

THE SABBATH RECORDER.

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

VOLUME 53. No. 13.

MARCH 29, 1897.

WHOLE No. 2718.

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THE SNOW STORM.



ANNOUNCED by all the trumpets of the sky,
Arrives the snow, and driving o'er the fields,
Seems nowhere to alight; the whited air
Hides hills and woods, the river and the heaven,
And veils the farm-house at the garden's end.
The sled and traveler stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
In a tumultuous privacy of storm.
Come, see the north wind's masonry!
Out of an unseen quarry evermore
Furnished with tile, the fierce artificer
Curves his white bastions, with projected roof,
Round every windward stake, or tree, or door;
Speeding, the myriad-handed, his wild work,
So fanciful, so savage; nought cares he
For number or proportion; mockingly,
On coop or kennel, he hangs Parian wreaths;
A swan-like form invests the hidden thorn,
Fills up the farmer's lane from wall to wall,
Maugre the farmer's sighs; and, at the gate,
A tapering turret overtops the work;
And when his hours are numbered, and the world
Is all his own, returning, as he were not,
Leaves, when the sun appears, astonished Art
To mimic in slow structure, stone by stone,
Built in an age, the mad wind's night-work,
The frolic architecture of the snow.

—Emerson.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

WHAT shall I do to be forever known?
Thy duty ever.
This did full many who yet slept unknown—
Oh! never, never!
Thinkest thou, perchance, that they remain unknown
Whom *thou* knowest not?
By angel trumpets in heaven their praise is blown,
Divine their lot.

What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife?
Yea, with thy might.
Ere perfect scheme of action thou devise
Life will be fled,
While he who ever acts as conscience cries
Shall live through dead.

—Schiller.

CHESTERFIELD advised that men carry their learning as they carry their watch, in a private pocket, where it is of easy access, but not for show. Men are sometimes fond of displaying their watch, and at times they parade it quite to the annoyance of others—especially if the sermon seems long and tiresome. Wear your learning where it will do the best service and make the least display.

THE Rev. Mr. Cossum, Baptist missionary to Ningpo, China, called at our Publishing House last week. He has recently returned to spend a few months in America. He speaks in the warmest terms of our missionaries and their work in Shanghai. He left Shanghai for the home-land about the time that sister Susie Burdick arrived to resume her labors on that field. Mr. Cossum speaks very hopefully of the opening opportunities for Christian work in that great empire, so much in need of the light of the gospel; and he, like others who come home for a season to recuperate, is enthusiastically devoted to the work of saving souls in that far away land.

It is no disgrace to be poor, if you are honest, industrious and frugal. God can make you rich in qualities of mind and heart, and these are far more desirable and valuable than large sums of money. Neither is it any disgrace to be rich, provided your wealth has been honestly obtained, and is being used under God's direction for the good of your fellow-men. A good prayer, and one that seeks the golden mean, is that offered by Solomon, Prov. 30: 8, 9: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny thee, and say, Who is the Lord? or, lest I be poor and steal, and take the name of my God in vain."

SENATOR HOAR, of Massachusetts, after being elected to the presidency of the New England Sabbath Protective League, defined his position as follows: "I believe thoroughly in a day of rest, which shall be devoted to the contemplation of divine themes, and to the worship of God and teaching his law; and not in protecting this observance against labor, or other discords by law." That is quite a snub to those whose main ambition has seemed to be to compel the observance of Sunday by fines, imprisonments, hard labor in the chain gangs, and other indignities and cruelties worthy only of the "dark ages." If Senator Hoar's views were carried out there would be less persecution of conscientious Sabbath-keepers, and the exhibition of more tolerance and Christian charity.

SPECIAL attention is called to the notice by the pastor of the Little Genesee church, of the Sabbath Reform Convention, arranged for next month, commencing in the evening of April 16. Many people from the churches of the Western Association should attend that Convention; especially should men, women, and children who are in the vicinity of Hebron, Shingle House, Portville, Richburg, Nile, Wellsville and Scio, so far as consistent, attend this meeting. Other churches, farther away, should also be represented. The design in holding these conventions is to reach as many of our own people, and others, as possible. It will not be practical for Dr. Lewis to visit every church in the vicinity of these Conventions; hence the people should make an extra effort to meet him there.

A LETTER from Bro. D. H. Davis, of the Shanghai Mission, speaks very encouragingly of the good health of our band of missionaries there, and of the work in which they are engaged. Bro. Davis is devoting what time he can spare to the new vocabulary, which the missionaries of the various denominations are preparing for publication. It is designed to aid those who wish to acquire a knowledge of the Chinese language. He thinks that about two years more will be required to complete the work. Though somewhat disappointed that more helpers have not been sent to help in conducting the school, still they are content to work on and bide the time when funds will begin to pour in more abundantly. All our operations feel the stringency of the money market. But we hope for a decided improvement soon.

