

THE SABBATH RECORDER.

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

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LILIES.

BY LILIAN DYNEVOR RICE.



SHROUDED in darkness the lilies were biding
Deep in the earth;
Patiently waiting the day and the hour
Set for their birth.

Storing up fragrance, and whiteness and beauty,
Not knowing why;
Trusting to Infinite power and wisdom
Till by and by.

Only they ever crept upward and upward
Through the hard clay;
Feeling within them that somewhere above them
Waited the day.

Rose they at last, when their prison doors opened,
Into the light;
Past all their bondage in earth and in darkness,
Gone with the night.

Sorrowful Soul, in thy loneliness sighing,
Make thy belief
Stronger by seeing the miracle 'round thee,
Of bud and leaf.

As these wait patiently, so be thou patient
Until the day.
Surely it cometh, although it may tarry
Long on the way.

Only strive hopefully onward and upward,
Till night is past.
God and his sunshine are somewhere above thee,
Joy comes at last.

—Standard Designer.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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WALKING BY FAITH.

If I could feel my hand, dear Lord, in Thine,
And surely know
That I was walking in the light divine
Through weal or woe;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my grouping, wandering feet,
"This is the way,"

I would so gladly walk therein; but now
I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till heaven is won.

—Sarah K. Bolton.

THERE is much significance in this shot from the *Ram's Horn*: "Some people look happiest when they have some bad news to tell." The mere gossip takes delight in telling news; and if this delight is greatest when the news is bad, the gossip's heart must be morbid and sinful.

WE are glad to receive a letter from Bro. Velthuysen, Sr., of Haarlem, Holland, indicating his recovery from his recent illness. His letters always breathe a most fervent and hopeful spirit. His son Peter, whom so many knew in Alfred, has decided to remain in Holland and continue his studies in his native land. This family shows a very devout spirit and will continue to do most valuable work for the extension of the kingdom of Christ in the world.

THE time for the beginning of our Associational Anniversaries will be at hand in about two months. It is none too early to be thinking of these gatherings, praying for them and making preparations to attend and bear a part in their work. Inquiries have already been made concerning the times and places of their recurrence; hence we give the following schedule for the benefit of all who are interested:

South-Eastern Association, Salemville, Pa., May 20-23.

Eastern Association, New Market, N. J., May 27-30.

Central Association, Brookfield, N. Y., June 3-6.

Western Association, Alfred Station, N. Y., June 10-13.

North-Western Association, New Auburn, Minn., June 17-20.

A standing notice will be continued in the proper place in the RECORDER for reference until the Associations are past.

THE difference between a good preacher and a poor one was once defined thus: A good preacher preaches because he has something to say; a poor preacher because he has to say something." In one case the call is undoubtedly from above; in the other it often seems to be of human origin. Paul was so deeply impressed with the worth of souls and the need of reaching them with the pure gospel of salvation that he could not refrain from preaching. His conviction was so deep that he could only express it in these words: "Woe is me if I preach not the gospel." Paul had something to say. His words were clear as crystal and strong as thunderbolts; evidently, he was divinely called. It was his

greatest pleasure to preach the gospel, for he was burdened with the weight of the message to be delivered. He was a grand example of one whose commission could not be questioned; a worthy servant of a worthy Saviour.

AN interesting letter from a pastor in Central New York makes announcement of a valuable "find" in Oneida. We are getting used to surprises in discoveries, inventions and wonderful developments of science, so that we are prepared to receive with credence almost any statement from a reliable source. In the present instance there is nothing so remarkable in the "find" as is the fact that the same conditions are not more frequently noticed. It is a greater marvel that so few accept the doctrine of the Sabbath of the Decalogue than that individuals, or groups of people, are now and then discovered who have yielded to their convictions and made this radical change in their practice. In the letter at hand our brother mentions having found several persons of intelligence and consecration who have accepted the Seventh-day as the Sabbath of the Lord, and are now happy in its observance. They are anxious to see the truth spread in their city and are willing to do much toward the erection and maintenance of a Seventh-day Baptist church at that point. Here is another "door of opportunity," which will doubtless be thrown wide open, and we trust will find many to enter therein. Our brother will probably soon send us a letter for publication giving encouraging particulars.

It has been wisely said, that it is a step toward heaven to come under the influence of good people. The reverse of this is also true. The influence of bad people is contaminating. No one can be too particular in the selection of companions. Especially would we emphasize the importance of Sabbath worship as a means of grace in the case of children and all who habitually attend. One of the greatest mistakes parents sometimes make is in allowing their children to remain at home on the Sabbath. The slightest pretext is often allowed to decide the case. A little indisposition, or disinclination, or dislike of long sermons, or making late dinners, on the part of the children, will often be allowed to prevail, and the better judgment of the parent is set aside. The children remain at home and it is morally certain that the influences about them are not better than would be found at church. Regular attendance on Sabbath worship brings each one in personal contact with good people, with the preaching of the gospel, singing hymns that breathe sentiments of devotion, faith, charity, helps in the formation of good habits, of an unselfish nature, gives needful rest, and fits one for the work of the ensuing week. The duty of attending church should not be left to the immature judgment of the child. Far better to compel attendance in early life than to form the habit of non-attendance. Children are required to attend school. This is not left to their own option. Why should the still more important matter of their religious training be imperiled by allowing the most trivial things to control their choices and their doings? This conviction is not an untried theory, but years of careful observation have confirmed the theory and greatly impressed the importance of the most careful religious

training of our children and youth. Bring them up in the habit of attending church and Sabbath-school, regularly contributing to the support of each and of our other benevolent enterprises, and they will make far better and more useful men and women.

SABBATH LITERATURE FREE!!

From time to time prices have been attached to our tract literature with the thought that the purchase of it would be a pleasant way for the friends of the cause to contribute to the Lord's work. But as it was not well understood by all that this did not mean to forbid the free use of literature where persons or churches could not remit the price named, a resolution of the Board was published in the RECORDER of May 18, 1896, as follows:

It was voted that any person upon application to the Publishing Agent can be supplied gratuitously with Sabbath tracts and the *Evangel and Sabbath Outlook*, either for personal use or personal distribution.

But since it is not yet understood by all, it was determined at the meeting of the Board on the 14th of March that all prices be removed from our tract literature. This includes the following list:

"Catholicization of Protestantism on the Sabbath Question; or Sunday-Observance Non-Protestant," 60 pages. "Why I am a Seventh-day Baptist," 20 pages. "Pro and Con; the Sabbath Question in a Nutshell," 4 pages.

The following twelve tracts are written with the hope that they may be read and studied consecutively as to their numbers. Single tracts from the series may be ordered if desired. No. 1. "The Sabbath and Spiritual Christianity." No. 2. "The Authority of the Sabbath and the Authority of the Bible Inseparable." No. 3. "The Sabbath as Between Protestants and Romanists; Christians and Jews." No. 4. "Reasons for Giving the Sabbath a Rehearing." No. 5. "The Sabbath in the Old Testament." No. 6. "The Sabbath and the Sunday in the New Testament." No. 7. "The Sabbath From New Testament Period to Protestant Reformation." No. 8. "Sunday From the Middle of the Second Century to the Protestant Reformation." No. 9. "Outline History of Sunday Legislation." No. 10. "The Sabbath Since the Protestant Reformation." No. 11. "Sunday Since the Protestant Reformation." No. 12. "Various Reasons for Observing Sunday." Each 16 pages.

This action seeks to do away with any embarrassment on the part of small frontier churches and lone Sabbath-keepers, or others, whose opportunity to use literature is greater than their financial ability. Please send your orders for specific tracts, or for such a supply as you may need. If you prefer, send names and addresses of those to whom you desire that such literature be sent, and orders will be promptly filled at this office. This literature is printed to be read, and not to gather dust on our shelves. If you favor us with an hundred orders a day we shall be so much the happier that you are thus working together with us and with the Lord of the Sabbath for the spread of the truth. Write an order before you sleep.

Meanwhile we must kindly urge the friends of the truth to enlarge their contributions to the funds of the Society that the orders which we hope will be quadrupled within a month may be filled promptly, and the supply of publications may be kept full. Since all this ought to be done, it were well if it were done quickly.

A. H. LEWIS,
L. E. LIVERMORE,
F. E. PETERSON,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,

Committee on Distribution of Literature.
MARCH 18, 1897.

BREVITIES.

So great have been the famine and the accompanying plague in Bombay, India, that according to estimates nearly 400,000 people have fled from the city. Business is stopped and the suffering is dreadful.

DIFFERENT views are expressed concerning Mr. Cleveland's veto of the Immigration bill. There may have been some defects in the bill, but as to its main features we sincerely hope it may be revised and enacted into law.

THE April issue of the *Church Union* will contain the third of the critical articles by Dr. Henry Preserved Smith. The subject of the article will be the "Prophecy of Isaiah." The problem of its structure and authorship will be carefully considered.

THE audience witnessing a savage bull fight in Mexico went wildly enthusiastic recently over the killing of eight bulls, four horses and four men. Last Wednesday a similar spectacle was witnessed in Nevada, though even more brutal and disgraceful.

AMONG the gallant acts of the brave Spaniards in their war against the Cuban insurgents is the arrest and punishment of a young lady of a distinguished family in Cuba, for preparing lint for treatment and humane care of the wounded Cuban soldiers.

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.

AT a recent dinner of the Alumni Association of the New York University, one hundred graduates sat at the tables, six of whom were members of the Class of 1847. Three of the six were clergymen. Another of the class of fifty years ago was Judge John G. Sedgwick. The occasion is spoken of as one of marked interest and enthusiasm.

SPITTING on the floors of the street-cars in New York City is forbidden. Recently an abusive passenger insisted on disregarding that rule of decency, and was promptly handed over to a policeman. He was tried and fined \$5 for the offense. A few examples of the kind may make such offensive people more cautious and cleanly.

Is Mormonism dead? Not if all reports are true. Mormon missionaries, or more correctly, recruiting agents, have recently been working in the suburbs of Chicago, and one of the results of their efforts in proselyting is reported to be the fact that about 200 young people, many of whom are girls, have joined a colony to migrate to Utah.

A SERIOUS accident occurred in Boston on the 4th of March, in which six persons were killed and upwards of forty were injured by an explosion of gas above the subway. Three of the injured have died and others were seriously injured. Three trolley cars were torn to pieces and other property was destroyed, amounting in all to not less than \$50,000.

HORSELESS carriages, or "cabs," are now in use in New York City. Electricity is the

moter. They run rapidly, if desired, and without noise. They are easily controlled, have no unpleasant vibrations or odors, and thus far, quite unlike the faithful but freakish horse, do not take fright and run away. Those who have tried them declare that they are delightful.

PROFESSOR HENRY DRUMMOND, the author of "Natural Law in the Spiritual World," "The Greatest Thing in the World," and other works, died last week at the age of forty-six years. He was well and favorably known in America as an author of vigorous and original thinking. His untimely death will not be a very great surprise to those who have known of his protracted disability.

THE extra session of Congress, called by President McKinley, opened one week ago. It was called mainly to inaugurate measures for the relief of the financial stringency. The consideration and revision of the tariff bill is the principal work before the new Congress. An anxious country will eagerly watch the disposition and work of the new Congress and Administration. We counsel all to be patient, loyal, charitable.

FOR years people have predicted the failure of the oil fields from exhaustion. But the evidences of failure are not prominent. More oil flows from the earth yearly. In 1896, there were 13,450 wells opened in the great oil fields, which was more than ever before. In 1895, there were 12,900 wells opened; in 1894, 7,425; in 1893, 4,103. During the year 1896, there were 931,785,022 gallons of oil exported, valued at \$62,764,278; in 1895, 853,126,130; and in 1894, 894,862,155.

A CALL has been issued for the Eleventh National Temperance Convention, to be held at Saratoga Springs, N. Y., beginning on Wednesday, August 18, 1897, at 9 A. M. All churches and other organizations of a reformatory nature are entitled to send seven delegates each. The call closes thus:

"Let us meet in such numbers, and let our deliberations and spirit be such, that it will be manifest to all that our determination is to rid the nation of the demon of intemperance and annihilate the traffic in alcoholic beverages.

SOMETIMES meteors fly through the air about as carelessly as do the balls and shells from artillery. The village of Martinsville, W. Va., recently was the scene of some excitement from the bursting of a meteor, that must have reminded some of the inhabitants of the years of '61 to '65, when such sights and sounds were more frequent. In this case the meteor exploded and did much damage. One man was knocked down and rendered unconscious by the concussion of air; a horse was killed by a flying fragment, and another was rendered deaf.

A BILL has been introduced in the New York Legislature with a view to the purification of the press. Among other provisions of this bill is one making it a misdemeanor to print the portrait, or the alleged portrait of any person, in any daily or weekly paper in the state, without the consent of that person. The bill seeks to reach the low papers, but in its present shape it is rather too sweeping. For instance, the one whose portrait may be sought for the paper, may have long since deceased, and his consent would be difficult to obtain.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Bargain Counter Homily.

