenango Valley at this point, is narrow and in many places the hills are high and steep, giving to the scenery a romantic view. In the early settlement many of the members lived on the hills, who found it difficult to attend the meetings during the rough winter weather. They have a convenient house of worship, with sheds and a cheerful audience room, sufficient to convene the Quarterly Meeting, which to them is a great blessing. This country abounds in unconverted people. The descendants of the early settlers are well scattered over this section. We regret that many of them, as they have reared families of their own, have failed to observe the Sabbath of the Lord.

South Otselic, an enterprising village with two churches and some manufacturing, is two miles and a half south from this church. Otselic Centre, with a small cluster with post-office and a Freewill Baptist church, is two miles and a half north from us. The great want of the people of this section of the country is a revival of religion that will bring them up to the Bible as the standard of faith and practice.

L. M. C.

MARCH 7, 1897.

New Jersey.

PLAINFIELD.—A sick "wave" seems to be passing over Plainfield, and the physicians are unusually busy. Its effect has been quite visible the last week or two, in the size of our congregations and the attendance at the Sabbath-school, which up to this time had been exceedingly gratifying.

Last Sabbath was the time of our regular communion, and a precious season it proved

to be. It was our great pleasure to receive two members into the church, one by letter, and the other a brother restored to membership and to the observance of the Sabbath, after an absence of several years. When a man in middle life and the head of a devoted family follows his honest convictions and comes out thus boldly for the right, it is good cause for rejoicing, and so we all rejoiced as we welcomed him again into the fold. These exercises, together with Pastor Main's strong discourse upon the words of Jesus to the thief on the cross, and his devout and comprehensive prayer for reconsecration as the congregation stood in the presence of the Lord's Table, made the occasion one long to be remembered.

Among the present interesting features of our church work is a class for Bible study, which meets on each Monday evening. A portion of the time is devoted to normal class work and the balance to the study of the lesson for the following Sabbath. To this class all are invited, whether teachers or not. Dr. Main is the leader, and those who attend find it a source of great help and profit.

We were glad a week or two since to receive a short call from Bro. Gardiner, while on his return from Rhode Island to his work at Salem. When on his way East a few weeks before, this good brother preached to us an earnest and uplifting discourse, but he was then suffering with physical weakness and depression of spirit, from overwork and financial pressure. But now how changed! The people had responded heartily to his calls for aid, and he was happy. He seemed to have gained at least several pounds in weight, and in the best of spirits was returning to his work with new heart and vigor. Bro. Gardiner is one who appreciates the helping friends of Salem College.

J. D. SPICER.

Illinois.

FARINA.—Knowing the interest taken by our people in the Home News department of our paper, I am sure a few items from Farina will be of interest to some at least. I am still on the sick list. Am up about the house. Have been out doors a few times. Am suffering severely with what the doctor says is an ulcer in my stomach. Think I am gaining slowly.

The winter here has been mild with much rain. It is too early yet to tell how the fruit crop is to be this year. Among the many pleasant social events of the winter, one of the most interesting was that given to Dr. C. H. West and wife last Monday night, as the twentieth anniversary of their married life. The gathering was large, and the entertainment all that could be asked for on such an occasion. Among the presents of the many friends from the home people of Farina and those from abroad, was an elegant china tea set. Such occasions serve to keep alive the social element and bind kindred hearts with stronger ties.

Religiously, the interest is good. The meetings held by brethren Saunders and Burdick were a marked success and accomplished much good to the church and entire community. The work in the church was most excellent, quickening the entire church. Many that were inactive have become active. Eleven were added to the membership, nine by baptism, and two aged men who had long stood out of the church were brought in. All the services of the church have been

quickened and filled with new life and interest. The Sixth-day night prayer-meetings are spiritual feasts. During the sickness of the pastor, Eld. C. A. Burdick is preaching Sabbath-days with profit to and the general satisfaction of the people. Bro. Burdick has now moved and commenced work upon a large farm he has leased for two years. We all earnestly desire that he may be as successful in this new line of work as he has been in the past in the Gospel ministry.

Our young people have lately started a weekly meeting in a school-house about three miles out of town, in which much interest has been awakened. It is doing the young people much good and the people of the community have been awakened. Several have expressed a desire to become Christians. They expect to continue and increase this kind of work as the roads and weather shall become better. Pray for us that the good work in and about Farina may continue.