GEORGE WASHINGTON'S LETTER TO THE BAPTISTS OF VIRGINIA.

While so many people are rushing on with the proposition to enforce, by law, the observance of Sunday, regardless of the conscientious scruples of about a million of people in the United States, it is interesting to re-read the noble words of our first President, whose statesmanship and wisdom few have the hardihood to call in question. When the Baptists of Virginia saw indications of legislation that would be dangerous to the cherished principles of religious liberty, and wrote to President Washington expressing their fears, he replied as follows:

If I could have entertained the slightest apprehension that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction that the religious society of which you are members have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient general government. Under this pleasing expectation I rejoice to assure them that they may rely on my best wishes and endeavors to advance their prosperity.

In the meantime be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

GEORGE WASHINGTON.

ALFRED ALUMNI ASSOCIATION OF NEW YORK.

Many, if not all, of the readers of the RECORDER are interested in the educational work of the people whom the RECORDER represents. The Alumni of Alfred University are scattered throughout the denomination, and indeed, throughout the civilized world. There are few countries in the world in which Alfred students are not found, either as travelers or permanent residents, or both. It will therefore interest many to note whatever transpires that will indicate advancement in our educational facilities.

The Executive Committee of the Alfred Alumni Association of New York sent out invitations to the old students and friends of the University to meet at 17 West 43d St., New York City, on the evening of March 24, to tender to President Boothe C. Davis, who has been spending some time in Columbia University, a reception before his return to Alfred. A very happy company of about seventy-five persons had the pleasure of meeting the President and extending to him their hearty congratulations and expressions of sympathy and support in his work so auspiciously begun.

Dr. Daniel Lewis, President of the Association, after a time spent in a social way, called to order, and in a felicitous speech, introduced President Davis, who spoke earnest and interesting words regarding the trend of educational efforts to-day among college Presidents and those having the sacred interests of education in hand. The tendency is to leave preparatory work largely to the public high schools and to confine colleges and universities to their own legitimate fields. He showed the advantages in a moral and social way, of smaller colleges over the larger ones, especially in giving students the privilege of personal contact with their ablest educators. The subject of co-education received a merited share of attention.

But probably that part of the speech of President Davis which will have the most interest for many of the Alumni and friends of Alfred University was the announcement of the intention of the trustees to enter at once upon the construction of a new building, called the Hall of Physics, for which funds have been pledged, and the employment at the head of that department of one of the ablest educators of our times; a man not only of national but also of international reputation, as a specialist in astronomy, mechanics, etc. This will add greatly to the strength of the already strong faculty. It was also announced that arrangements had been made for the employment of a Mr. Bates, now pursuing studies in Columbia University, to assist Professor Rogers in his department of History and Civics. Mr. Bates being present, was introduced and made brief remarks, which were well received.

Dr. A. E. Main was then called upon and made an excellent speech concerning the past, present and future prospects of the University. The Secretary, Herbert G. Whipple, Esq., read several letters of regret and good cheer from those who could not be present.

The President then announced that all the others present who had not been called out at this time would have an opportunity next year. The guests were then invited to the dining room, where all were bountifully served with delicate and appetizing bouillon, chicken salad, sandwiches, ice cream, cake and coffee.

The occasion was one highly enjoyed by all, and was full of helpful sentiments and encouragement for our faithful educators.

BREVITIES.

A GIFT of \$40,000 by John D. Rockefeller to the trustees of Mount Holyoke College, for a dormitory, greatly encourages the friends of that school who mourn their heavy loss by fire.

THE Greater New York Charter was passed by the Assembly at Albany, March 23, by a vote of 118 to 28. All the Members from Brooklyn, except two, voted for the consolidation.

THE mean duration of human life is said by *The Lancet* to be increasing. Within the past 50 years the average age of males has increased four years, and of females five years, *i. e.*, fifty years ago it was 33 years: now it is 37, or 38.

ON the 23d of March there were distinct earthquake shocks felt in Northern New York, Vermont, Canada, and in some states West. Large buildings were shaken in Montreal, so much that people rushed into the streets in alarm. No serious injury to life or property is reported.

THE Queen of Madagascar, Ranavalona, has been exiled by the French and sent to the island Renmon, off the east coast of Madagascar. The queen was a native Christian and the reasons for this banishment are not known. Much sympathy is expressed for the queen and her subjects.