On two or three previous occasions, Smith had declared that he never would go inside the Beacon Bargain store again. But on this particular morning his wife had said: "John, if you see Keat's National Fireside soap at four cents, you may get a few bars." Riding down town, his eye caught the Beacon advertisement of that identical brand for three and a half. "I will get a whole box for the dear little woman," quoth the family provider. "How surprised she will be at my shopping ability!" He shook hands with himself in congratulation. It was a good thing, as the Irishman once observed, that he had his laugh beforehand.

Evidently several other people had the same intention. The aisles of the Beacon were crowded, jammed to suffocation. Smith elbowed his way through the doors, suffered down the aisles, sweltered up the elevator, staggered to the order tables. Ninety-nine females were there before him. His blood was up. He was determined to have the soap. With dangerous calmness and a glittering eye he waited. Empires rose and fell, dynasties waxed and waned, kingdoms grew and crumbled, golden threads turned to silver and so forth, and still he stood there with the light of an inflexible purpose on his face, when finally his hour of triumph came and he addressed the smart young clerk; she answered in the weary tone which is one of the acquirements of the bargain counter: "We don't send soap without a full order of other things." Then he went away.

"Tell them," said Mr. Smith, "tell the young people to keep level heads when they step into the larger arena of the great world. We live in a day of large advertisements and small performances. The lying, cut-throat competition is sapping the life of legitimate business. The craze to get something for nothing is morbid. The appeal of the advertiser to that craze is usually dishonest. It is a cruel and merciless competition in which independent, honorable business men are being crushed out, and an army of hirelings is coming in. What we want in this country is good goods, decent wages and reasonable prices. A fair day's wage for a fair day's work; an honest price for an honest —"

When I left him he was still talking. You will recognize the peculiar provocation under which the words were spoken. Outraged innocence has a natural bent toward indignant exaggeration. Yet the cautions in regard to tendencies of business life are wise and sound. I have often thought so myself.

Fanaticism.

It is hardly ever totally wrong. It is usually a body of error round a nucleus of truth. It is an idea wrenched out of its proper relations to other ideas. It is a fact gone off on a tangent, gathering all sorts of accretions by the way. The fanatic sees a truth, but he holds it so close to his eye that it fills the world.

Fanatics have their use. They emphasize — though unduly — truth which has been neglected. Do not be too contemptuous in your rejection of moonshine. However veiled the light and distorted the shadows, there is a real moon somewhere to shine. Be patient with your brethren who seem to you so fool-

ish. A comet is never all tail. A movement in which the hearts of men are sincerely enlisted is never all false.

Five Cents A Week.

"Only a nickel, a half a dime," cries the street vender, and he probably gets it. Of course the appeal of our Tract and Missionary Societies for their great and growing work will be heeded.

Five cents a week. Almost anyone can give it, even the boys and girls. Possibly they may have to give up that—whatever it is—but these slight sacrifices will drop out of sight when the glorious work goes forward.

Five cents a week. Of course you will make it twenty-five or seventy-five if God has prospered you in that proportion. Most of us can give something over to make up for the farmer whose crop failed and left him in debt at the end of the year.

Five cents a week per member for the work of our societies, who bids higher, I think I see Chicago nod her head, making it ten. Who says fifteen? Do I hear a twenty?

Five cents a week. The breweries are built on the five cent plan. The street car companies get their enormous wealth a nickel at a time. It is only a little, but give it—give it every week—give it *now*.

Five cents a week. Pastors and people, a long pull, a strong pull, and a pull together. Let everybody give *something*. Secretaries Lewis and Whitford, we believe that the people will be found in line and that the money will be raised.

THE BROTHERHOOD.

Our church at Attalla, Ala., is interested in the temperance cause. Bro. Wilson was to preach on the subject last Sabbath, according to request of the Brotherhood, but heavy rains prevented his attendance, and also kept most of the members away. We expect him to preach on the subject next Sabbath. Recent events in our state and county make this an opportune time for the agitation of the subject. A bill in the recent session of our state legislature, giving the people a vote on a dispensary law, was smothered in the committee-room by the persistent efforts of the saloon men. At least they made the effort, and the bill was smothered, whether that effort was the cause or not. Our own county, Etowah, has made a terrible record of crime for the month of February, much of which may be traced to strong drink. The fifth of this month witnessed the hanging of a criminal in our county jail for a murder committed in a saloon. These, with some other events, have agitated the public mind extensively here. We feel that while the wax is soft is the time to make the impression, and are therefore urging an aggressive temperance campaign. A mass meeting of the friends of temperance will be held during the first days of April at the Court House. Will the brethren pray for our liquor-cursed towns? J. N. B.

No TRUE minister will think that his work is done in any community or church simply because he has received a large number of people into the church. When children are born into a family, the work for them has just commenced. When young people are introduced into a school, their education has only begun. When young converts are received into the membership of the church, the work for their Christian culture must know no interruption until they have been brought

to mature development and power for usefulness. The work of training is scarcely less important than that of securing the conversion. The work of the evangelist must be followed up persistently and faithfully by the work of the pastor and preacher.—*Herald and Presbyterian*.

Dr. STORRS evidently thinks that it is a mistake to impress upon children the idea that childhood is the happiest time in life. At the time of his jubilee he told his young people: "If you try to do that which is right and useful to others, that which is honorable to yourself, and that which is for the glory and praise of your God, every year of your life will be happier than that which went before it." It certainly should be the case that life betters itself and brightens as it goes on.—*N. Y. Observer*.

LETTER FROM LONDON.

To the Editor of THE SABBATH RECORDER:

It seems at last as though we are to have some pleasant, genial weather after the long and gloomy winter of rain and fog. The sun has shown his face again and made us acquainted with smiling nature once more. If we can judge by present indications, we are to have an early spring.

Attendance at our chapel services is beginning to show the effect of increased ease in getting about, although the gain is not yet very marked. Still we have been cheered lately by seeing some welcome faces which we have not seen for many weeks.

There is no news yet of any action on the part of the Court of Chancery in reference to the scheme proposed or to be proposed by the Trustees, but we are trying to push steadily on with our work without being either discouraged or elated by any movements on the part of others. Our members are scattering Sabbath literature all the time, and occasionally strangers come to chapel. Our prayer-meetings are still kept up. Last Sabbath eve there were five present here in addition to the pastor and his household, and the week before there were four besides the family where the meeting was held. At the last meeting the subject was, "The Sabbath and Spiritual Christianity." We intend to hold a series of twelve meetings, taking as topics the subjects of the twelve newly issued tracts on the Sabbath. Our members have been glad to receive the Conference Minutes, and all the copies sent have been economically placed and are appreciated by those who have them. We hope for some good to result from these meetings.

The pastor has lately had the pleasure of preaching on Sunday to two Congregational churches, as an accommodation to the ministers. This has seemed a good opportunity to become acquainted with a number of people, and our hope is that the seed sown may bring forth fruit in a more loyal and devoted Christian life.

In several cases I find people willing to consider the claims of the Sabbath and even to admit the truth of the arguments which lie at the basis of our denominational existence; in two or three instances there is a real acceptance of the principle of Sabbath-keeping, a regard for it "in the heart," so to speak. But when it comes to the actual keeping of the Sabbath, it is quite a hard matter for a person to accomplish it, if he is obliged to work for his living in London. But with God all things are possible, and when there is a genuine disposition toward the Sabbath and a true belief in its place in the Christian's life,

we may hope the Spirit of God will both show the way and confer the needed grace to follow in it. We all need your prayers.

We are glad to hear of the work going on in the home fields, and pray that the Lord of the harvest may grant a rich outpouring of his Spirit wherever his people are laboring and waiting.

Faithfully and Fraternaly Yours,
WILLIAM C. DALAND.

LONDON, March 1, 1897.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 14, 1897, at 2.15 P. M. Vice-President L. E. Livermore in the chair.

Members present—D. E. Titsworth, L. E. Livermore, J. D. Spicer, A. H. Lewis, William M. Stillman, A. E. Main, Stephen Babcock, J. A. Hubbard, C. C. Chipman, H. M. Maxson, J. M. Titsworth, W. C. Hubbard, A. L. Titsworth.

Visitors—Pres. Boothe C. Davis, J. P. Mosher.

Prayer was offered by Dr. A. E. Main.

Minutes of the last meeting were read.

The Advisory Committee reported arrangements partially completed for two Sabbath Reform Conventions to be held before the Associations, one in the Western Association and one in the Eastern.

Correspondence was received from Geo. W. Hills, S. S. Powell and O. U. Whitford.

The Corresponding Secretary presented an outline of work since last meeting.

On motion, the question of the employment of Dea. Biggs in North Carolina for the distribution of literature at a salary not to exceed ten dollars per month, was referred to the Committee on Distribution of Literature, with power.

The Treasurer presented statement of bills due, which, on motion, were ordered paid.

Voted that the Committee on Distribution of Literature be requested to publish in the RECORDER such a standing notice as will give the people to understand that tracts, leaflets or pamphlets published by the Society are free to all for reading or general distribution.

On motion, the question of supplying a roll-top desk for the Corresponding Secretary was referred to the Supervisory Committee.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

ATE HIS ADDRESS.

Several days ago the employes of a local express office were furnished considerable amusement, and all at the expense of an innocent goat and an aged darkey. Sampson some time ago promised a Shepherdsville friend a goat.

The animal with a liberal use of water and soap, was converted into a whiteness exceeding that of a politician's conscience.

A neatly printed tag was attached to the goat's neck, and the animal was started for the express office in charge of the colored man.

He was led proudly into the office and up to the shipping clerk.

"I want to ship this goat," began the colored charge.

"Where to?" inquired the clerk.

"I don't know," replied the man of color, and then, with a smile of satisfaction he reached for the goat's neck.

But the smile was gone, and in its place was a look of dismay as the negro saw only the string dangling from the goat's neck.

"Dat goat don't know where he's going hissel; he's done eat 'up the town."—*Louisville Post*.

Tract Society Work.

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

"SUNDAY IS THE ONLY CHRISTIAN SABBATH THE NEW TESTAMENT RECOGNIZES."

Such is the title of the second part of the "Wonderful Discovery" on the Sabbath question, which Rev. S. W. Gamble has announced in the *Chicago Tribune*, and in the *Christian Endeavorer* of that city. This second paper opens as follows:

By way of introduction, and in order to connect this paper correctly with the article in the January issue of the *Christian Endeavorer*, it may be well to state that there are three views of the creation Sabbath:

1. That there was no Sabbath in the time between the creation and the Exodus.
2. That the creation Sabbath occurred on Saturday and remained on Saturday until after the resurrection.
3. That the creation Sabbath was on Sunday—was lost—and Saturday established at the Exodus, for the Jews only. And that Sunday was reinstated at the resurrection of Christ.

Great scholars have spent much time and research upon these conflicting views, and volume after volume has been written in their support. I will simply state that, in my opinion, there was a Sabbath instituted at the end of the creation week, which was observed by the patriarchs. And I incline to the opinion that it was on Sunday.

Accept for the sake of the argument this opinion of Mr. Gamble, as the best that learned men have formulated, and analyze it a little. If Sunday was the original Sabbath there was an original week which was measured by Sunday. This definite and regular week thus measured, ran on in good order from the time of "Creation" to the time of the Exodus from Egypt. Then, all at once and with no record or hint in the Bible or in any other history and in face of fully recorded facts in Biblical and non-Biblical history, this orderly primeval week disappears by the magic of Mr. Gamble's discovery, and the never-resting, sliding-scale week which he calls "Jewish," comes on the scene and continues a hop-skip-and-jump existence through the centuries down to the time of Christ. By that time this cog-slipping machinery of Mr. Gamble's week had become so worn and demoralized that no sort of dependence could be put upon it. Like the logic of this new discovery, it began in an undefined somewhere, and ended so many times in an undiscovered nowhere, that confusion became worse confounded. Hence the following picture which Mr. Gamble gives:

In the "discovery" announced in the January issue I stated that the Sabbath in the fourth commandment, written with the finger of God in the two tables of stone and recorded in Deut. 5, and explained in Lev. 23, required the observance to fall on fixed dates, which would change the day of the week upon which it fell as many times as there were years in the period during which it was kept, showing that while Christ kept the true Sabbath of the law the New Testament records the word Sabbath twenty-eight times in the Gospels when the day was not on Saturday, but more probably on Thursday. Once the word Sabbath is used when the day was Friday, and a number of times on Saturday, that is, the Sabbath mentioned during the last year of his public teaching. This shows that no one, either Jew or Christian, now keeps the Sabbath in the manner in which Christ kept it.