J. L. HUFFMAN.

CHICAGO.—No discouraging word. The church is united, strong and hopeful. The spiritual life is on a rising tide. The cordial welcome and brotherly interest, which are to be seen and felt at the Sabbath-day services, are often spoken of by visitors. Attendance is good.

The first Sabbath in February was one long to be remembered. Preceding the administration of the Lord's Supper, the roll was called and responded to. Special prayers were offered for the absent members; for those brought up in Seventh-day Baptist homes who have wandered away from the faith; and for the unconverted. It was a meeting of tenderness, power and blessing to us all.

Bro. E. A. Witter, who is taking studies at the University of Chicago, cheers us with his genial presence every other week, the Sabbath between being spent by him with his home church at Albion. He has preached for us two of his warm-hearted sermons.

A spontaneous movement on the part of the young people has crystallized into a Society of Christian Endeavor, of about twenty members, from which we expect great good. The Y. P. S. C. E. prayer-meeting is at 1:15, Sabbath afternoon. One very successful social has already been held.

The following are the subjects of sermons preached by the pastor since the first of February:

February 6. Covenant meeting, and Lord's Supper.

February 13. "The peace which passeth all understanding."

February 20. The love of God. Sermon by Eld. Witter; the pastor being in Barry, to preach the funeral sermon of Eld. Niles Kinne.

February 27. The Work of our Missionary and Tract Societies.

March 6. Elijah, the Reformer.

March 13. To be a sermon to young people: What it means to be a Christian.

Mr. Editor, brethren and sisters, we have made the resolution to write often for this Home News column, and thus practice the golden rule. We are interested in reading the cheering reports from other sections, and we want to be willing to do our share. L. C. R.

Wisconsin.

CARTWRIGHT.—On February 5 we were gladdened by the coming of Eld. E. H. Sowell and wife, to labor with us for a few days. It will be remembered by many who formerly resided here, some of whom are now in Mississippi, some in Colorado, some in Minnesota, and others in Southern Wisconsin and Illinois,

that about twelve years ago, Eld. Socwell spent his first year in the ministry laboring with this church. Is it any wonder that the great pleasure of having Brother and Sister Socwell with us once more was saddened somewhat by the thought of the many absent ones, some of whom have entered the valley of the shadow of death? During his visit, Eld. Socwell preached twelve sermons, one of which was preached in the United Brethren church by invitation of the pastor. Another was preached in the I. O. G. T. Hall to fill an appointment of the Methodist pastor. All the meetings were well attended considering the weather, which was very unfavorable. The interest shown throughout the meetings was good. Many hands were raised for prayers every time an opportunity was given. The perpetuity of the law and Sabbath Reform were the subjects discussed in the last three sermons. Public announcement was made of the subjects of these discourses some time in advance. We were much pleased as well as surprised to see so many of our First-day friends attend the meetings. With love and unity the Word was sown to be accepted or rejected, and we leave the results with God, who doeth all things well. We were given some thoughts which will serve for spiritual food for many, many days to come.

I firmly believe that Evangelism and Sabbath Reform should go hand in hand. If we do not preach the whole Word of God we cannot expect that, as a denomination, we will increase in numbers. God knows there is need enough of Sabbath Reform work in some of our own churches. Until all our people who believe in the Sabbath keep it as they should, there is little use to preach the obligation of the Sabbath to others.

On February 6, Bro. Daniels and wife, who live near Menomonie, Wis., were received into this church. By a careful study of the Scriptures, they became convinced that the Seventh-day of the week is the Sabbath. They refused to join the Seventh-day Adventists, because they thought some of their doctrines unscriptural. Some one put them in communication with "Uncle David" Cartwright, and through him they learned of our church. Until they came here, they had never seen a Seventh-day Baptist and had supposed that that denomination had become extinct.

We will now say, regarding our little society, that ever since Eld. S. H. Babcock was here last year (would that he might come again!) we have been faithful in maintaining our Sixth-day night prayer-meetings, and they have been well attended both by our people and our First-day friends. We still keep up a Sabbath-school. It is through these efforts that we are able to maintain our spiritual life. Only those who cannot listen to the Word of God expounded by their own ministers know how hard it is to be deprived of it.