THE whole number of Christian Endeavor Societies in the world at the latest report are 48,305, with a total membership of 2,800,000. In the United States there are 26,959 societies, besides 10,482 Juniors, 166 intermediate, 50 mothers' and 23 Senior Societies, making a total in our country of 37,680 societies.

A RECENT decision of the United States Supreme Court declares that "all associations which have for their purpose the maintenance of agreed rates and the division of traffic, are illegal." This decision will undoubtedly at once break up the railroad combinations, and it is predicted that it will lead to a rate war on all through lines of travel.

THE Arbitration Treaty which was so amended and mutilated as scarcely to be recognizable, by the last Congress, was reported favorably in nearly its original form by the Senate last week, and will probably be accepted early by Congress and the President. Some of the objections urged against it were too puerile to be worthy of statesmen.

IT is announced that important amendments to the Raines Law in New York state are to be carried through. These changes come as the result of experience in which the law has been found very defective. The amendments seek to make the law more effective in local option, and to do away with the possibility of taking advantage of its provisions by clubs and hotels. Its restrictions will be increased.

SUCH are the provisions of the Civil Service Law that comparatively few persons in government employ can be removed from office for mere party reasons. Their removal, if at all, will be based upon their want of qualifications necessary to fill the office or for abuse

of their trust. Postmaster General Gary has announced that fourth-class postmasters will be allowed to serve out their full term unless removed for cause.

DR. FRANCIS CLARK, writing for the *Independent*, on "American Students in Germany," warns parents against sending their children there to be educated. His chief objection is based on the low moral standards maintained in most foreign schools. He says: "They may know a little more about art and music when they return; but what shall it profit them if they gain all arts and accomplishments and lose the bloom of purity or the strong sinews of religious conviction?"

AT the opening of the extra session of Congress on the 15th of this month, the House had 357 members, of whom 203 are Republicans, 126 Democrats and 28 Populists, Fusionists and Free Silver men. Thomas B. Reed was elected Speaker in the House. The tariff question is the prominent matter before the Congress. In the President's message it was stated that in the past three years and eight months the expenditures of our government had exceeded the revenues by \$186,000,000.

NEWS from Cuba is confessedly very unreliable. Statements of victory on either side of the contending forces is usually flatly contradicted by the other side. But one thing seems certain. The insurgents have not yet been subdued by the superior forces of the Spaniards. The war is not ended and from all the evidence that comes to our shores the statements of General Martinez Campos appear more credible than otherwise. He says that the Cubans are now stronger to resist the Spaniards than ever and that it will take an army of 600,000 men and an outlay of \$400,000,000 to subdue them. But the Spaniards are nearly bankrupt. The treasury is nearly empty again and it will be extremely difficult to raise more money; for in spite of all the pretended eagerness of their own people to furnish the money on the last attempt, there is evidence that it was more show than money.

THE safest way to dispose of property which is designed for benevolent purposes is undoubtedly to place it where it is most needed while the donor is living. Though, in many instances, the will of the testator, when legally drawn, is honored and executed as indicated, still it is never certain that a will may not be broken and the property be scattered in ways widely differing from his wishes. If property can be spared, and the natural heirs suffer no wrong, it is far better and more satisfactory to give it where it will do good service in helping those enterprises which depend, for their success, on good financial foundations. The famous Fayerweather will case has been fiercely contested, but, by the recent decision of the Court of Appeals in New York state, the will is allowed to stand, and about twenty colleges are to receive aid as intended. The amount to be thus distributed is \$2,500,000. But many contests go differently. Some technicality is found and the will is set aside. Give as the Lord hath prospered you, and do it now. But if you are not ready to give and desire to place part of your substance to benevolent uses, then by all means make your will, indicating just where you would like to have it go. There is no better monument one can erect for himself than to place a permanent fund in some school, or institution, for the benefit of his fellow-men. It then becomes a living monument for good, under the influence of which many, in coming time, will "rise up and call you blessed."

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The New Line of Cleavage.

It is plainly to be seen that many of the pivotal points upon which denominations once swung are being worn away, while new principles of affiliation are rapidly coming to the front. This is nowhere in plainer evidence than among the Baptists. Time was when the great issue with them was that which separated them from Pedobaptists, the immersion of believers only. There were other battlements, but this was the citadel. On either side the forces were drawn up, and there could be no doubt where the dividing line fell.

Quietly and insidiously a change has come. The new line of cleavage runs through the heart of the denominations themselves. The struggle in which Baptist interest now centers is between what is called the progressive and the conservative wings of the denomination.

The conservative stand for things as they were, the old beliefs and practices handed down to them by their spiritual fathers, and in the strength of which they have lived. They look with deep suspicion upon what is called the modern scholarship. The very name Higher Critic has a sinister sound to them. These once composed the rank and file of the denomination. They are probably still in the large majority as to numbers.