This is a sad state for the machinery of this new discovery to get into. Up to the last year of the earth-life of Christ, the week had a regular existence, for at least one year at a time. But in order to make the jumble confused enough for a new leap in the dark which the average reader will not so clearly detect, our discoverer announces that the Sabbath

falls into worse disorder than ever during this last year. Sometimes it was on "Thursday," sometimes on "Friday," "and a number of times on Saturday." One must wonder whether the weeks of this last year were of equal length, or whether the Sabbath had become so loosened from the week that it fell about in a manner thus promiscuous. Note however that even Mr. Gamble acknowledges that it fell "a number of times on Saturday," indicating that the habit of the centuries was still strong. The crowning wonder of this discovery comes now, in the assertion that somehow the death of Christ straightened out the disorder so that the week settled down to regular business again with Sunday and "Saturday" in the old and regular order. Of course the thoughtful student of the Bible and of history will raise the question why there is no record of all this, and why Christ or the Holy Spirit, or the Apostles did not discover what Mr. Gamble declares is so plain; and it would not be strange if some one should inquire why the Bible was not written as our discoverer thinks it out to have been.

But the purpose which all this array of new discoveries seeks would be destroyed by allowing the week to go on with the first and last days in the same relation as now, unless something were done to make Sunday the "Sabbath." What Mr. Gamble attempts in this direction is a full confession that all his efforts to destroy the week have failed. In spite of all the confusion he has tried to create, the week will not actually yield to his demands, and some other attempt must be made to evade the truth which cannot be smothered by this pretended confusion. This new and final effort to remove the Sabbath is announced in the following modest manner:

WRONG TRANSLATION IN MATTHEW.

We now call attention to a fact overlooked by our English revisers and the translators of our authorized version—*i. e.*, each one of the Gospels speaks of the resurrection day as the "Sabbath." They overlooked another fact—*i. e.*, that once in every year after the Exodus there were two Sabbaths coming together.

This oversight was probably the greatest reason for not translating Matthew 28: 1, in harmony with the Greek original. The passage reads, or should read, "In the end of the Sabbaths as it began to dawn toward one of the Sabbaths." Luther so rendered it. See also Beardsley on the Sabbath, Robert Young, G. W. Hughey, and other good Greek scholars, who thus render it and the parallel passages.

The Greek word for "week" does not occur in the Greek New Testament anywhere. The Greek word for "day" does not occur in any passage in which the English renders the expression "day of the week." For these and other sufficient reasons it is safe to say that the expression "the first day of the week," cannot be found in the Greek Testament, and therefore does not belong in the English translation of it.

The resurrection day is known in the Gospels by no name but the "Sabbath." Then why not use the name inspiration gives us? But does not John call it "the Lord's-day" in Revelation 1: 10? Yes. But the Gospel of John was written late, or, according to Young and others, his Gospel was the last one of the New Testament writings. He twice calls the Sunday on which Christ arose "Sabbath." Luke in the Acts, and Paul in a letter calls it "Sabbath." It is called "Sabbath" eight times in the New Testament, and "the Lord's-day" once, and is known by no other names in the New Testament. Hence it should be called by one or the other of those names, and never called "the first day of the week."

As Mr. Gamble confesses, this bold arraignment of the translators of our English Bible is not original with him. A few others, whose knowledge of Greek seems to consist in obtaining the superficial definition of words from the lexicon without entering into the

deeper knowledge of the genius of the language, or the nature of the passages translated, have attempted this method of escaping from the facts in the case. Every Greek scholar will smile at the assurance, born of imperfect knowledge, which Mr. Gamble's announcement of the ignorance of the translators and revisers of the New Testament evinces. The English reader can see the fallacy of this part of the new discovery by noting the following facts:

The Hebrews named no day of the week except the Sabbath; this was both named and numbered. It was so prominent a feature of the week that it was made the starting point from which the other days were numbered.

Out of this conception grew the idioms which numbered each day as "First," "Second," "Third," etc., *from the Sabbath* and in its progress toward the next Sabbath. This conception carried the idea of ownership of the days by the Sabbaths between which they came and went. This thought and the idiomatic expression growing from it, is yet found in Hebrew references to the days of the week. To aid Mr. Gamble in future discoveries we refer him to the Hebrew Prayer Book in which the order of the lessons is indicated as we have explained. There he will find the Hebrew; *Hayom yom rishon bashabbath*.

("This day is" one towards, or of, the Sabbath-day) translated in the heading of the lesson so described: "Psalm for the first day of the week." Examples may be found on page 80 of the Prayer Book by Singer, London, and published for use in the United States under the sanction of the late Chief Rabbi Nathan Adler. The Greek writers of the New Testament followed the idea and the idiom of the Hebrew as nearly as the language would permit. Adopting the Greek "genitive," (possessive), construction, they wrote: *Mia toon Sabbatoon*, which our (careless and ignorant translators, according to Mr. Gamble,) render in the exactly equivalent English, "First day of the week." Mr. Gamble's discovery is the product of ignorance and not of even ordinary scholarship.

When this wonderful discovery is summed up it amounts to this. Annoyed by the persistency and clearness with which the Sabbath appears and endures in all history, Biblical and ecclesiastical, Mr. Gamble has prepared this medley of contradictions illogicalness and ignorance, in hope of obscuring the simple fact that the seventh and not the first day of the week is the Sabbath. He sees, as all the world does, that until the Sabbath and the week, which are inseparable, are gotten out of the way there can be no ground for Sunday. The lately established *Christian Endeavorer* of Chicago, having noted the failure of the efforts to sustain Sunday on theories advanced hitherto, has hailed Mr. Gamble and his discovery as the era-making discoverer of the Sunday Sabbath, and the providential defender of Sunday along this new line. The futility of this discovery, and the prominence of its failure at birth is seen in the fact that although it has been before the public for some weeks, not a single religious or theological journal of note or scholarship has noticed it, much less endorsed it. Similar discoveries come and go; but the Bible, the week and the Sabbath of Jehovah hold the even tenor of their way, waiting the time when repeated and destructive failures heaped on the ruins of each other will at last compel the Christian world to return to the Sabbath and follow the teachings and example of Christ and the New Testament church by keeping it holy.

Missions.

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

How deep and broad should our missionary spirit and effort be? It should be as deep and broad as was the atoning love of Jesus Christ. Christ died for all men, black or white, bond or free. Salvation was not for the Jews only, but also for the Gentiles. Christ's love is as deep as is human need, and as wide as this world, yea, as is the universe. His redemptive love is to go with its saving power wherever lost men can be found, and where sin abounds, his grace is to more abound. Every man saved by the wonderful grace of Jesus Christ should be possessed of the same broad love and spirit of the Master. It will not be narrowed down to his own family, but will go out to other families. It will not be bounded by his own neighborhood, but will go out into other neighborhoods. It will not be confined to his own land, but spread out to other lands. His efforts will go right along on the broad lines of his missionary spirit and love of souls. When a Christian man says he does not believe in foreign missions, he has yet to possess what he has not, namely: the broad and deep love of his Saviour, which led him to taste death for every one. Christ called Paul in a wonderful way to be a missionary to the Gentiles. Our Saviour said to his disciples, "Ye are the salt of the earth; ye are the light of the world." The Duke of Wellington once met a young clergyman, who, being aware of his grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?" The Duke immediately rejoined, "Look, sir, to your marching orders, 'PREACH the Gospel to every creature.'"

THERE appears to be a strange diminution of enthusiasm and interest in the grand enterprise of God,—the evangelization of the world, in our land and churches, and we, as a people, are manifesting something of this diminishing spirit and zeal. Are we losing the Christ-love for souls? Are we becoming weary in well-doing? God forbid. Dr. Richard S. Storrs, of Brooklyn, in his excellent address at the Interdenominational Rally for Foreign Missions, held in Carnegie Hall, New York, on Friday evening, January 15, 1897, gave the following as some of the causes for this diminution of enthusiasm, zeal and effort in the world-wide evangelization:

The question is one that faces us directly and must be answered. To what is this diminution of enthusiasm owing? Well, no doubt it is owing primarily to the increasingly secularized temper of the church itself, which does not grasp spiritual things with the old vividness and vigor, which is more impressed by the temporal things which are beautiful and superb to the sense, but which are transient and passing away. Unquestionably there is such a decline in the spiritual energy and intuition of the church in this land as in others, and so comes diminution in the revenue of our treasury, a diminution not peculiar to one organization, but common to all Christian denominations, not perhaps in the same measure to all, but as a general fact, common to all. And for this lowering of the standard of Christian thought and Christian impulse and energy there are obvious causes; the increase of wealth in the community is one, and the eagerness for wealth and the power rapidly to acquire it, never equalled before in the history of the world. Then life is more fascinating, more entrancing with the younger and with those in middle age than it used to be. The machinery of life is more complex and

intricate and requires more expenditure of mental and moral force upon it to make it work than it did in the earlier and simpler day in which we were trained, most of us. Literature is more fascinating than ever before. The secular news of all the world comes upon us every day and almost every hour of the day. And the result is that this great, solid, splendid earth pulls us to itself, holds us on the lower levels of aspiration and purpose, and from the thought of God and his truth.

The church becomes ornate and sumptuous, but wanting in aggressive vigor. It walks in embroidered slippers and not iron-shod. It goes to what it calls its combat in Sunday morning dressing-gown, and not in mail and corselet and battle mantle. It becomes very much like the petrified wood agate, beautiful to look at, but all the pores of the living wood have been filled with such substances that you cannot melt it, you cannot burn it, it will bring forth no fruit, and it will not ignite, although beautiful to look upon. Sometimes that seems to me a fair image of the church in our time, with all its splendor, with all its consciousness of power, but without the power to kindle others or almost to be kindled within itself. So it is that there comes this diminution of enthusiasm for foreign missions; that the great unseen and stupendous things hold us less vigorously and continuously than do the transient things of the earth to which our earthly nature gravitates.

PROFESSOR MAHAFFEY, in an article in *Christian Work*, gives the following fresh explanation of one of Paul's metaphors:

"At the close of his Epistle to the Galatians he says: 'Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus Christ.' What does this mean? Let me translate it for the reader more literally: 'For I bear in my body the brand of my master, Jesus Christ.' The word *Kurios*, rightly translated Lord, means in this connection the legal owner or possessor, the husband of the wife, the father of the child, the patron of his freedman. *Stigmata* is the common word for the brand, or mark, with which masters marked slaves, especially those who had run away or showed signs of so doing. But there is much more to be said than this. In the very numerous records (on fragments of marble) of manumissions found at Delphi and at other shrines in Greece, we have learned the legal process by which a slave gained his own liberty. He did not bring his master his earnings, and obtain his freedom with his receipt for the money. He went to the temple of the god, and there paid in his money to the priests; they then with this money bought the slave from his master on the part of the god. He became for the rest of his life a slave of the god, which meant practically freedom subject to certain periodical duties. If at any future time his master or his master's heirs reclaimed him, he had the record of the transaction in the temple. But on one point these documents are silent. If he traveled, if he were far from home, and was seized as a runaway slave, what security could he have? I believe St. Paul gives us the solution. When liberated at the temple the priest, if he desired it, branded him with the *stigmata* of his new master, Apollo. Now St. Paul's words acquire a new and striking application. He had been the slave of sin; but he had been purchased by Christ, and his new liberty consisted in his being the slave of Christ. Henceforth, he says, let no man attempt to reclaim me; I have been marked on my body with the brand of my new master, Jesus Christ. Probably he referred to the many scars he bore of his persecutions."

THE following gifts, exceeding one million of dollars each, have been given by individuals to educational institutions in America:

Stephen Girard, to Girard College, \$8,000,000; John D. Rockefeller, to University of Chicago, \$7,000,000; George Peabody, to various foundations, \$6,000,000; Leland Stanford, to Stanford University, \$5,000,000; Asa Packer, to Lehigh University, \$3,500,000; Charles Pratt, to the Pratt Institute of Brooklyn, \$2,700,000; Paul Tulane, to Tulane University, New Orleans, \$2,500,000; Isaac Rich, to Boston University, \$2,000,000; Jonas G. Clark, to Clark University, Worcester, Mass., \$2,000,000; the Vanderbilts, to Vanderbilt University, \$1,775,000; James Lick, to the University of California, \$1,600,000; John C. Green, to Princeton, \$1,500,000; William C. De Pauw, to De Pauw University, \$1,500,000; A. J. Drexel, to the Drexel Industrial School, \$1,500,000; Leonard Case, to the Cleveland School of Applied Sciences, \$1,500,000; Peter Cooper, to Cooper Union, \$1,200,000; Ezra Cornell and Henry W. Sage, to Cornell University, each \$1,100,000; \$1,000,000 by President Low, to Columbia College.—*Missionary Review*.

A WHOLE town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save some. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to accept the new religion and worship the God who helped them, and now have contributed more than \$100 to build a chapel.—*Chinese Recorder*.

SPEAK!

Praise, don't blame! Never judge, or censure, or condemn. If you can say no good, say nothing. The Holy Ghost is Love, and love speaks kindly, gently, encouragingly. Love loves. The Holy Spirit is in the voice, its tone, manner and matter, and when he speaks it is never in condemnation or anger, or self-assertion, but always in humility, meekness, love. Speak the truth, but do have grace to speak it in love; it is better. Mind your own business, and mix not into other people's affairs. Never speak a cross or unkind word to anybody of anybody, against anybody, to belittle anybody. Speak gently and lovingly to the poor, to the vile, to the mean; never superciliously nor pharisaically. Speak to your employees as associates, and to your minister as a brother beloved. Never speak as if you were holier, or wiser, or better than others. Speak as did Jesus, filled with the Holy Ghost. The Holy Spirit always speaks in love. Speak well of, and lovingly to, your husband, your wife, your child. Oh, how sweet are Holy Ghost words of commendation and love. Speak then, gently, quietly; not to be heard of others, but alone, and in the hush of sweetness, let your words give utterance to the thoughts and love of your heart. This is Holy Ghost speech.—*The King's Messenger*.