We feel grateful to God for the blessings we received while Eld. Socwell was with us. May all who are interested in our little society aid us by their prayers, that we may ever continue to be faithful. "Rejoicing in hope; patient in tribulation; continuing instant in prayer."
 MRS. M. A. MACK.

MARCH 7, 1897.

THE reformation of the world is after all wholly and solely dependent upon the reformation of the individual. Let the individuals of the human race reform themselves, and by that very act the world will be transformed. Perfect thyself and then attempt to perfect others was a wise saying of our sages.—*Jewish Comment.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, March 27, 1897.

Lesson I. Text. Acts 1: 1-14.
 Topic. Christ's Ascension.
 Golden Text. While he blessed them, etc.
 Give the time, place and circumstances introducing the lesson. Try giving in your own language these events and see if you can condense them. Why place what Jesus did before what he said or taught? How many appearances were there of our Lord? During how many days? Where did they assemble? What important question did they ask? What was Jesus' reply? Are we to be anxious about these times and seasons? As all were looking and listening, what change came over Jesus? Where did he ascend to? What received him out of their sight? What did the angels say? Do you believe it? Are you living in the hope and joy of that blessed event?

Lesson II. Text. Acts 2: 1-13.
 Topic. The Holy Spirit Given.
 Golden Text. They were all filled, etc.
 How many in that upper room? How engaged? How long there? What was Pentecost? What time of year? What was meant by *fully come*? What is meant by *one accord*? Is your church of one accord? Are you praying for and expecting a Pentecost? How did the sound come? Whence? What like? What did it fill? What appeared to them? Where? With what were they filled? Then what did they do? How was this noised abroad? What astonished the multitude? Can we tell how the Holy Spirit manifest himself? May we have a Pentecostal season?

Lesson III. Text. Acts 2: 32-47.
 Topic. A Multitude Converted.
 Golden Text. The promise is unto you, etc.
 The great day of ingathering and blessing. With what were the apostles filled? What filled all the room also? What did Peter preach? v. 17-21. Were these words of Joel literally fulfilled then? What light do they throw upon the second coming of the Lord? Why did Peter emphasize the death, resurrection and exaltation of Jesus? Why did he make so prominent the gift of the Holy Ghost? What enabled Peter to tell them right to their faces, that they had crucified their Lord and Christ? Do those who now oppose him crucify him also? What can you and I do to bring multitudes to Christ? Are we doing it?

Lesson IV. Text. Acts 3: 1-16.
 Topic. The Lame Man Healed.
 Golden Text. His name through faith, etc.
 In what beautiful city did this lame man live? At the gate of what beautiful building was he laid? Why did they not carry him inside? Why was the gate called beautiful? How many hours of prayer had they? What two apostles were about to enter? What was the tender cry of the cripple? What did Peter do and say? What did the cripple expect? Then what did Peter say? What was his command? How did he help him? What followed? Where did he go? What did he do? Who are the cripples now? Can they enter without help? Are you helping them?

Lesson V. Text. Acts 4: 1-14.
 Topic. The Boldness of Peter and John.
 Golden Text. There is none other name, etc.
 What made the apostles so popular? Why were so many added daily? What made the sect of Sadducees and their rulers so opposed to the new doctrine? What did they do to the apostles to prevent their preaching? Acts 4: 1-3. How many were added to the church? Why is it that persecution purifies and replenishes the church? Would persecution do good now? Why did the council ask for the source of their power? What filled Peter and enabled him to answer so boldly? To whom did he ascribe the power and honor? Is there power in any other name? Were Peter and John filled with the Holy Ghost because they were unlearned and ignorant? Was it not rather that they had been with Jesus and had learned of him? May we have this holy boldness? How?