Clustered about such influential men as President Harper, however, is a vigorous and growing party which is branching out adventurously into new fields of which the fathers wot not. In the words of the Dean of the Baptist Divinity School at Chicago:

The marvelous progress in the domain of natural and physical science, the recently promulgated theories of evolution, the philosophical and theological speculations imported from Germany, the reconstructed apologetical literature adapted to present-day exigencies, the discoveries in the ruins of ancient Oriental dynasties, the studies in comparative philology and in comparative religion, the new way of conceiving and writing history, the new canons of literary criticism, the new outlook into the realm of ethics, the new science of sociology and the new humanitarian activities—this new world of new thought in the midst of which we are living has profoundly moved some of our Baptist brothers. It has not merely changed their point of view, given them a new center of observation, it has well-nigh revolutionized the very substance of their thinking. They do not look at things as they once did. Mere modification of conception has passed over to radical transformation. Notions for which they would once have laid down their lives are notions for which they would not now lift a finger. They have either ceased to be true to them, or have lost their interest and importance. The whole subject of religion is looked upon in the light of the new learning. There is not a time-honored belief which must not submit itself to fresh scrutiny.

In the article from which the above is quoted (*The Standard*, February 27,) Dean Hulbert, with his big heart, his broad sympathetic spirit, his love for friends in both wings of the denomination, comes forward hopefully to speak peace and reconciliation. He prays for the exorcism of the spirit which would wage a war of extermination, and appeals to history for a reminder of how Baptists have won the name of "triumphant champions and defenders of toleration." "We will not belie our antecedents," pleads he, "by turning with intolerant zeal against our brethren who happen to be so unfortunate as to be poorer theologians than ourselves." He believes that the two forces will work together for good, and that, in the light of the coming

advancement, the Baptist outlook is bright. "In that new age," he is confident, "most of the questions which now divide us will be finally settled, and our people will be of one mind concerning them. As of old, the conservative spirit and the progressive spirit will enlist on opposite sides; and with new questions in dispute, the Christian world will advance in the future as in the past under the check and spur of those two principles which have their seat in human nature itself."

A later writer in an article of about equal length recognizes this as all very sweet and comforting, but fails to see how the "smooth and confident prophesyings" can be made good. He notes that the unsettling process has gone so far that there is "not a single time-honored belief but must submit to fresh inquisition." He looks in vain for the Bible among the influences mentioned by Doctor Hulburt as co-operating to bring the progressives to their new standpoint. He deplores the summary dismissal of Calvinism as "likely to weaken itself out of the world by process of dilution," and, while expressing unbounded faith in the final triumph of the church, he has "thoughts that move to tears" regarding the well-being of souls now alive.

We have no new suggestion to offer concerning this profoundly interesting struggle. It is but the old one from Hebrew Gamaliel. That word of calm confidence often recurs to our mind with soothing power. "If this counsel or work be of men, it will come to naught. But if it be of God ye cannot overthrow it." It would have been well had Calvinist and Armenian taken each other more on faith generations ago. Each might at least have said, "I do not see how he can hold the views which he professes, but God's truth is wider than my conceptions of it. Perhaps I have not got it all. I shall know more by and by." Your Western Contributor finds himself in thorough sympathy with the reverent scholarship of the University of Chicago, while at the same time his heart throbs in unison with the aims and impulses of the boys at the Moody Institute. The Holy Spirit is there in power. Each school is human—which is but another name for imperfect, incomplete. Each has its lacks which are but too plainly evident. Each might well glean in the fields of the other. Climb a little higher, brethren. Some sweet day you will see how doctrines which you had thought inconsistent and antagonistic are linked together in the great thought of God.

THE BROTHERHOOD.

OUTLINE OF TEMPERANCE SERMON

Preached by Pastor S. R. Wheeler, at Boulder, Col., March 13, 1897.

Prov. 16: 25. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 23: 32. "At the last it biteth like a serpent and stingeth like an adder."

INTRODUCTION.

Seeing the end from the beginning. Who can do it? The importance of doing it. Count the cost. Look ahead, even in business (Luke 14: 28-30), much more in morals and religion.

I. Wrong ways that seem right, when one does not see the end thereof.

1. It seems right to a child to have his own way.

2. It seems right to a man to keep even

with a rival by doing business in the same unprincipled way.

3. It seems right to a man to avenge his own wrongs. Returning injury for injury.

4. It seems right to a man to indulge his passions and his appetite even for intoxicating drink.

The end of all these ways brings most direful results both in time and eternity.

II. The end of drinking alcoholic drinks is death, deadly death. It is the alcohol which does the damage whatever name may be given to the drink.