Woman's Work.

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

LEAVE IT WITH HIM.

Yes, leave it with him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the night:
They grow in the sunshine, revealed by the light.
Still they grow.

They ask not your planting.
They need not your care,
As they grow.
Dropped down in the valley,
The field, anywhere—
Therefore, they grow.

They grow in their beauty, arrayed in pure white,
They grow clad in glory, by heaven's own light,
Sweetly grow.

The grasses are clothed
And the ravens are fed
From his store;
But you who are loved,
And guarded and led,
How much more

Will he clothe you and feed you, and give you his care?
Then leave it with him; he has everywhere
Ample store.

Yes, leave it with him;
'Tis more dear to his heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
Neath the snow.

Whatever you need, if you ask it in prayer,
You can leave it to him, for you are his care—
You, you know.

—Colporter.

MUCH has been said in the various conferences that have been held in the East and West, by the Baptists of this country, on the subject of Systematic Giving. Their efforts have been directed toward the consciences of the people to lead them to give systematically and according to their means.

WE, as a people, are continually agitating this same question. It is very easy to acknowledge that we have a duty to do in this direction. It is all very well to write papers on giving, how to give, how much to give, and no doubt we all desire and purpose to have an honorable part in this great undertaking of bringing the world to Christ.

But there are those in our churches who cannot give even that small sum, and there are others who might, but do not give. In the *Home Mission Echoes*, for February, this query was given: "How do you account for it?" "Why are there so many non-contributors in our churches?" In the March number we find some interesting answers to these questions, from Christian women, two of which we quote below.

OUR officers and leaders in the various departments of our Christian work, whom we have chosen to be our representatives, are compelled to plan and to assume financial responsibility at the beginning of each Conference year. Are we not partners with them in carrying out the plans they have made? Have they not a right to ask help of us? Many times we have heard how we might make it possible to keep money in our treasury, even with the "mites," if all would do what they could to help. "Two cents a week" from each one.

"HOW DO YOU ACCOUNT FOR IT?"

The above was a query in *Echoes* for February, concerning so many non-contributors in our churches. We are getting some interesting answers from Christian women. Read them.

A WIFE'S ANSWER.

I belong to a church that has the weekly envelope system for current expenses. At the beginning of the year packages of fifty envelopes were sent to the members of the church, and another package of twelve envelopes, to be used on Communion Sundays, for the poor of the church. But neither I nor my daughter contribute through these envelopes; nor do we contribute to special objects, like Home and Foreign Missions, through envelopes sent out every two months for such purposes. Yet we are deeply interested in these matters. Why, then, do we not give? Because my husband is not a church-member; rarely goes to church; indeed, says many severe things against churches and ministers. He does not want any of "his money" to be given to churches. He will not allow us anything for this purpose. So bitter is his opposition, that, if any of these envelopes should be found in our possession, there would be trouble in the household. So, for the peace of the family, I have to ask the church treasurer not to send any envelopes to me or to my daughter. If we can manage to save a trifle in some way, we put it into the contribution-box when it is passed. I know of some other cases similar to my own, where Christian women have husbands who allow them nothing for church purposes. It is hard, but what can we do?

A YOUNG WOMAN'S ANSWER.

"One-fifth only for the Lord. Why?" the discouraged pastor asks. He had taught his flock faithfully; had pleaded earnestly for a gift from all; had distributed envelopes for offerings; his people had seemed so earnest, so attentive; yet he failed to reach their pockets. Only one envelope in five was returned with a contribution.

I think I have the key to the problem. While the pastor knows his church is composed chiefly of women, he has not attributed his failure to this fact; yet, it is one mighty factor in the solution. The men—husbands, fathers—hold the purse; they have the money; make donations; give for the family. Why do not the women give? Because they have no separate income; they are not the wage-earners, but are dependent; the only money which the wife calls her own is that which is eked out by the careful purchasing of household supplies; the father provides for the comfort, education, amusement of his daughters, and considers duty done. "They have no expenses, why should they have money?"

Many men are penurious with their families, and it sometimes happens that Christian men are not generous. Allow me to recite a few cases in families of affluence, which have come under my observation. One young girl, educated, refined, cultured, had their servant dismissed and, with her own hands, for eight dollars a month, did all the work of the family, receiving from her father four dollars less than the servant whose place she took, because a laundress had to be employed weekly. Another raised and sold chickens and eggs, that she might have something to give; another, a delicate girl attending school, did plain sewing for the neighbors, that she might have money to spend as conscience dictated. These were the young women who had money to put in the envelopes; there were many others who had nothing to give,

and who said, in talking the matter over, as girls will: "Oh, papa puts in for the family; I never give anything."

It seems to me that this question of proportionate giving by all will always be a vexing one, unless fathers realize that their little ones, boys and girls, should have an allowance, if ever so small, from which they can lay aside their gifts. Habits of childhood cling always; those of mature years are of slow growth and of uncertain tenure. The pleading of our pastors for a gift from all will still be in vain if a large part of the congregation are without the means to give. The pastor had reached the hearts—and the pockets—but they were empty; so four-fifths of the envelopes did not come back.

ONE WHO KNOWS.

FOR SHUT-INS.

BY FLORA LAMONT JOSSELYN.

And now does the path seem to curve a bit?
What matter! He leads the way he sees fit.
And he knows well.
What if he withholds what I hope to get?
There is never a promise has failed me yet,
Nor ever shall.

Some days he sends joy and some days pain,
Yet sunlight and showers alike are gain.
Each comes when best.

And so I trust him; sometime I'll know
Why his love and mercy have led me so.
In this I rest!

—Home Mission Echoes.

LOOK UP.

As I sit on the veranda this lovely day, and look about on the beauties of nature, I am led to exclaim, "What a beautiful world!" There are just enough light clouds to obscure the brightness and heat of the sun, and a most invigorating and delicious breeze, so cool and restful. The birds even seem to be vying with each other in song.

Surely Nature is donning her summer apparel. The plum trees in their garb of white, the peach trees in pink, while the stately pear comes out in a combination suit of white and green; all showing good taste.

The *taste*, however, will be better appreciated in two or three months, if King Frost does not intrude upon us again, and nothing else happens to blight our hopes. Alas, how uncertain are earthly hopes! Even though the world is so beautiful, who has not experienced keen disappointments and blighted hopes. Surely care, sorrow, pain and death are on every side; and while it seems to be our lot to endure these things, we can but admire and reverence the wisdom and love of him who permits these "light afflictions which are but for a moment," that we may have greater longings for, and appreciation of, the glorious home he has prepared for all whose hopes are built upon his Word.

This glorious hope he will not permit to be blighted, if we trust and serve him.

Earthly hopes may fall and perish,
Earthly pleasures flee away;
All of earthly things we cherish
Will but moulder and decay.

But the hope of life eternal,
With the ransomed host above,
In the realms of bliss supernal,
Rests on God's unchanging love.

'Mid sickness, sorrow, pain and death,
This firm hope remains steadfast;
Our comfort, solace and our joy,
While life on earth still shall last.

O ye whose lives are sorrow-stricken,
There's hope above, if you'll "look up,"
Look up to Jesus, for he himself
Drank deeply of the bitter cup.

MRS. A. H. D.

HAMMOND, La.

PERMANENCE OF THE "TEN WORDS," -ANA "ROME."

BY C. A. S. TEMPLE.

A short time ago I received a missive from an Episcopal rector, in defense of the Sunday-Sabbath, in reply to which, with leave of the Editor, I would like to address the following

OPEN LETTER.

In the course of his "Argument," as he seems to consider it, he says: "Two of the Ten Commandments were only a part of the ceremonial law, and died with circumcision; viz., the Second and Fourth." Let us see.

Your assumption that those commands of the Decalogue were only parts of the ceremonial law, you leave entirely unsupported by any attempt, even at argument, or any show of authority, or illustration. You present it, and leave it, on your own individual, unsupported *dictum*. Whatever may have been your reason, I am free to say that that was your only authority therefor! That those two precepts are so connected, so intermingled with the other eight, as to be part and parcel of and with them, and, as such, absolutely inseparable from them; parts and members of that one great, indivisible code of inviolable, irrevocable Law, is surely self-evident. Says the Master: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

I know that some assume that Christ fulfilled at least the Fourth Commandment, by obedience thereto. But if that proves anything for your assumption, it proves too much; for Christ obeyed the whole code of "ten words," every commandment of the Decalogue—just as fully as he obeyed the second and the fourth. If, then, his obedience to those two, or to either of them, released us from obligation to obey one, or either of them, his obedience to the other eight equally exempts us from obedience to those also, thus giving us full immunity from either obedience, or any penalty which may have been incurred by disobedience thereto. Hence, we are not bound by the first, the third, fifth, or any other of the whole ten, but may worship the sun, or the moon, or "the host of heaven, or gods of gold, or silver, or brass, or iron, or stone, or wood," or of anything our fancy or caprice may dictate, while we may dishonor or blaspheme "the God in whom our breath is," at our own caprice or pleasure. We may dishonor or condemn our parents, may commit murder, theft, adultery—may slander our neighbor, or covet his possessions—and by that rule there is no law to restrain us, or to punish us therefor. Such is the legitimate tendency, and such would inevitably be the consequences, of a general adoption of your theory, in either the church or the community. But, God be praised, there is yet too much conscience, too much common sense, in the minds of even the ungodly (much more of Christians) to permit the adoption of such a sweeping abolition of all sense of duty or accountability. Thus, "not one jot or one tittle" of those two great commandments "can in any wise pass from the law," while the heaven and earth remain.

CIRCUMCISION AND THE TWO WORDS.

Your statement that those two commands "died (as being obligatory) with circumcision," is another assumption as unfounded as it is gratuitous and unproved.

Circumcision (like the ancient sacrifices) being a purely ceremonial ordinance, and like them, too, "a shadow of good things to come," and as such fulfilled in Christ, did, of course, "die" with them. After Christ, the inspired apostles did not practice circumcision, but sternly repudiated it.

Then, too, just before his ascension, Christ gave his church a substitute therefor, in the command, "Baptizing . . . in the name of the Father, Son and Holy Ghost."

But no command, no announcement of any kind, heralded the "death" of either the Second or the Fourth Command of that great code. On the contrary, the inspired apostles, and for centuries the "apostolic church," faithfully observed and kept them both. The Second, despite its violation in the Roman church, has been kept in its integrity by true saints everywhere, from its promulgation on Sinai until now. The Fourth Command was obeyed in the church for more than 400 years after Christ.

Says Coleman, the distinguished ecclesiastical historian: "Down to even the fifth century, the Jewish Sabbath was continued in the Christian church." See Andrews' "Hist. Sab.," p. 335. Neander, too, Sir William Domville and still others, might be quoted in support of this same great fact. Excepting the unauthorized change of the day, the Fourth Commandment has continued to be recognized and kept in the Christian church, until the present time. Thus, despite your too confident assertion that those two commandments "died with circumcision," the evidence is all the other way. Again,

TABLES OF STONE.

When God "had made an end of communing with Moses," upon Mount Sinai, he gave Moses two tables of stone, upon which were the Ten Commandments (Hebrew, "ten words") "written with the finger of God." Ex. 31: 18, 34: 28. Why all this? Let us see. Of all mineral substances, stone (as we all know) is the most exposed to all the elements, and, in the ordinary course of nature, most kinds of stone are practically indestructible. It is therefore easy to see that, as Scott expresses it (see Scott's Commentary on Ex. 24: 12, 30: 18), "The stones on which . . . the law of Ten Commandments was written denoted its perpetual obligation." In this . . . "it differed from other laws, which would, after a time, be superseded. Thus a peculiar honor was put upon the moral law, and it was accentuated in another manner than either the *judgments*, or the *ritual institutions*." Smith gives a similar testimony. See Dict. Bib., article "Ten Commandments." He says: "No other words were proclaimed in like manner. The record was as exceptional as the original revelation. Of no other words could it be said that 'they were written' . . . 'engraved on tables of stone' . . . 'by the finger of God.'"

RECAPITULATION AND CONCLUSION.

1. God himself chose that method of recording those "Ten Words." With his own finger he engraved them upon the solid, enduring "tables of stone." By that act he formulated in them a code, perpetual, irrevocable, indivisible; distinct from all other "words," given to either his people, or to mankind.

2. This was a clear intimation, an indication even, that every one of those "ten

words" (for all were thus solidly and indelibly recorded together) was settled forever in heaven." Psalm 119: 89.