Lesson VI. Text. Acts 4: 32 to 5: 11.
 Topic. True and False Giving.
 Golden Text. Man looketh on the outward appearance, etc.
 What made so many poor in the time of Jesus? Were the taxes heavy? What made so many cripples and sick folks? Were there any hospitals, asylums and homes for the aged and imbecil? Why are all these the outgrowth of Christianity? How did the new church set immediately about caring for God's poor and afflicted? How much did they give? To whom did they give it? How much did each receive? Did Jesus bring all the proceeds of his land? Did Ananias and Sapphira pretend to bring all the proceeds of their possession? What then was their deliberate sin? Why are they said to *lie to the Holy Ghost*? Should our motive be to give because we have plenty or others are very needy? Should we not rather give for Christ's sake? Matt. 25: 45.

Lesson VII. Text. Acts 5: 17-32.
 Topic. The Prison Opened.
 Golden Text. We ought to obey, etc.
 What effect did the sudden death of Ananias and other miracles have upon the people? What influence did the care of the poor have upon the spread of the doctrine? Did it seem as if all Jerusalem was going after them? In this crises what could the rulers do to turn the tide? Why did they appeal to brute force? What kind of prisons in ancient times? Who delivered them? What charge was given? What did the rulers do next day? What kind of a sermon did Peter preach when brought before the whole council? Does God open prison doors now? Does he bring opposers together that they may hear the gospel?

Lesson VIII. Text. Acts 6: 8-15, 7: 54-60.
 Topic. The First Christian Martyr.
 Golden Text. Be thou faithful unto death, etc.
 Events rush on with mad rapidity and directness. Threats, scourging and imprisonment only increase the zeal of the apostles and intensify the popular favor. The church grows larger, the fear and favor more outspoken, and Jerusalem seems filled with the new doctrine. The crises is coming! Stephen, the foremost of the deacons, is arraigned and when challenged, breathes a message of life to the assembled council. In the height of holy fervor, the mob closes in upon him, drags him out of the city, forming the hollow square, cast their clothes at Saul's feet, and then hurl the bloody stones at the kneeling, praying martyr, who, with upturned face, sees Jesus in glory and cries, Lord lay not this sin to their charge.

Lesson IX. Text. Acts 8: 1-17.
 Topic. The Disciples Dispersed.
 Golden Text. They that were scattered abroad, etc.
 The fragrance of this garden and the good seed of the field spread far and wide. The flower is crushed to exhale its sweetness, the good seed caught up by storm and tempest and borne away. So the church of Jesus united, happy and blest, is scattered from Jerusalem to bear the good seed of the kingdom and the sweetness of peace and pardon to other cities. The church is torn and scattered, but Judea and Samaria and the world rejoice in the glad tidings of Salvation. If Seventh-day Baptists are scattered over this Continent it is certainly their blessed privilege to bear the commands of God and the faith of Jesus to all our land. If we go we may bear the word. If we stay we must send by others.

Lesson X. Text. Acts 8: 26-40.
 Topic. The Ethiopian Convert.
 Golden Text. Then Philip opened his mouth, etc.
 It takes a world for the wind to blow over, and so the Holy Spirit begins to sweep over the mountain, sea and desert, in his world-wide work of salvation. The high treasurer of Ethiopia returns from Jerusalem reading the Scriptures, and Philip is sent to overtake him and expound the prophecy and point to Jesus. As they pass the pool of water the happy believer is baptized and sent on to the court and queen and people, while Philip is caught up and born away to other fields of labor. Do we see Ethiopia still reaching out her hands for the gospel? Which can we do, go or send?

Lesson XI. Text. Acts 9: 1-12, 17-20.
 Topic. Saul the Persecutor, Converted.
 Golden Text. This is a faithful saying, etc.
 These chapters give us thrilling stories of conversion. Great multitudes and then *great persons*. The Eunuch was a great man, but Paul was greater. Great in birth, education and position, but greatest of all in moral heroism and consecration to God. Like a mighty oak, it took a thunderbolt to bring him down, but when humbled and pardoned he never forgot that *voice* nor that divine commission to preach the gospel. The very chief of persecutors, now he becomes the chiefest of the apostles. Have you heard the voice? Have you received the commission?

Lesson XII. Text. 1 Cor. 9: 19-27.
 Topic. Christian Self-restraint.
 Golden Text. Every man that striveth for the mastery is temperate in all things.
 Paul a marvelous man in his purpose and practice. His main purpose, to save souls. To do this, he endures cold, heat, weariness, perils, persecutions, chains, death. All things to all men to win some! To do this, he practices temperance, self-denial, self-sacrifice and the highest self-restraint, for the sake of Jesus and the saving of souls. Would that we might have that same high purpose and the same self-denying practice for the sake of Jesus!