1. Alcohol is not food.

2. Alcohol stimulates, then exhausts and paralyzes.

3. Alcohol destroys the will power.

4. Alcohol arouses and puts in violent motion the base passions of the drinker.

III. "At the last it biteth like a serpent and stingeth like an adder." The final, logical, and natural sequence of drinking intoxicating liquor is,

1. Delirium tremens with all the stinging serpentine horrors of that fearful disease.

2. A death bed of the greatest distress, remorse, and agony, so terrible that no one will witness it unless forced to do so.

3. To bring the victim to the judgment bar of God without a Saviour, to hear the terrible denunciation, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

IV. The remedy.

1. Christ has cured the worst cases and will cure all who come. Thanks be to God for this sure remedy.

2. The political remedy.

How to drive this monstrous enemy alcohol from our land and from the world is a problem which remains to be solved. Yet although so difficult, no Christian can be excused from working at it. In God we trust.

AS A MAN of science, I would protest against the suggestion that the methods and conclusions of science are in any way inconsistent with the acceptance of the supernatural. What is the supernatural in the view of science except that for which nothing that we know or have deduced in the way of law or the observable succession of phenomena will account? In other words, any inexplicable phenomenon, until an explanation is discovered, is supernatural, *i. e.*, beyond the application of what we call natural law. The rainbow was a supernatural phenomenon prior to its explanation, and in my opinion the hatching of a chicken from an egg is just as much beyond the reach of our present scientific knowledge as to its cause and origin as the restoration of vitality to a dead body.

Unless, then, the man of science is assumed to believe his knowledge to be final and complete (which I am confident all men of science will disavow), it is not reasonable to assert that to him anything claimed by enlightened believers in historic religion as the foundation of their belief is inconsistent with a strict adherence to the methods and results of scientific study. In other words, the man of science studies the phenomena which are within the ever-enlarging range of his powers of perception and deduction, and he would be simply abandoning the methods of his own subject if he went beyond this range to deny the existence of that which is outside of his present horizon.

To make my meaning plain, I had best take a concrete case. The man of true science, as I understand him, is not, and certainly need not be, an atheist. Without pretending to know how the universe came into existence, he does not believe that it is eternal or created itself. He is therefore entirely at liberty to assume, as the only remaining hypothesis, a creator, who must certainly be supernatural.—*President Morton, of Steven's Institute.*

HARRIET P. GREENE.

Harriet Perry Greene was born in Verona, N. Y., November 27, 1830, and died March 17, 1897. She was the oldest of four daughters born to Dea. Ira Greene and Nancy Perry. Her sisters, who survive her, are Mrs. J. H. Stark, Mrs. A. B. Prentice and Mrs. H. W. Palmiter. At the early age of 13 years she gave her heart to God, and was baptized by Eld. C. M. Lewis and united with the First Verona Seventh-day Baptist church, of which she remained an active member through life. For many years she was a successful teacher in our common schools. Many of her former pupils, now in active life, bear testimony to her power to awaken interest and ambition among the young. She had a decided talent for business, which she exhibited in a most energetic and commendable manner. After the death of her parents she took charge of the homestead, which she so managed that it brought the same annual support to the church and the cause as when in the hands of her father. Always a worker in the Sabbath-school, she had been its superintendent, and for many years the beloved teacher of a class. She was a zealous worker in the Woman's Society of the church, and was its treasurer. She was also an honorary member of the Christian Endeavor Society. The interests of the church were very dear to her, and always entered most prominently into all her plans and enlisted her best endeavors. She had great faith in God. She sought divine guidance in the smallest matters, and then whatever she undertook she pursued with such enthusiasm and confidence that she inspired hopeful courage in others. Hers was a sunny temperament, sweet spirited, cheerful, unselfish. Although she had been ill for many months, she was looking forward hopefully to future work for the Master, when death came suddenly and transferred her to the ranks of the glorified above. A loving sister, a true friend and a devoted Christian has gone and will be greatly missed from the workers here. Her funeral at the church, conducted by Pastor Sindall, was attended, March 21, by a large number of sympathizing friends.

NEVER ALONE.

Our Lord has promised to be always present wherever two or three meet together to pray; but he is also present when they work. One night, when their Master was absent, the disciples went out fishing, but they caught nothing. The next morning, when Jesus came to them and told them to put down a net, they were not able to draw it in for the multitude of fishes. In life we are not alone, and the best companion we can have is Jesus Christ.—*The Colporter.*

THE bands of sin, even though they be of gold, are none the less fatal to our prospects for the life to come.

Tract Society Work.

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

RELIGIOUS DESPOTISM.