3. All parts of the ceremonial law were recorded on papyrus, or some other perishable material, while every one of the "ten words" was recorded on those indestructible, perpetual tablets of solid rock, evidently to show that though other statutes were to be superseded, when fulfilled, those ten words were to endure, intact, "till heaven and earth shall pass away," as fixed, as immovable, as the throne of God.

How presumptuous the idea that any one of those "ten words" did, or could, either "die with circumcision," or be recorded with, or among, the statutes of the temporary, the evanescent ceremonial law!

Your allusion to "the days of creation," as "Millions of years," etc., appears to me to be, at least, so far as the Sabbath question is concerned, a mere "side issue," and as such, wholly irrelevant. Not so your allusion to the Church of Rome, which claims the paternity of the Sunday Sabbath. You tell me: "To you, Rome is the worst of sinners." Right. But you add, "To me, she is only the mildest of sinners"!!! That view may be endorsed by many, perhaps by the most of your own denomination—perhaps, too, by others—but there are exceptions. Your own Chancellor Walworth has said that "she is the Babylon of the Apocalypse," and he adds, with emphasis, "She cannot be both Babylon and Zion." God calls her "Babylon the Great, the Mother of harlots and of the abominations of the earth." He says she "is fallen" . . . "and is become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird." Rev. 17: 5, 18: 2. In the light of God's own description of her, how can I regard her as anything but "the worst of sinners"? How can you? Yet, in the face of God's own testimony against her, you say, "To me, she is the mildest of sinners"!!! As if the untold (because utterly indescribable) horrors of her infernal inquisition, the record of her horrible St. Bartholomew's massacre, and the rejoicings and exultations over it, in the Vatican and even to-day among all orders of her priesthood, everywhere; her long, bloody, fiendish persecutions of the Waldenses (of over 500 years) of the Huguenots in France, of the Puritans in England, and of the Scottish Covenanters—all of which (and of still others) she glories in to-day—are of no possible account against her false and blasphemous claim that she is "The Infallible and Only True Church of God"!

Can she be "both Babylon and Zion"? No. Her Christianity is not her own. It is no part of herself. Like the beautiful, luxuriant vine, which conceals, while it adorns the rotten trunk, and the broken, jagged branches of the dead, shapeless tree, it is assumed—put on, to cover and disguise her hideous deformity, her true character, as the ancient, but (even to-day) perpetuated—Roman Paganism! Thus she is to-day, not Christian, but simply and only, the old Roman Paganism, "in perpetuum," and in disguise!

Perhaps, like some others, you question her being the "Babylon of the Apocalypse." If so, please turn to Rev. 17: 18, and tell me if you can what "great city" (if not Rome) is referred to in that verse? Tell me, too, if you can, what other "great city" but Rome

did at that moment "reign over the kings of the earth"? Tell me too, if you can, what other "great city" ever did "reign" over so large a portion of the civilized world, as was at that moment subject to Rome? No. Those words point with an unerring, an infallible certainty to Rome, and to her alone.

The fact that (despite the denials of Cardinal Gibbons, and other American prelates) Rome now even prides herself on this bloody, fiendish record, boasts of it and defends it (Romanists have shown me Romish books, approved by Romish "authorities," in which the cruelties of both her Inquisition and of the St. Bartholomew massacre, were boastfully approved and defended) all seems to have, in your mind, no special significance, as testimony against her!

For the slaughter of 100,000 innocent, Christian Armenians, and the consequent terrible destitution and sufferings of many times that number of their surviving widows, aged, children and other dependents (all with the connivance, and probably by the command of the Turkish Sultan) he (the Sultan) is justly regarded by all mankind as a monster of cruelty and blood. But the Church of Rome, "drunken with the blood of 50,000,000 of the saints and of the martyrs of Jesus," is "only the mildest of sinners"!

For the defections in Cambridge, Andover and Union Theological Seminaries, those institutions are justly regarded as hotbeds of skepticism, in some of its worst and most dangerous forms. But Rome, though for long centuries a fuming, noisome sink of every Pagan abomination, conceivable and unconceivable (in both doctrine and practice), is "only the mildest of sinners"!! But does she not claim that her church is the church of the living and true God, "holy," and "infallible"? Yes, but—there she stands with "the marks of the beast" upon her. Her garments reeking and she herself "drunken with the blood" of those millions "of the saints and of the martyrs of Jesus," their shrieks and groans and tears and blood crying aloud to heaven for vengeance upon her. "Fallen, fallen;" the abode of everything "unclean and hateful; her Nuneries and her Confessionals—those great panderers to priestly tyranny and concupiscence and lust—in full blast to-day as in former days, and scattered everywhere, wherever she has gained a foothold, throughout the world. Her infernal Inquisition too (though secretly yet), still intact in character, unchanged from its worst features, in the Middle Ages, and the decrees of her councils still demanding now, as when first promulgated, that "all heretics must be exterminated," by the testimony of the God of Zion, by the history of mankind, the greatest, bloodiest murderess, the foulest harlot of the ages; "The mother of harlots and of the abominations of the earth!" What can she be but "the worst of sinners"? What a commentary are such facts upon her assumed paternity of the Sunday Sabbath!!

LEBANON SPRINGS, N. Y., February, 1897.

MARY FURLONG.

As a loving tribute to the memory of our dear departed sister, Mary Furlong, whose active life seemed so necessary to us, I offer this humble tribute of affection and respect. It seemed hard to submit to God's call, on the morning of February 1, 1897, when death overshadowed the life of one we so much loved.

But such is life, and we must learn to be submissive to God's every call. We have known and loved her for many years, and remember her with much respect.

She found a hope in Christ at an early age, but not until the year 1889 did she embrace the Sabbath; and on Sabbath-day, November 1, 1890, she joined the Bethel Seventh-day Baptist church. She was a true and devoted Christian, and her noble Christian life will help us all to realize that there is a reality in the religion of Jesus Christ.

She leaves a husband, five children, and a host of relatives and friends to mourn her departure. She was a kind wife and a loving mother, was always ready to lend a helping hand, ever mindful of the duties of life, never failing to see the least thing that she might do for the benefit of others. She passed away in great peace, without a doubt or murmur; one faint struggle, and her soul was safe in heaven. May God in his tender mercy preserve the remaining ones to meet her where death and sorrow can nevermore come.

Dearest sister, thou hast left us,
And our hearts are filled with grief,
And nothing but God's sweet promise
Can give us comfort or relief.

O, the anguish of that morning,
When the message sad was given;
We knew thy days on earth were numbered
And thy soul was safe in heaven.

In haste we sought thy weary bedside,
But thou no word of love couldst speak;
Yet the tears in silent longing
Fell like dewdrops down thy cheek.

It was sad to think of leaving
Thy husband and children, behind,
When thou hadst always been to them
A wife and mother good and kind.

We will miss thee, dearest sister,
In the sad, sad days to come,
But ere long God will call us
To meet thee in that heavenly home.

NELLIE CHANEY.

CRAB ORCHARD, Ill., March 5, 1897.

I'M TOO BUSY.

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office. "I want to interest you a little in a new effort for the cause of Christ," said the good man. "Sir, you must excuse me," replied the merchant. "I'm too busy to attend to that subject now." "But, sir, inquiry is on the increase among us," said the friend. "Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?" "I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning." Then bowing the intruder out of his office, he resumed the study of papers. The merchant had repeatedly repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything except to make money. But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!" The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick. He left the counting-room, went home, and retired to his bed-chamber. His unwelcome visitor had followed him, and now took his place by the bedside, whispering, ever and anon, "You must go with me." A cold chill settled on the merchant's heart; spectres of ships, notes, houses and lands flitted before his excited

mind. Still his pulse beat slower; his heart heaved heavily; thick films gathered over his eyes; his tongue refused to speak. Then the merchant knew that the name of his visitor was death! Humanity, mercy, and religion had alike begged his influence, means and attention in vain; but when death came he was powerless—he was compelled to have leisure to die! Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*Christian at Work.*

"I CANNOT BEAR IT."

She had borne up under the "waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound that her heart did not respond, as was its wont, "Even so, Father," but instead, thinking herself alone, she cried in bitterness of soul, "I cannot bear it! I cannot!" and burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in loving tone, "I'm so sorry for you, aunty."

The unexpected words of sympathy increased the sobs for a time, and then, half ashamed that the child, above all others, should have seen her so overcome, she tried to smile through her tears, saying, "I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer."

The child, evidently at a loss for words, lovingly patted the tear-stained face a moment, and then she picked up a tiny rubber band, through which she put her little hands and, childlike, stretched it back and forth, until a happy thought seemed to strike her, and she said, sweetly: "See, aunty, how I do with the rubber; I stretch it until I see it won't bear any more without breaking, and then I let up on it. Say, don't you think, aunty, God does—does that way with—with folks?"

The homely illustration was surely heaven-sent, for to the grief-stricken one it sent home the half-forgotten words, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it;" and, drinking in the sweet comfort of it, she said, with glad tears in her eyes: "There is a 'let up' to my grief now, dear, too, or through you the Comforter has reminded me of a way of escape."—*Helena H. Thomas, in New York Observer.*

SABBATH REFORM CONVENTION.

There will be a Sabbath Reform Convention held with the First Genesee Church, in Little Genesee, N. Y., beginning Sabbath eve, April 16, and continuing through First-day, April 18, next.

The convention will open, April 16, at 7.30 P. M., with an introductory sermon by Pres. B. C. Davis, Ph. D. On Sabbath morning at 11, Rev. A. H. Lewis, D. D., will speak upon the subject, "The Relation of Sabbath Reform to the Protestant Movement and to the Future of Catholicism in the United States." Dr. Lewis will also speak on First-day at 7.30, P. M. Many other very interesting topics will be presented relating to the subject of the Sabbath. All are invited to come.

S. S. POWELL, Pastor.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

I write you again from the Berlin, Wis., field. We have held twelve meetings in seven days. On Wednesday night we commenced at Coloma Station, where we continued Thursday and Friday nights, also on Sabbath morning. The M. E. people were to occupy the church in the afternoon with Conference, so we went to the Corners, four miles away, for afternoon and evening services; then on Sunday morning we drove ten miles and filled our appointment at Fish Lake school-house. At 3 o'clock we again filled an appointment at Coloma Station, ten miles away, and in the evening went four miles to the Corners again; met with the C. E. Society and had good, warm meetings at all points.—The singing, the volunteer prayers and the after-meetings were especially good. The work of Eld. Coon, pastor; of Eld. Witter, for a couple of weeks some time ago, then of the student evangelists, has brought a great blessing to this field, life and courage to Christians, many to Christ and some to the Sabbath. Though stormy and cold, we had good congregations.

Monday morning Bro. Richmond drove us to Coonville, some twenty miles, where Eld. Hills did a blessed work, and organized a church the past fall. After reaching there, at 2 o'clock, notice was scattered of evening meeting, and we found this locality ready to pray and work—a blessed meeting we had. In the morning we again drove fifteen miles to the Glen, where Eld. Hills also worked. Notice was again scattered for an evening appointment, and the church was well filled. There we found one of the most active crowds of converts I have ever seen. Some fifty have found Christ during fall and winter. They hold two prayer-meetings a week, and take turns conducting them.

We find scattered among the localities visited for fifty miles, some ninety Sabbath-keepers, counting the children of our families, nearly half of the number are members of Coloma and Grand Marsh churches, and the remainder are very largely children. The soil, in some localities, is not of the best, but very sandy—seems to have the necessary grit to produce Sabbath-keepers. We have had some strong, godly men on this field to sow the seed: Elders Todd, Morton and others. God bless them and their memories; and now we have some hustlers living right here. If Dr. Vell Burdick and wife were not such modest people, I would tell you what a power one family can be for the cause, when they locate in a weak place, to help build up the cause. Will more of our young people be such missionaries? "He that loseth his life for my sake shall find it."

E. B. SAUNDERS.

SABBATH-AFTERNOON MUSINGS.

BY RUTH DEW.

I. PRAYER-MEETING.—While our pastor is absent the prayer-meetings are in charge of the deacons, who take turns in leading the meeting. Deacon Coon was the leader last evening. I have been told that the members of the Coon family are distinguished for the calm, quiet, unruffled stability of character which they possess. Our deacon at least is a

model man in this respect. He is by no means brilliant, but he is "unstampedable." He never loses his patience or his temper. Some people think that he is rather slow, but more than once in the history of our church he has been a steady brake which has averted a serious accident. He is always at prayer-meeting and church. He has been a teacher in the Sabbath-school ever since I was a small child, and he is the mainstay of the Teachers' Meeting. His quiet, lowly way of conducting the prayer-meeting last evening made it a good session. We all felt like taking hold and helping in the work. A letter was read from our pastor telling of the meetings in Backwoods county. The school-house is packed full every night. Eleven young people and three old men are to be baptized there to-day. We feel that we have an interest in them, especially because our pastor is conducting the meetings. The larger part of our meeting was devoted to prayer and testimony in regard to this work. Those meetings down there are doing us a great deal of good.