Popular Science.

BY H. H. BAKER.

A Long Day.

Those astronomical observers that went from Lowell, Mass., to Flagstaff, Ariz., to make observations (we referred to them in a former article) report that they have made the discovery that Mercury and Venus rotate on their axes only once during their entire revolution around the sun. Therefore their years have only one day, while our year has the remarkable number of 365 and a fraction.

Both of these planets are our neighbors, the former one only a few millions of miles away, and the other closer by; both of them revolving very slowly. The reason why there should have been given such speed to our world seems incomprehensible. It is said of the Creator of all worlds:

"Thy years are one eternal day,
And must thy children die so soon?"

Lead Pipe.

To some it may be interesting to know what science has accomplished, in the way of manufacturing lead pipe.

The first method of making pipe was from short bars of lead, rolled out about ten feet in length, between grooved rollers, and then the joint soldered. The next improvement was making it by drawing, somewhat as wire is made; but latterly it is pressed into shape, and to any length, by powerful machinery.

The first press for this purpose was brought from Scotland, about 75 years ago. There are now two kinds of presses in use; in one a piston working in a cylinder is charged with molten lead, which is forced out around a core, in the bottom, forming the pipe; in the other, the pressure is worked from the bottom, and the pipe is forced out continuously at the top; in both cases, the pipe comes out a finished article. The press that delivers at the top is considered the best.

These machines are comparatively small, being about eighteen inches in height, and the same in outside diameter. The cylinders are made of steel, and have a steam jacket for the purpose of keeping the metal hot, while being worked, though it is fed to the machine in a molten state.

The hydraulic pressure obtained by these machines is tremendous, amounting to from 400 to 500 tons, according to the size and thickness of the walls of the pipe.

As the pipe emerges from the machine it is carried over a grooved wheel, and wound around wooden drums, on which it is carried to market.

Multum in Parvo.

Perhaps nothing illustrates scientifically "multum in parvo" better than the hair-springs of watches. They are made from refined steel, yet a pound of the best can be purchased for a very few cents. Let us see how labor has transformed the pound of steel into springs for watches, and how the pound of steel has thus been made to increase in value.

The cheapest hair-spring made is untempered, and is worth 25 cents per dozen. The pound would contain 1,750 dozen, and the pound would be worth \$437.50. Tempered springs of good quality will bring \$2.25 a dozen. A pound of this quality is worth \$3,937.50, but there are other springs far more costly, being also extensively used, and

are worth \$8 per dozen. A pound of this kind is worth \$14,000.

Yet science and skill have produced another spring of greater value, which is used in small watches and delicate chronometers; these springs are worth \$2.50 each; a pound of these is worth \$70,000.

It would hardly seem possible that labor could be so condensed into a pound of steel, as to have it worth \$70,000, but such is the fact. I do not now call to mind a single instance where labor has produced greater intrinsic value.

THE SCHOOL OF SORROW.

I sat in the school of sorrow,
The Master was teaching there,
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of the tenderest pity,
For weary hearts like mine,

I only thought of the burdens,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done;
And the Master came not near me
As the weary hours went on.

At last in my deepest sorrow
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say:
"My child, thou must bear thy burden,
And learn thy task to-day."

"I may not tell the reason,
'Tis enough for thee to know
That I the Master am teaching
And give this cup of woe.

So I stooped to that weary sorrow,
One look at that face, Divine,
Had given me power to trust Him,
And say, "Thy will, not mine."

And then I learned my lesson,
Taught by the Master alone,
He only knows the tears I shed,
But he has shed His own.

And from thence came a brightness,
Straight from the home above,
Where the School Life will be ended,
And the cross will show the love.

DAMARIS.

THE SINS OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that it occurs again and again in his epistle. In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let anyone sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfil, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemn—these are some of the perils of the tongue.—*Congregationalist*.

THE NEXT DUTY.

"Then, what is my next duty? What is the thing that lies nearest to me?"

"That, I repeat, belongs to your every-day history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest

about it, and were not ambitious of great things."