The essence of religious despotism lies in the claim that individual opinions and actions different from those of the despot, must be suppressed, or expressed privately and under such limitations as the despot may impose. The principle is the same, whether the despot be one individual or the concentrated and dominant "Public opinion" of the majority. Public opinion is often the most cruel of despotic powers.

All Sunday laws contain the essence of this despotism, even though the theological theories concerning the Sabbath question logically forbid the existence or execution of such laws; for example: it is loudly asserted that God's law asks only the "observance of one day in seven, as individuals may choose." Sunday law adds: "But individual choice must be compelled by the will of the majority to regard one specific day which custom and law unite to designate."

To escape the charge of inconsistency and intolerance, it is added: "The law does not compel men to be religious on Sunday." Certainly not, because it cannot. But it does compel the cessation of labor and business, which is an act of deference to religion, and the only expression of the religious idea which the law can reach. The despotism of public opinion goes as far as it can toward compelling a religious regard for Sunday. When the world was a little more ignorant and religious, majorities were more intolerant, the law compelled attendance at church as well.

WHY RETURN TO THE SABBATH?

BY REV. E. H. SOCWELL.

In the work of Sabbath Reform, one meets with many excuses for not observing the Sabbath of the Bible, and is called upon to answer many and varied questions regarding his work. Prominent among the questions is this: "Why return to the Sabbath?" Such low grounds have been taken by religious leaders, regarding Sabbath-observance, that it seems difficult for them to see anything in a return to the Sabbath, except simply a change in the day for worship and rest. An effort to induce men to return to the Sabbath is at once taken as an example of proselyting—laboring to build up a particular religious denomination. It seems impossible to show such people that Sabbath Reform work is not denominational, and that it is a Christian issue, a question whether the world shall be left Sabbathless or not, whether the Bible shall stand or fall.

Why, then, return to the Sabbath?

1. Because God has commanded all men—Jew and Gentile—to "remember the Sabbath-day to keep it holy." A sufficient reason for every person who honestly and truly loves God. Without stopping to consider the question whether the observance of the Sabbath is essential to salvation, we cannot refrain from remarking that it is a question as to whether a person loves God to the extent, that, without any quibbling, or evasion, or specious argument, he is willing to obey his plain command. "For this is the love of God, that we keep his commandments."

2. Because, since Christ observed the Sabbath, no one can be in complete harmony with him who does not also observe the Sab-

bath. Regardless of professions, or prayers, or of devotion in other matters, here is one point where the man who observes Sunday fails to follow Christ. A return to the Sabbath, other duties being properly performed, will, therefore, be a return to the example left us by the Saviour.

3. Because it is the only consistent position that church can maintain. It matters not how loudly the men proclaim that the Decalogue is abolished, yet they urge the necessity of obedience to the principles embodied in each of the ten precepts, except the fourth. Why make an exception of this precept? No reason can be, except by repeating again, "the Decalogue is abolished." The world sees this inconsistent, illogical and unscriptural position and sneers at the church as being too cowardly to meet the issue face to face. A return to the Sabbath would elevate the church in the estimation of those whom she hopes to win, and thus make her more efficient in winning souls.

4. Because the seventh day is the only day the Bible recognizes as the Sabbath, hence men dare not appeal to the Bible in support of Sunday, during these days of increasing Sunday-desecration. Men preach, pray, threaten with boycott and with the civil law those who desecrate Sunday, but the church is powerless to check the masses, as they rush madly on to no Sabbath and no God. A return to the Sabbath would place the church upon the solid, eternal rock,—God's Word—and enable her to speak with authority as she pressed home upon men's consciences the claims of the Bible, instead of stooping to bitter denunciations, boycotts, etc. In this way, and in no other way, can the church be prepared to grapple with and restrain the rising tide of no-Sabbathism which threatens desolation to our nation's spirituality.

5. Because the observance of Sunday places the church at the disadvantage of being able to proclaim but a part of God's Word, and that part at variance with the remainder. A return to the Sabbath would arm the church with a complete Bible—the Old Testament and the New, the law and the Gospel, God the law-giver and Christ the Redeemer—a Bible in harmony with itself, the teachings of which are consistent with each other. The church, thus armed, would dare lift her voice with the Psalmist and proclaim "The law of the Lord is perfect, converting the soul," and she would find this to be true. She would then have the courage to stand upon the walls of Zion and cry aloud, "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This, she dare not do at present, since her own utterances will not stand the test.

6. Because the excuse usually given for not observing the Sabbath is "the law is abolished," and this theory not only begets disregard for the law, but indifference to all claims the Bible makes upon men.