II. SABBATH-SCHOOL.—The first quarter of this year is almost gone and I have got so little out of it! I know it must be very interesting and instructive from what I hear other say, for it has been in regard to the beginnings of our blessed system of the Christian church. It must indeed be interesting to study about the times when the followers of Jesus Christ banded themselves together and formed the foundation of our present church. We Seventh-day Baptists rather pride ourselves on the fact that we can trace our church genealogy away back to John the Baptist. But if most of us have as little knowledge of those early beginnings as I have, then I am sorry for our boastings. I overheard two of the teachers in our school recently discussing the question of whether the Christians who lived in Damascus at the time of Saul's conversion worshiped with the Jews in the synagogues or whether they had separate assemblies, and also as to what language was used in these same meetings. And do you know,—I am ashamed to say it,—I could not even understand what they were saying. It made me think of the times when I went to our graded school and heard the class in Algebra talking about x, y, and z. I heard the words but could not understand. Now I have just made up my mind that with the beginning of the second quarter I am going to study the Sabbath-school lessons. I heard our superintendent say that it was an important series of lessons, for it was a "continuation of the development of the universality of the Christian system." I do not understand what he meant exactly, but I happened to remember that sentence. I believe that the religion of Jesus is for all the world, and I want to find out about the times and the ways and the steps by which it came to be known, for as near as I can get at it that is about what the superintendent meant.

III. THE SERMON.—A young preacher from the seminary in the city preached to us to-day. His people live a few miles out in the country from the village and he happened to be home on a visit. He expects to finish his course this coming spring. I believe that he is not a college graduate; he went to an academy a year or so, and then took it into his head to start in at the Seminary. I thought that he preached a most excellent discourse. I could not keep from crying

once. But at dinner table to-day, father said to him,—he took dinner with us,—that if he were willing to listen to the counsel of an old man he would give him a little advice. Of course the young preacher was willing. I do not remember just what father said, but it was something like this. "You are a young man of most excellent Christian spirit. You have a ready tongue. You can talk for half an hour without very much preparation. Now while many people liked your talk to-day, and while what you said was very good, yet it was very evident that you had given but little study to the subject. It consisted largely of pathetic stories, which were good, but which had very little bearing upon the topic. Now you have the ability to take a high rank among the ministers of your denomination, but if you keep on as you are now doing, depending largely upon your gift of language, why, you will have to take up with a 'back seat;' you will be, as they say, 'shelved' from the very necessity of the case." I did not dare say much, but it seemed to me that father was rather severe, for I liked his sermon and I could not see but that it was all right. But then I suppose father must be right. The preacher took the counsel in good grace and thanked father. I hope he was not offended for I would like to hear him again.

IV. THE C. E. PRAYER-MEETING.—We had a good meeting to-day. We rather fell away from the subject on the topic cards and talked about another question which came up. Our pastor had sent a letter asking for help down at Backwoods county. He wanted some one to come down there and lead in the singing. Now we all at once thought of Walter Clarke, our best singer, but his father is laid up with a sprained ankle, and as they live on a farm, of course Walter could not leave. There was silence for a moment in the meeting, when suddenly Robert Burdick sprang to his feet and said that he would go out to the farm and work a week, if Walter would go. And so it was arranged. Now our pastor was anxious that some one should come to play the organ. Walter's sister, Alice, works in village store. The store belongs to Baker & Son. Young Mr. Baker was at the meeting, and he at once offered to give Miss Clarke a two week's vacation if she would go with her brother. The rest of us wanted to help then, so we took up a collection of over eight dollars, which will almost pay the traveling expenses.

OUR MIRROR.

ON the evening of March 6 a social took the place of the usual programme at the monthly meeting of the Christian Endeavor Society of Nile, and was much enjoyed by old and young; for in our socials, as in our prayer-meetings, both classes unite to make the occasion one of pleasure and profit. At the close of the business session, some time was spent in introduction and helping to make each one feel at home and in the happiest mood. Light refreshments were then served. The remainder of the evening was devoted to music and recitations. At a seasonable hour, "God be with you till we meet again" was sung. The good-bys were said; and, as we trust, a little time not spent in vain was ended, save as it was written on memory's tablet as one of the pleasant events of the season.

Children's Page.

HOW?

How shall little maidens grow,
When they are ten or over?
In the sunshine and the air,
Wholesome, fresh, and fair,
As the bonnie daisies blow,
And the handsome clover.

How should little maidens speak,
When they are ten, or over?
As the birds do—if you please,
Singing through the flowers and trees,
Gentle, loving, true, and kind,
With merry heart and active mind.

And how about her eyes and ears,
At this stage of growing?
Like clear, unclouded skies,
Not too eager nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah, for that we're praying,
That it strong and pure may grow!
God, who loveth children so,
Keep her from all guile apart,
Through life's mazes straying.

—Selected.

WAY TO INDEPENDENCE.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded. "Why, McCarthy says there is no such word in the book. Come here and I'll show you how to drive a nail."

With hammer in one hand and nails in the other, he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art.

She having accomplished the work, the father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle too, without cutting your fingers. Don't let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease.

"And as for you, boys," said the father, turning to Charlie and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fresh fish have I cooked in my day, and my mother told me when I was a boy that I could beat any boy making a pot of coffee. There is no telling what your lot may be or where you will be cast some time during life. The most helpless people I have met with were those who could do only one kind of work. All you boys and girls should learn some one thing very well and make that your dependence for a living and add to it as much skill as you can, for it costs nothing to carry knowledge and it enables you to pave your way to independence."—*The Colporter.*

THINK BEFORE YOU STRIKE.

I remember reading in my boyhood about a merchant traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and,

as he rode further, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his bolster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dog dying there, guarding the treasure.

The following little story told by a friend of mine is not so painful, but adds force to the thought, "Think, before you strike any creature that can not speak."

"When I was a boy and lived up in the mountains of New Hampshire, I worked for a farmer and was given a span of horses to plow with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising, while he whipped him, 'to break him of that notion,' as he said.

"But just then a neighbor came by. He said, 'There's something wrong here; let him get up and let us examine.' He patted the colt, looked at his harness, and then said, 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was, and but for that neighbor we should have whipped as kind a creature as we had on the farm, because he laid down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and can not tell you.

Think before you strike any creature that can not speak.—*Geo. T. Angell.*

GOING TO CHURCH.

"Whew! It's so cold I'm going to stay at home from church."

Great-grandmother Howard looked up from the Bible which she was reading, and moved her spectacles a little so as to bring Stephen within range of her eyes, and regarded him steadily.

"Is your church cold, my dear?" she asked.

"Oh, no, grandmamma," said Stephen, "but it's so cold getting there. Father says the furnace in the church has been lighted all night, and that makes it lovely and warm."

"When I was a little girl, Stephen," said great-grandmamma, "we had no furnaces. There was one small stove in our church, and the fire was lighted by the man who got there first on Sabbath morning; and often when the wind was in the wrong direction and the draught was poor, it did not burn very well, and our fingers and toes were cold, and we were glad to warm them over mother's foot-stove."

"What kind of stove was that?" asked Stephen.

"It looked like an iron box," said great-grandmother, "and there were a great many little holes in the top of it, and through these came the warmth from a pan of red-hot coals which had been placed inside. Mother always took it to church in the winter. We had a long ride over the snow, and then on the

frozen river, and then up to the church door, where the icicles were hanging from trees and shrubs, and the heat from the foot-stove kept us warm in the sleigh. Sometimes we took hot bricks too, to hold in our laps. It was really a good deal of trouble to go to church in those days, but not one of the children ever thought of staying at home."

"I think it would be fun to have a long sleigh ride to church," said Stephen.

"We used to learn the text every Sunday, Stephen. At dinner father expected each one of the children to repeat it, and we had great pride in knowing it perfectly," said great-grandmamma. "That was a great while ago, but I shall never forget some of those texts."

Stephen changed his mind, and went to church with his father and mother. When the text was given out he asked his mother to find it for him, and studied it attentively. When he reached home again he went close up to great-grandmamma and said softly, "This was the text: 'My father, thou art the guide of my youth.'"

Great-grandmamma kissed Stephen and said: "If you take God to be the guide of your youth, he will not forsake you in old age."—*The Morning Light.*

A LESSON IN PATIENCE.

One of the happiest little boys I ever saw is a cripple, and he will never walk. His lower limbs are paralyzed, and the little fellow is wheeled around in a chair made for his especial use. When I first saw him, I thought how awful it must be for a seven-year-old boy not to be able to run and play like other children, and, without thinking, I asked:

"Isn't it lovely here? Don't you wish you could run and jump?"

"Yes," said the little fellow, "I might like it; but I'm happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in the chair, playing with whatever is given him, the minutes of the hours by which the days are told like sunbeams lighting and gladdening life's pathway, has been a lesson to me ever since I first saw him.—*W. S.*

THE SWEETNESS OF GIRLHOOD.

Girlhood and young womanhood are such pure and sweet and beautiful things when they are what God intended them to be, that it fills one with unspeakable regret to see a young girl's life falling short of its appointed beauty. And every young girl's life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in gentleness and kindness. The bold girl of pronounced dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be "dashing," the girl whose parents sorrowfully admit that she is "beyond them"—this girl is treading on dangerous ground and her life is falling far short of the appointed beauty and sweetness of girlhood.—*J. L. Harbour, in Our Boys and Girls.*

A LITTLE girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One night she was restless, and her mother said:

"Cynthia, why don't you lie still and go to sleep?"

"I can't," answered the little one, "papa purrs so loud."

Home News.

California.

COLONY HEIGHTS.—To those of the readers of the RECORDER who may be interested in the Colony movement, we wish to say that we are still here. The report often comes to us from the East, that "the Colony is broken up," that we have "moved away," that our "lands have been sold or taken from us." To all those believing such reports we say, "Come and see." Since our last writing our church has been increased by the baptism of two of our young people. Another family has joined us. And now that we are able to have a new school district set off composed of Sabbath-keepers (one family excepted), and that we have one of the finest prospects for crops that Southern California has ever known, it does not look very much like failure. True, we have an indebtedness which on account of the hard times and the failure of so many to meet their obligation to the Colony, we have not as yet fully met, but there has been no disposition on the part of our creditors to make us trouble, but on the contrary the outlook is that if we make any reasonable effort that we shall succeed.

Our church and Sabbath-school maintain their regular appointments. The Y. P. S. C. E. meets alternately on Wednesday night with the cottage prayer-meeting. The literary society meets the evening after the Sabbath, is well attended and has good interest. Again we say to all those who think we are not here, "Come and see." J. T. D.

LAKEVIEW, Cal., March 3, 1897.

HUMAN IMMORTALITY.

Human nature instinctively clings to the doctrine of immortality. It gives to the soul the inspiration of an assuring hope. Addison represents Cato as soliloquizing thus:

"It must be so—Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on itself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

Not only have we this universal instinct of humanity to confirm the Bible doctrine of human immortality, but nature, speaking to us through her many whispering and impressive voices, declares the same great truth. This fact was beautifully worded recently by a prominent citizen in a memorial address given over the dead body of a departed friend. He said: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will he leave neglected the soul of man, who was made in the image of the Creator? If he stoops to give the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he withhold the words of hope from the souls of men when the frosts of winter come? If matter, mute, inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay? Rather let us believe that he who in this apparent prodigality wastes not the raindrop, the blade of grass, or the evening sighing zephyr, but makes them all to carry out his eternal plans, has given immortality to the mortal, and gathered to himself the generous spirit of our friend."—*Religious Telescope.*

DIVINE LOVE, THE ESSENCE OF RELIGION.

BY J. T. HAMILTON.

"Religion, what treasures untold,
Reside in that heavenly word;
More precious than silver or gold,
Or all that this earth can afford."

These words are treasured up in my memory, from a school-book in which I read in the days of my boyhood. The author wrote them as the language of a man by the name of Selkirk, who was cast from a shipwreck upon an uninhabited island in the Pacific Ocean, not far from the western coast of South America. He must have loved religious privileges, for the words express his estimation of such privileges, when deprived of them, in his secluded circumstances. They also express in a faint degree the great worth of the salvation of the gospel; and none know its value so well as those who possess it in its fullness.

The reason that it is so great and good and valuable is because the quintessence of it is *Love, Divine Love*—"the love of God shed abroad in the heart by the Holy Spirit;" "love that casts out all fear that hath torment;" love that knows no hatred; love that extends even to enemies, that returns good for evil, blessing for cursing, and can pray for a bitter persecutor. This love enables its possessor to keep the Golden Rule, because it expels from the soul the selfishness of the carnal nature—the latter being destroyed by the power of the Spirit, when the individual opens the door of his heart and lets the Spirit come in, and permits it to exercise its purifying power in the soul, so that it is made clean from the defilement of sin, and its powers and faculties are so regulated and controlled that they act in harmony with the divine Will and in submission to it.

If everybody possessed this love in all its fullness and were influenced by it continually, this world would be very different from what it is, for it would be so much more like heaven than it now is like hades, the other place.

KANSAS CITY, Mo.

WHO IS MISTAKEN?