"Ah! then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something commonplace, which will make life more dreary than ever. That can not help me."

"It will, if it be as dreary as reading the newspaper to a deaf old aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart."—*George MacDonald*.

THE RIGHT WAY.—The final remedy for Sabbath-desecration, however, is not in any legal restriction or external pressure, but a more consistent idea among Christians of its spirit and purpose. The ordinary conception is too negative; it is ruled by what we must not do, rather than by what it is our privilege to do. "The Sabbath was made for man," was the utterance of him who proclaimed himself its "Lord;" and it is for man in the highest and deepest facts of his nature. It should not be a day of dreary inactivity and idleness, but be filled with all that is bright and helpful in thought, and word, and deed. A day with Christ will be neither idle nor empty; it will be glorious with the sense of his presence and the activity of his love. Those who keep it in the Spirit will be too busy using it for high ends to be hankering after the forbidden, or wearying for the "delights" of the world.—*The Christian (London)*.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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

M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland: address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

MARRIAGES.

EYERLY—LOWELL.—At the residence of the bride's parents, near Nortonville, Kansas, on March 2, 1897, by the Rev. George W. Hills, assisted by Rev. E. S. Eyerly, Mr. Edwin H. Eyerly and Miss Maude Lowell, all of Nortonville.

WOODWORTH—TERIBURY.—At Andover, N. Y., February 18, 1897, by Mr. Edwin Kinney, Mr. Ora E. Woodworth, of Alfred, N. Y., son of Charles F. and Justina S. Woodworth, and Miss Celestia M. Teribury, of Almond, N. Y., daughter of Mr. Frank F. and Ambrosia V. Teribury.

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.

FULLER.—In Milton, Wis., February 21, 1897, Mrs. Celanie Grow Fuller, wife of Charles Fuller, in the 66th year of her age.

Mrs. Fuller was born in Almond, N. Y., October 30, 1831, and when but a child was taken with her parents to Bell's Run, Pa., where she was married to Mr. Fuller when about twenty years of age. About thirty-three years ago they came to Milton, where they have since lived, with the exception of three years. She leaves a husband, one brother, three sons and one daughter, to mourn her absence. In March, 1877, during the first year of Eld. Dunn's pastorate, she was baptized and became a member of the Milton Seventh-day Baptist church, of which she remained a worthy member until death. Funeral services Feb. 24. Psalms 23:4. L. A. P.

BURDICK.—Samuel D. Burdick was born in the town of Alfred, N. Y., April 18, 1864; died in Alfred, N. Y., Feb. 28, 1897.

He was married to Miss Mary Palmiter, September 26, 1885, and was baptized by Eld. Geo. Shaw, uniting with the Hartsville Seventh-day Baptist church, June 16, 1894. He was known as a manly man. A large congregation attended his funeral. Over forty of his comrades from the Terra-Cotta works, besides the proprietor and his wife, were present. Three large collections of beautifully arranged flowers were placed on his casket: One by Mr. and Mrs. Harris; one by William and Allie Clark, and another by his fellow-workmen in the Terra-Cotta. Funeral services conducted by Eld. M. B. Kelly, assisted by Eld. H. P. Burdick. H. P. B.

SWINGLE.—Mrs. Margaret Palmiter Swingle, widow of Justus Swingle, entered into rest, at her home in Shopiere, Wis., Sunday morning, February 14, 1897, aged 75 years, 1 month and 14 days.

The care of her aged husband during his last illness brought on paralysis, and for six months she was a patient sufferer, until her final release came. She was first married in 1843 to Mr. Palmiter; came to Shopiere in 1869, where her husband died. In 1886 she married Mr. Justice Swingle, who died last fall. She was the last of a family of fourteen children. Tenderly she was laid to rest, until the first resurrection, beside her first husband at Milton, Wis. A former pastor, Rev. A. C. Moses, of Byron, Ill., conducted the services. For fifteen years she had been a consistent member of the Shopiere Congregational church. A. C. M.

BEEBE.—At Colony Heights, California, February 26, 1897, Mrs. Lura A. Thomas Beebe, wife of Edwin S. Beebe, aged 36 years, 3 months and 23 days.