The church, in order to defend her practice of trampling upon God's Sabbath, has declared for years, "the law is abolished," and to-day she is reaping the thorny harvest of such seed-sowing—lawlessness, mobs, strikes and general violence, which are a constant menace to our country; disregard for the day she has substituted in the place of the Sabbath, empty pews on Sunday while her members are seeking pleasure in Sunday ex-

cursions, Sunday races and Sunday ball games, or are staying at home to read the Sunday newspapers; and the end is not yet. A return to the Sabbath would be a return to the law of our God; it would place the church once more under God's benign authority and compassionate love; it would hasten the ultimate result of the Sabbath controversy, for either to the *true* Sabbath or to *no* Sabbath we must finally come.

7. Because it would cause Christians to lay aside all quibbles about calendars, circumnavigation and other unscriptural pretexts and lead them to accept the Bible as the Christian's hand-book. It would cause Christians to cease quoting (and misquoting) the writings of early Apologists and Fathers,—(many of which are known to be spurious) to justify their practice of violating a plain Bible command. It would cause Christians to cease calling the venerable day of the sun, "Sabbath," and to stop placing a stigma upon God's Sabbath by calling it by a heathen name, "Saturday."

8. Because Sabbath-observance begets stability of character and devotion. The world has yet to see the first Seventh-day Baptist tramp or saloon-keeper or brothel-keeper or to find such a person in jail (unless it be for laboring upon Sunday). Sabbath-observance does not lead men in these directions. Localities in which Sabbath-keepers are in the majority are free from saloons and, if perchance liquor is sold secretly, yet no license system prevails. The morality of such places is itself an argument in favor of a return to the Sabbath which no logic or rhetorical array can conceal. Sabbath-keepers lack much of being perfect, but a comparison of the morals of Sabbath-observers, as a class, with those who do not observe it, says: "Return to the Sabbath." It is impossible to obey faithfully the fourth commandment without becoming a Christian in other respects, hence a return to the Sabbath means the promotion of Christianity. Because Sunday has been thoroughly tested for fifteen hundred years under the most favorable surroundings and has been found wanting. Its friends have tried to persuade men that it is based upon the Bible, by placing it under the protection of the Decalogue, but God disowns the effort and it fails. Sunday has robbed God's Sabbath of its name and assumed it itself, thereby attempting to appropriate the sacredness of the Sabbath; but this has failed. It has had the protection of the civil law thrown around it; it has had every possible worldly advantage, but it has failed, and the rushing tide of no-Sabbathism is now writing its epitaph.

On the other hand, the Sabbath for centuries has been sneered at as an old "Jewish affair;" the united voice of the consecrated ministry has been: "The Sabbath is abolished, and its law gone." People who observe the Sabbath have been outlawed, driven into the mountains, hunted as wild beasts, persecuted, burned and tortured in the most inhuman manner, but the Sabbath has stood every test and it stands, and having done all, it *still stands*.

It has stood the withering influences of time; it has met all the opposition that ignorance, prejudice and intolerance could invent, or civil law enforce; it has outridden all the destructive machinations that the darkness of the Dark Ages could plan; it has been baptized in the blood of its adherents, but it has *not failed*. It still lives and is moving steadily forward toward a glorious victory. The God who was in the burning bush has preserved the Sabbath from being consumed by its enemies and will continue to protect and preserve it until its sacredness is swallowed up in the glorious Sabbath that has no end.

WELTON, IOWA.

Missions.

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

THE religion of Jesus Christ is like a garment to be worn every day. It is not to be taken off and put on as it may be hot or cold, comfortable or uncomfortable, convenient or inconvenient. There is not a nook or place in this wide world where we should go without Christ, or not take our religion with us. There is no business, duty or relation in life, that should be without the guiding, directing and controlling spirit and principles of the Christian religion which we profess to possess. Yet there are many professed Christians who do not do it. In many and various business transactions, they leave Christ and Christian principles out. Greed, gain and over-reaching prevail. Many engage in kinds of business that they are conscious their Saviour and Master would not only not approve, but denounce as wrong and wicked. Many go to places of pleasure and amusement, and engage in social practices which they know Christ could not and would not approve, but do it because of the force of social influence and prestige. There are many things which the high in social position, refined, cultured, gifted and very attractive, practice and call harmless and all right, which Christ would pronounce as positively harmful and as a hindrance to the progress of his kingdom in the world. It will not be long before the season of recreation and pleasure at seaside, lake, or mountain resort, will be at hand, and Christian workers, in church, Bible-school, Endeavor Society and other organizations of Christian labor, will hie thither, but will they take Christ and their religion with them, and be earnest and active workers there, or will they take off the garment of religion and wear only the garment of pleasure? Where is there a better place to let the light shine, to be faithful and loyal to him who died to save them? It seems that if there is any place or any work where professed Christians think they have the liberty and right to leave their Christ and religion out, it is in politics. Religion and politics do not go together. Christian principle must give way to party policy and success. When partisan feeling and prejudice run high, then Christian spirit, charity and principle run low, or out. If there is a time, or place, or work, when they are most needed, and should shine with undimmed lustre and power, it is when a political campaign is running high, and vital principles of government and of human good are at stake, or on trial. Perhaps there is another place where Christian faithfulness is put to a severer test and is found too often wanting. It is in the religious assembly, conference, association, or some other convocation, where religious enthusiasm and zeal, good feeling and brotherly love run high, and then put in some temperance resolutions, and how the religious temperature will run down, and Christian charity, patience and forbearance will fly off the hooks, and Christian equanimity lose its self-centre, and Christian level-headedness lose its balance, and Christ and Christianity suffer in the house of their friends. It is only by the closest and most constant communion with Christ daily that we can keep on continually the robe of Christ's righteousness and stand true and loyal to him in all the relations and duties of life.