A writer in the *World's Crisis* of February 10, discussing the subject of the Sabbath, says: "We think there is some mistake about God's instituting the Sabbath at creation. In Neh. 9: 14 we read that it was made known by Moses. Moses lived twenty-five hundred years this side of creation. You should remember Moses wrote the book of Genesis after he had received the law at Sinai, and in his account of creation he tells us how God blessed and sanctified the seventh day; *i. e.*, set it apart to a holy use; not at creation, but in the Fourth Commandment. Hence Neh. 9: 14 is true."

The above statement should be given to Ingersoll, to add to his list of the "mistakes of Moses;" for it is here coolly asserted that Moses made a mistake, and had the Sabbath instituted at the wrong time, even twenty-five hundred years before he should have mentioned it in that way! To prove that Moses was mistaken, the attempt is made to involve Moses and Nehemiah in a contradiction of each other! But if Nehemiah is really against Moses, why may not Nehemiah be mistaken? God talked to Moses face to face, as a man talks with his friend. Surely he would make no mistake. Furthermore, we do not read in Nehemiah that the Sabbath was *made known by Moses*. Nehemiah, speaking in prayer,

says: "Thou . . . madest known unto them thy holy Sabbath." It was God who made the Sabbath known. Notice, also, that he did not *make* the Sabbath at this time, but he made it *known*. It must have been in existence before, or he could not have made it known then. God declared by his servant Ezekiel concerning Israel, "I will make myself known among them" (Ezek. 35: 11); but was he not existing and known before among them?

One more thought: When God spoke the Ten Commandments on Mount Sinai, in commanding the observance of the seventh day, he referred to the creation for the reason for the commandment. Then the reason for Seventh-day Sabbath-keeping had been in existence for twenty-five hundred years. Does not this, of itself, argue that the Sabbath was also in existence? Is not the Sabbath co-existent with the reason for it? Otherwise Moses, and—alas for the conclusion!—the Lord, too, made "a mistake" in referring to creation as the time when the Sabbath originated! There surely is "a mistake" somewhere; but we are willing to leave it to the reader—yes, to every candid reader of the Bible—to decide who is mistaken, whether Nehemiah, Moses, the Lord, or the writer in the *Crisis*.—*M. E. K., in Review and Herald.*

UNSEEN PROTECTION.

A lady was awakened one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, and he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." "The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore."

FOUR GOOD HABITS.

There are four good habits—punctuality, accuracy, steadiness and dispatch. Without the first of these time is wasted; without the second, mistakes, the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

A MINISTER stands between God and the people. He speaks for God, he prays for the people. He must know both if he would minister aright. He must know God in his greatness, righteousness, and love; he must know his people in their sinfulness of nature, in their actual lives, and in their present needs.—*United Presbyterian.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 3.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered From Prison.....	Acts 12: 5-17
May 1.	Paul Begins His First Missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 26-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 11-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

LESSON I.—PETER WORKING MIRACLES.

For Sabbath-day, April 3, 1897.

LESSON TEXT.—Acts 9: 32-43.

GOLDEN TEXT.—Jesus Christ maketh thee whole.

INTRODUCTION.

In the closing lesson of last quarter we studied the conversion of the chief persecutor of the Christian disciples. Immediately upon his conversion, he began preaching "The faith which once he destroyed." Twice plans were laid to kill him; once at Damascus for preaching Christ to the Jews, and once at Jerusalem because, disputing with the Grecians, he spake boldly in the name of the Lord Jesus. Both times he was rescued by faithful Christian brethren. After the second rescue he was sent to his native city Tarsus in Cilicia. Thus, for a time, he who was first the agent, and then the object of persecution, was removed from the scenes of activity in the life of the infant church. "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." During this period of freedom from molestation, the apostles, and other Christian disciples, carried on active and extensive missionary work. Our lesson to-day recounts two events which occurred in the work of Peter during this period.

NOTES, EXPLANATORY AND PRACTICAL.

I. Health Restored. 32-35.

32. *Peter passed*, etc. See introduction. It was while actively engaged in work that Peter found opportunity for doing good. He is in the true apostolic succession who like the divine Master is going about doing good.

33. *Palsy*. A term variously used in the New Testament, usually meaning some form of paralysis, partial or total. Not always painful, it rendered the patient helpless, and was considered incurable. *Eight years*. Long enough to establish the reality of the disease. The mention of *Aeneas* by name indicates that he was a person of some prominence and therefore his case was well known. There was thus no room left for deception.

34. *Jesus Christ maketh thee whole*. Acts 3: 6, 16, 4: 10. The power by which Peter spoke here was the same as that which gave him great boldness when explaining the healing of the lame man in Solomon's porch. Acts 4: 8. *Arise*, etc. See Mark 2: 11, 3: 5. The apostles followed the example of their Lord and required an effort on the part of those to be benefited, to help themselves. This effort was both an expression of, and an aid to, faith. The giving of the blessing is the divine act; the taking of the blessing is the human act. *Immediately*. The cure was instantaneous as well as complete. As there was no room to doubt the reality of the malady, so the cure leaves no room for recovery by the slow natural processes of healing. It was a genuine miracle.

35. The miracle was attested by a great number of witnesses not only at the city of *Lydda*, but also from the surrounding country. *Saron*. Sharon. See remark on places. *Turned to the Lord*. Acts 11: 21; 14: 15; 26: 18; 1 Thess. 1: 9. This was a far more important result than the simple giving of health to a diseased body. Jesus reached the souls of men through sympathy with their physical ailments and temporal sorrows. No better methods have yet been devised for winning souls.

II. Life Renewed. 36-43.

A still greater miracle is to attest the character of the apostle's work and the power of the gospel which he preached.

36. *Dorcas*. Doe or Roe. *Disciple*. Notice that nothing is said about what this woman believed, but what she did. Not that faith is unimportant in discipleship; but that loving deeds resulting in nobility of character are the best evidence of loyalty to Jesus; and this shows true faith.

37-39. This good woman, this genuine disciple, *died*. Loving hands prepared the body for burial, and the hosts of poor people who had felt the touch of her goodness (and perhaps had never expressed their appreciation of it before) gathered about with demonstrations of genu-

ine sorrow. And some of them who had heard of the wonderful things which had recently happened at Lydda, sent for *Peter*. It is not clear that they expected Peter to restore her to life. It may have been so; or it may be that in their sense of loss they wanted sympathy from which they vaguely hoped for some sort of help and relief. In our helplessness we look for a stronger arm on which to lean; in our ignorance and perplexity we look for some one wiser than ourselves for guidance. The more nearly complete our helplessness and ignorance, the more strongly we cling to the helper and guide to whom we flee. This is why we must feel our utter helplessness and need in order that we may take undying grasp upon him who is mighty and able to save. Something like this was the feeling of the bereaved disciples at Joppa when they sent for Peter; and he *arose and went*. Such importunate sorrow does not plead in vain.

40, 41. Then occurred the most marvelous thing in the ministry of Peter. *Put them all forth*. See the raising of the ruler's daughter. Matt. 9: 25. Peter thus followed the example of his Master. *Kneeling down and prayed*. Unlike his Master, Peter was of himself weak and helpless. By prayer he got hold of the hand of power. Then he could turn to a dead body and bid it *arise*, and lo, it obeyed! Again, like the Master, he extended his hand and *lifted her up*. And *presented her alive*. Compare Mark 5: 41, 42; John 11: 43; 1 Kings 17: 23; Luke 7: 14, 15.

42. *It was known*. Both the fact of the death, and the fact of the return of life. There were hosts of witnesses. Again there followed the results which it was the great object of these miracles to bring about, *viz., many believed on the Lord*. It was not difficult to convince the multitude that a miracle had been performed; it was sometimes difficult to bring these same people to the Lord. In our time it is less difficult to teach men, or children, the truth, than it is to bring them in loving, trusting obedience to the feet of Jesus for personal salvation; and yet this should be our constant aim and prayerful endeavor. God help us to so teach, and live, that many shall be led to believe on the Lord.

43. This last verse of the lesson serves as a starting point for the next recorded events in the labor of the apostolic missionary. It would be interesting could we know what passed between the two Simons, in the way of holy conversations and prayers, or earnest Christian labors, in that "house by the sea," during those many days in Joppa. This is denied us. What we do know is that Peter in "passing throughout all quarters" (v. 32) was in the line of the fulfilment of the great commission to go into all the world with the gospel message; and that in the two stupendous and unchallenged miracles which he had recently performed the Master was fulfilling to him the promise of "greater works," of John 14: 12, and other like passages. While he tarried at Joppa the Lord prepared to open up still wider to him the way to world evangelism.

TWO EXCELLENT ARTICLES.

To the Editor of the SABBATH RECORDER:

Will you kindly allow a little space in the RECORDER that I may briefly call attention to two excellent articles that have recently appeared therein: One by A. H. Lewis, entitled "Evangelism and Sabbath Reform;" the other by H. D. Clarke, entitled "True and False revivals." These articles should be read and reread by every Sabbath-keeper in the land, especially those who are teachers of God's Word. Dr. Lewis says, "To present the divine law of the Ten Commandments as an ever-present system of obligations, is the only way to lay a firm foundation for a proper conception of what sin is, and hence for true repentance;" again, "There is no adequate ground for the existence of a Seventh-day Baptist denomination, unless these truths are an important part of evangelical Christianity."

Along this same line Eld. Clarke, in his article above referred to, very aptly says, "God's law has been too much set aside, its principles considered non-essential in the work of grace carried on, and thus salvation made cheap."

A Methodist lady, who was privileged to attend a series of evangelical meetings by one of our Seventh-day Baptist ministers, re-

marked to the writer that she very much enjoyed hearing Mr. — preach, as he never brought in any of their peculiar views, but preached so much like her own pastor, that one would never think he was a Seventh-day man. Could this be considered a compliment? One more instance, a brother, who for more than sixty years was a resident of England, and for a number of years lived very near to a church of Sabbath-keepers, and, indeed, was acquainted with the pastor, yet never had the question of the duty of the Sabbath been mentioned to him. Some five years ago he came to America, and when the subject of the Sabbath was introduced to him, he at once commenced its observance, not, however, without regrets that he did not before have it brought before him, that he might not so long have disobeyed God's holy law. Can we, priests and people, hold ourselves guiltless, if we, who should be the advocates of God's law, shrink from doing our duty in this line? We are told the "people are being led into false paths." And the Lord, through the prophets, says, "My people are destroyed for lack of knowledge." It is true that if we had always followed and trusted in the Word of the Lord, we should have had no trouble. The Lord set the case before his people of old, and when they chose God, God chose them, and he remained faithful to all his promises.

To be partial in God's work is not to be in the work at all, and so Paul says, "Warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus." To present every man perfect means that we shall preach to every man the complete Word of God. Slighting no principle that the Lord has revealed to us; that we shall leave no duty undone, but will perfectly instruct the people in the Word of God that pertains to salvation. The kind of workers God calls for to-day are men who will stand upon every principle of his Word.

Men all about us are going to their last resting place. What is our duty toward these, Isaiah 58: 1, 12 will answer. "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach; the restorer of paths to dwell in." M. A. L.

DECLINING.

Unless we greatly mistake, during* the last year, there has been a marked decline of public interest in radical "higher criticism," but a renewed interest in the Bible. Somehow, after the critics have shown to their own satisfaction that there is nothing especially authoritative in the Bible, men feel that there is. The Bible speaks to them in a tone that no other book can rival. It searches out the deep things of the Spirit, and reveals a man to himself and God to him. You may explain just how the books of the Bible were written, and make everything in it very human and commonplace, but you cannot get rid of the divine element in it that appeals to every one who honestly studies it.—*The Watchman*.

THE man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Caesar's household.—*Spurgeon*.

Popular Science.

BY H. H. BAKER.

Overcoming Friction.

It may be interesting to our bicycle friends, as well as others, to know that there is quite a difference in the propelling force required between wheels that have a pneumatic tire and those that are tired with iron. The French Society of civil engineers has been experimenting, to determine that difference. The first experiment was tried with an empty carriage, on a hard road, covered with two inches of snow. The power indicator showed the pull was 35 pounds 9 ounces with iron tires, and only 25 pounds 2 ounces with the pneumatic tire. The carriage was then loaded with 660 pounds and was moved on a trot, when the indicator showed the pull to be 68 pounds 6 ounces for the iron tire, and 39 pounds 5 ounces for the pneumatic. The next was tried on the same road, with the same carriage, load and speed, when the road was muddy, then the pull was 50 pounds 7 ounces for the iron tire, and 23 pounds 1 ounce for the pneumatic.

Other experiments were tried, under various conditions, on roads both macadam and common, also in loads and speed, and in all cases the saving in pulling power, as indicated above, was fully maintained, showing a great saving in the labor of horses, from 30 to 40 per cent, all owing to what kind of tire a man had on the wheels of his wagon.