Sister Beebe made a profession of religion in early life and joined the First Alfred church. She was a constituent member of the Tustin Seventh-day Baptist church, and with that church joined in the organization of the church at Colony Heights, January 4, 1896. She leaves a husband and son, with many

friends here in the East, to mourn her loss. We cannot express our estimate of the sister better than in the few verses sent herewith for publication in another column. J. T. D.

ROGERS.—In Andover, N. Y., March 1, 1897, of heart failure, Elizabeth, wife of Jackson Rogers, deceased, in the 69th year of her age.

For some time she had been wasting away slowly, but surely. She was the third one of her father's family to die since last September. She has left five daughters, one son and a large circle of other relatives. We were assisted at the funeral by Eld. Jones, pastor of the Presbyterian church of Andover. J. K.

WOOD.—In Berkley, Va., February 28, 1897, of bronchial consumption, Miranda Wood, wife of Allen M. Wood, deceased, aged about 88 years.

About four years ago she went to Berkley to live with her son, to be cared for by him, as he was the only child living; she having buried a large family of children. She had spent nearly all of her married life in Independence, N. Y., where she united with the Seventh-day Baptist church, soon after its organization, and with which she remained a member until death. Her son writes that she held firmly to her church principles, and died with strong faith in Christ. She has left one son and his family and two grandchildren. J. K.

AYARS.—Near Shiloh, N. J., March 1, 1897, after five days' sickness, Mrs. Caroline M. Ayars, daughter of the late Richard R. and Lucy Davis West.

She was married to Charles M. Bonham, and they had two children, one of whom is still living, Mrs. Emma A. Ayars. Mr. Bonham died in early life, and our sister was afterwards married to Hugh Dunn Ayars, and they had two children, one of whom is still living, Miss Maggie W. Ayars. She was again left a widow. In 1857 she united with the Seventh-day Baptist church at Shiloh, during the pastorate of Eld. W. B. Gillette. Sister Ayars loved her church, was a devoted mother and a kind neighbor, and won many friends. She was willing to go, and departed trusting in the rich promises of God. I. L. C.

HANDY SANDWICHES.

If an unexpected lunch box has to be prepared and there is no meat available for sandwiches, take the yolk of a hard boiled egg and mash it smooth with a tablespoonful of melted butter; add half a teaspoonful each of salt, white pepper and mustard, and one-quarter of a pound of common cheese, grated. Then stir in a scant tablespoonful of vinegar, and spread between thin slices of bread. Such sandwiches will be hailed with delight.

Sardine sandwiches are a delightful addition to the breakfast table. Bone the sardines, lay them in halves on thin slices of bread and butter, chop finely a hard boiled egg (or cut it in rings), and sprinkle it over them together with some chopped parsley and pepper and salt to taste. Cover again with bread and butter, and cut them in half and serve on a little doily.

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"IF I WERE RICH."

Kate and Jack stood at the window watching the people who passed. It had been a snowy day, but the sun coming out bright and clear in the afternoon made the streets wet and sloppy.

"See that poor little girl," exclaimed Katie; "how wet her feet must be! Her shoes are full of holes. If we were rich we might buy her shoes for her."

"And for that boy just behind her, his shoes are worse than hers," added Jack.

"And if we were rich we might buy a shawl for that old peanut woman. See, she is trying to get those children to buy peanuts from her basket."

"How poor she looks! There comes a real old man; if I were a rich man I would just call him in and say: 'Here, old man, here's some dinner for you, and take what's left for the children.'"

"Now, if I were rich," exclaimed Katie, "that is the one I would help, that poor sickly woman with a baby in her arms."

The children's mother had been listening to what they said. She sat sewing near the window. "I am glad," she said, "to hear my children express such kind wishes, but wishing is not giving. Just to say, 'Be ye warmed and be ye fed,' will not make these poor people any less cold or any less hungry. You say that if you were rich you would help this one or that one. God does not ask you to give as if you were rich, but to give according to your means. Now let us see what you have to give, and then we can tell how your good wishes will help these poor people." All the money these children had to spend they kept in their little bank in the nursery. They ran upstairs and placed in their mother's lap the contents of the bank. Katie had \$6, Jack had \$5, Jack spent \$1 of his money in getting his skates mended.