Any man should not own or be allowed to manage a team who does not understand the principles of science sufficient to know that a vast amount of labor by his team is used up in overcoming friction. We well remember the time when all plows had wooden mold-boards, and when the first cast-iron one was made. This met with fierce opposition from the farmers at first, but as it soon became polished by use, it was found to turn the ground better, and far easier for the team, than the wooden plow. Such has been the improvement that a plow, to-day, is considered unfit for use, unless it has a *cast-steel* mold, well-polished. Why not relieve the toil of teams by having the wagons and carriages supplied with ball bearings, and pneumatic tires, and give the bicycle people the credit for teaching us how to lesson friction, as well as how to make good roads?

A New Kind of Fire.

A new kind of fire has been invented by Mr. John Floyd. The making of the compound that produces it is not to be made public, on account of the great risk to the general public. The mixture is about the consistence of hard paste, and fired by slight friction. It burns with a blue flame from the surface, and thus continues, producing an intense heat, until the mass is entirely consumed.

This new kind of fire is inextinguishable. Water has no effect on it whatever, neither can it be stamped out or smouldered. There is no known way by which it can be put out before the mixture is completely destroyed. This is, indeed, the strange living fire that cannot be quenched.

A Block of Granite.

In erecting a statue of Peter the Great, in St. Petersburg, for the pedestal, a single block of granite, weighing 1,217 tons was selected, at this enormous stone was seventeen miles

away, and would have to be transported four miles on land, and thirteen by water. The land carriage was accomplished by means of a peculiarly constructed railway, made of two lines of timber, having hard metal grooves; between these grooves were placed hard metallic balls, about six inches in diameter, and a frame placed over them, on which the granite block was placed.

This tremendous load was moved by a force of sixty men, working capstans, having three treble pulley-blocks each. In this way this enormous granite block was moved the distance of four miles. In a caisson, built for the purpose, it was transported the thirteen miles by water.

This, so far as known, is probably the largest stone ever moved to any distance since the building of the great pyramid in Egypt, and those immense stones, undoubtedly, were moved in a similar way.

THE HABIT OF INTERRUPTING.

A few days since I was present at a small lunch party of ladies, and I noticed with some surprise the scant courtesy that they showed to one another during conversation. One of the party would start to say something, and before she had finished, another would break in with another topic, only to be interrupted in turn. I must confess that I was a bit surprised, for all of these women were supposed to be well-bred, and yet they were disregarding one of the simplest rules of polite behavior.

A little later I was calling on some friends, and I noticed the same thing. Each member of the family would interrupt the others, and the interruption was considered quite as a matter of course. Then I understood the situation better, and put the blame just where it belonged—on the lack of home training. If the mother grows careless, and allows her children to contract the habit of interrupting one another constantly, she must not be surprised if this habit is carried beyond the home circle, and her children show in society the result of her indulgence or thoughtlessness.

The habit is one of the most unpleasant that can be contracted, and the fact that it is such a common one does not make it one bit the better or the more excusable. It is a habit that grows on one unconsciously, if one does not keep close watch. It should be the care of the mother in the home to teach her children respect for one another, and insist upon that courtesy of treatment which she expects them to give to strangers. Unless politeness is a habit, it will never be a grace. It must be ingrained, and the teaching cannot be begun too early.

I wish my girls would keep a little watch upon themselves to see whether they have fallen into this pernicious habit, and if they have, just set to work to break themselves of it at once. It may seem a little thing, but it is one of the indications of fine breeding to treat every one with the respect due to him as an individual.—*Golden Rule.*

LITTLE SINS.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—*Gospel News.*

THAW THEM OFF.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should reply: "Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another," would you not say: "Why, man, let your windows alone and kindle your fire, and the frost will come off?"

And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.—*H. L. Hastings.*

THE eye of the master does more work than both his hands.

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.
Sold by Druggists, price 75c. per bottle.

Special Notices.

REV. A. P. ASHURST requests his correspondents to address him, until further notice, at 1950 Floyd Street, Louisville, Ky.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

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

RECTOR—VROMAN.—At the Seventh-day Baptist parsonage, Walworth, Wis., March 14, 1897, by the Rev. S. L. Maxson, Mr. Roy E. Rector, of Harvard, Ill., and Miss Maude E. Vroman, of Sharon, Wis.

HERRICK—TINKER.—At the residence of the bride's grandparents, Mr. and Mrs. Edwin Daniels, Nile, N. Y., March 16, 1897, by Rev. Geo. B. Shaw, Mr. Harry Herrick and Elizabeth Tinker, both of Nile.

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.

BURDICK.—At her home in Little Genesee, N. Y., March 12, 1897, Mrs. Phebe Jane Burdick, wife of Deacon Edon P. Burdick in the 74th year of her age.

A more extended notice will be given soon. S. S. P.

DAVIS.—In Salem, W. Va., March 13, 1897, of typhoid fever, Opha Allen Davis, son of Granville H., and Minerva R. Davis, aged 19 years, 7 months and 17 days.

It was a sad blow to this family when the death angel took from their midst one so full of hope, in the morning of his life. He was among those who found a Saviour precious one year ago, during the revival held in Salem by Bro. Saunders. T. L. G.

OVIATT.—In Milton Junction, Wis., at the home of her daughter, Feb. 25, Mrs. Nancy Oviatt, relict of Buel Oviatt.

Nancy Palmer, the oldest of the nine children of Samuel B. and Ester T. Palmer, was born at Alfred, N. Y., Sept. 5, 1815. When sixteen years of age she was married to Albert Austin, who lived only about one year, thus leaving her a widow early in life. March 30, 1835, she was married to Buel Oviatt. She was converted to the Sabbath and united with the Scio Seventh-day Baptist church about the time of her second marriage. She came with her family to Wisconsin in May, 1844, and settled in Albion. During that summer she and her husband united with the Albion Seventh-day Baptist church, of which they remained members till death. Mr. Oviatt died Aug. 7, 1892. During the years of her second widowhood Sister Oviatt had her home with her daughter, Mrs. Kelly, of Milton Junction. Sweet friendship was enjoyed between them. There was nothing in which Sister Oviatt took such sweet comfort as in reading the Bible, the SABBATH RECORDER, and in conversing with friends upon the things of the Master's Kingdom. Funeral services were held at the house, Feb. 26, conducted by Pastor Witter, assisted by Rev. Geo. W. Burdick. E. A. W.

Literary Notes.

Sankey's New Sacred Song.

Evangelist Ira B. Sankey, the singer and composer, has written a new sacred song for the April Ladies' Home Journal. He has given it the title of "The Beautiful Hills," and considers it superior to his famous "Ninety and Nine." Mr. Sankey wrote it with the especial view of its appropriateness for out-door choral singing—for camp-meetings and other religious and semi-religious gatherings.

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A CHART OF THE WEEK.

In 160 Languages and Dialects.

Showing the unchanged order of the days and the true position of the Sabbath.

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"This Chart opens a line of study that many of our people have known nothing about, and one that promises to add great strength to our position on this question."—*Sabb. Recorder*. "Every lecturer on the great Sabbath truth ought to have one."—*Present Truths*.

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HOW INDIANS ARE NAMED.

As the Indian child grows, he commits acts from time to time, each of which give him a new name. For example, he may see a bear and run screaming to the tepee. The folks all laugh at him and call him Runs-from-a-bear. Later on he may become the possessor of an unruly pony which he fears to ride, and becomes known as Afraid-of-his-horse. Or, he may mount a horse from which another Indian has been thrown, and he then is spoken of as Rides-the-horse. Further on he becomes a great hunter and kills five bears, and they call him Five-bears, and when he slays another his name changes to Six-bears. He may perform a valiant deed in battle and ride his horse through the camp of the enemy, for which he is dubbed Charges-through-the-camp. During the conflict he may kill one of the enemy. If his victim is the only one slain, he is called Kills-the-enemy. But if others fall, the one he has killed must be described, as Kills-the-one-with-the-big-knee. If he braids in his hair a yellow feather which he has plucked from the tail of an eagle, he may be called Eagle-tail, Eagle-feather, Yellow-tail or Yellow-feather. If he gives it to his friend, he will be named Gives-feather, but if he refuses to part with it his name will change to Keeps-his-feather. Or, he may obtain his name from some other object. If he is accustomed to ride what is commonly known as a "calico" horse, he may be called Spotted-horse, but if his horse has a short-tail, he will be known as Bob-tail-horse. The chances are that he will be known by all the foregoing names. His enemies in the tribe will continue to speak of him as Long-ears, Runs-from-a-bear, or Afraid-of-his-horse, while his friends will call him Rides-the-horse, Six-bears, or Kills-the-enemy. For this reason it occurs that if you speak of the Indian in the presence of certain members of the tribe and call him Six-bears, they will laugh at you and say, "That not his name; his name Runs-from-a-bear." But if you speak of him to certain others as Runs-from-a-bear, they will scowl and say, "That not his name; his name Kills-the-enemy."

Hence it will be seen that the Indian names are nothing, a delusion and a snare, and the practice of converting them into English appears eminently unwise. It is certain that the name on the rolls at the agency is the interpretation of only one of the Indian's several "names." A short Indian name in their own vernacular, or a syllable or two of a long one, if euphonious and pronounceable, as they usually are, will answer quite well for a family name, but the translations are never satisfactory, and cannot be too strongly condemned.—*From "Naming the Indians," by Frank Terry, in March Review of Reviews.*

A DEAD, RUN-DOWN PLANET.

We can understand, therefore, how it came about in the case of Venus, that the axial machinery ran down so soon. We can see why long ago it went slower and



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slower, until, her axial and her orbital motion coinciding, she was left motionless, changeless, dead.

In Venus, then, we gaze upon a world which as a world has run its course. Beautiful as she appears to us, as she glows and sparkles on the twilight sky, it is distance alone that gives her her seeming loveliness and endows her with eternal youth. In truth she is far otherwise. All the comeliness she may have had in the morning of her prime, when the solar system itself was young, has gone from her, never to return. As the Japanese prettily put it of a woman, the cherry blossom has passed into the leaf. For she is no longer young; she is old, wrinkled, dead. Or shall we not better say she sleeps, though it be with the sleep from which there is no awakening? For it is fitting that she should still seem so fair to us, when she glows athwart the gloaming in the slowly fading sky; fitting that the planet of love should seem lovely to the end.—*Percival Lowell, in the March Atlantic.*

AN EQUAL STANDARD OF MORALS.

"I believe absolutely in an equal standard of morals for men and women," writes Edward W. Bok in the *March Ladies' Home Journal*, replying to an inquirer. "Nor is this an ideal condition because it does not now exist. It is not at all unlikely that such equality will be the standard of the future. At all events, for yourself live a pure life, so that you may be able to look every woman in the world in the face and have the greatest satisfaction that can come to a man: that when you marry you can give to the girl of your heart what you expect that she will bring to you: moral purity. It is the most solid of all foundation stones on which a man and a woman can begin a life of perfect understanding and happiness."

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SOME DAY.

When I was a boy my mother used to say to me, sometimes: "De Witt, you will be sorry for that when I am gone." I remember how she looked, sitting there with cap and spectacles, and the Bible in her lap. She never said a truer thing than that. While we have our friends with us we may say unguarded things that wound the feelings of those to whom we ought to give nothing but kindness. After a while some of our friends are taken away from us, and those of us who are left say: "Oh if we could only get back those unkind words, those unkind deeds! if we could recall them!" But you cannot get them back.

The Heart of Barley.

The heart of the barley grain was long ago discovered to be rich in all the elements that go to make blood, bone and muscle, and only the fact that every preparation of the nutritious grain contained much that was indigestible prevented its being generally used. Messrs. Farwell & Rhines, of Watertown, N. Y., have put in operation a process by which the nutritious part alone of barley is put in attractive form to tempt alike the appetites of sick and well. Barley Crystals, as the preparation is called, is a most delightful breakfast dish, besides being capable of transformation into many delicious desserts, and is sold in sealed tins, thus insuring perfect purity. Its sanitary value as an emollient and diuretic is well understood by physicians. The manufacturers will send a cooking sample of Barley Crystals free to anyone sending name and address.

TO MAKE use of sweet, insipid and tasteless apples, stew them and mix them with half as many stewed cranberries. Not quite as much sugar will be required as for the cranberries alone. Strain them through a colander, and serve cold with meats or fowl.

Small Fruit Trees.

I have for season of 1897 a fine lot of Strawberries, Raspberries and Currants.

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- A Practical Blacksmith and Horseshoer.
- Good Housekeeper, immediately.
- Young Man with Capital as Partner in Good Business.
- Positions Wanted.**
- Young Man, Factory or Store Preferred.
- Young Man, Clerk in General Store or Grocery.
- Man with Small Family, Hardware and Farm Tools.
- Location for Flouring Mill, by Experienced Miller.
- Two Machinists.
- Farm Help.

FARINA, Ill., Feb. 12, 1897.

Secretary Employment Bureau: Dear Sir:—Find herewith letters of commendation returned as you requested. I am pleased to state that arrangements are completed for Mr. _____ to come and work for me this season. Thanks to the Employment Bureau and to yourself as its active agent. Yours Fraternally,

Address all correspondence, SECRETARY, BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,500 prize offer and list of two hundred inventions wanted.