"Now, Katie," said her mother, "how much of this will you give to carry out your good wishes?" Katie thought a moment, and

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then replied: "Well, mother, I think I ought to give the half."

"I know that poor woman who passed just now with her baby in her arms, and I know that she is a very worthy woman. What would you like to give her?"

Remembering how poorly the woman was clad, Katie suggested a shawl.

"Now, Jack, what will you give the poor boy who had on such a miserable pair of shoes?"

Jack thought he could spend some money to keep the boy's feet dry, and he consented to give shoes.

The next day the mother went out shopping with the two children, and as the result they brought home a warm shawl and a pair of stout shoes. Mother had added a little to the amount they had to give, so that the shoes were thick and stout and the shawl was good and warm, for mother knew both the poor woman and the poor boy, and was quite sure these articles were needed.

"You have given what you had to give," said mother, "and that is much better than wishing you were rich so that you might give more. Always remember that while God does not ask for that which he had not given you, he does ask for that which he has given.—*Child's Paper*.

SICK ROOM HINTS.

Never keep food in the sick room, and cover up water when it is necessary to keep it in the room for ever so short a time. Both absorb disease germs readily, and may reinfect the patient. A nurse should never eat in the sick room.

Do not expose a patient who is perspiring freely to cold draughts. Care in this respect is especially necessary when the fever has subsided and the patient is convalescing. Always remember, however, that a patient is in more danger of taking cold in an overheated, close room than in one that is cool and well ventilated.—*Christian Guardian*.

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

GENTLEMANLY DOGS. Mr. Fred L. Rowe, Managing Editor of the Christian Leader, wrote a letter to Our Dumb Animals about a dog who was kind enough to help a kitten which was in danger, though dogs and cats are not supposed to be generally on friendly terms: "Cincinnati, O., Dec. 11, 1896.

"Dear Sir:—While taking a stage trip between Monticello and Burnside, Ky., I rode with the driver. At a midway point on our trip I noticed ahead of us a young kitten, and was also surprised that it did not move as we approached it. The cat was too young to realize its danger, and when we were almost upon it, a large dog, which had been standing watching some men at work, saw the kitten and leaped into the middle of the road. He hesitated a moment, apparently realizing that his sharp teeth might hurt it. Then jumping behind the kitten, he literally boosted it out of the road with his nose, and when it was out of danger, he returned to watch the men."

The New York Tribune tells of another intelligent and very polite dog, which must be kept busy with his duties:

"A St. Bernard dog which lives near Boston proves a great comfort to a widow to whom he does not belong. Dogs usually confine their care to their own households, but this one, recognizing the unprotected state of the widow, who lives alone, extends his services to her house. She is afraid of tramps who pass her house on the way to Boston. The farmer who owns the dog, therefore, when he sees a suspicious character coming up the road, says to his dog:

"Jack, go over to Mrs. H.'s and sit on her piazza till the tramp gets by."

"Whereupon the dog runs over to Mrs. H.'s, posts himself at the door, and if the tramp comes up the walk steps forward and growls at him. As the dog is a big one and rather forbidding, though he has never been known to bite anyone, the tramp, in ninety-nine cases out of a hundred, remembers that it is getting late and that he hasn't any time to fool away along that road. When he is well out of sight the dog returns home.

"The dog carries his gallantry to the same lady to such an extent that when she is visiting his master's house of an evening, he always accompanies her to the door of her house."—Christian Advocate.

REV. A. W. COON, The Celebrated CANCER DOCTOR, of Alfred, N. Y., is now at Lincklaen Center, N. Y.,

where he will treat all cases requiring his services, on terms fitted to the hard times. Patients can be treated at their homes, or at the Doctor's, as they choose. The remedy, of his own invention, will destroy the Cancer in a few hours, and with but little pain.

Send for circulars and testimonials. Address, Rev. A. W. COON, Cancer Doctor, Lincklaen Center, N. Y.

Small Fruit Trees. I have for season of 1897 a fine lot of Strawberry, Raspberries and Currants.

"Not How Cheap, But How Good," for a reasonable price. Also Barred Plymouth Rocks and Light Brahma Fowls. Catalogue free. MILES RICE, Milton, Wis.