PAUL, in Ephesians, speaks of the exceeding riches of his (God's) grace. No one is so rich as the true believer of Christ. He may not be able to call a penny his own, yet he is exceedingly rich. He possesses the riches of pardoned sin, freedom from the thralldom and servitude of sin, and a renewed heart. He is rich in the joys of salvation, in reconciliation, in truth, in the indwelling presence of the Holy Spirit, with his quickening, enlightening and sanctifying power; in the precious promises of God, in an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven, in a prepared mansion, a house not made with hands, eternal in the heavens. He is rich in the possession of Jesus himself. He can say, "Jesus is mine." To possess the whole world and not possess Jesus is supreme poverty. To truly say and know that Jesus is mine, though we may not possess even as much of this world's goods as the widow's mite, is to be supremely rich. Again, he is rich as an heir of God, and a joint-heir with the Son of God. An heir of the Divine Sovereign of the Universe! A co-heir of the Son of God, the Prince of Heaven! What marvelous grace! What exceeding riches! Who so rich as the true Christian! Who so poor and needy as the sinner and unbeliever!

FROM D. H. DAVIS.

A FEW ITEMS FROM SHANGHAI.

It is perhaps needless to say that it gave us all very much pleasure, January 14, to welcome Miss Susie M. Burdick back to the work in China. We looked for her arrival on the previous day, but owing to a dense fog which was hanging over the coast of China, the steamer was compelled to cast anchor some 40 miles outside. The weather had been bad for several days, preventing all steamers from coming into port. The delay gave us some anxiety, and yet we trusted that all would come out well, and so it did.

One circumstance which Miss Burdick relates clearly shows God's protecting care. She says that while they were at anchor the fog horn of another steamer was heard approaching; it came nearer and nearer, giving no heed to the ringing of their bell which indicated that they were at anchor. The situation became very alarming, whereupon the captain blew his steam whistle several shrill blasts, the effect of which was to bring the approaching vessel to a stand. When the fog had lifted it was found that this steamer was lying only a few feet from their stern. When we consider, but for the timely warning, what might have been the consequences, we can but feel devoutly thankful for this gracious deliverance. We rejoice to know that Miss Burdick has much enjoyed her 18 month's absence, that she now returns to the work in good health and full of hope and zeal. We are grateful for the many messages of Christian regard and love which she brings us from friends and relatives.

We have much enjoyed reading some of the letters written for her to read while on board steamer. It is cheering to notice the interest which some of our friends at home have in this work; may God richly reward them all.

Miss Burdick is spending the first few weeks in preparation for beginning work after the China New Year vacation. With an idea of being less interrupted in study and to be compelled to use the Chinese language more con-

stantly, she has gone to spend two or three weeks in the country. Dr. Palmborg accompanies her for a part of the time.

Last week was the closing of this term of school, and was given to examinations in the various studies. Except in the Chinese Classics, these examinations were nearly all written and show a good degree of advancement.

During the Mott meetings, in common with many other schools, the boys in our school expressed a desire to organize a Young Men's Christian Association. After some discussion of the subject it was finally agreed to organize. The Chinese teacher was chosen as their president, and the larger boys to fill the other offices, while some of the younger boys not yet Christians, were admitted as associate members, including myself as an honorary member, making a membership of 12. While it may seem to be a very YOUNG Y. M. C. A., we trust as the years go by it may grow into a mature society. Since the organization regular meetings have been held each evening after the Sabbath, at which time a Bible topic has been considered. These topics were given out a week in advance, that all might have time to study up the subject. In this way very good meetings have been secured, and it is evident that the members have not only increased their knowledge of the Scriptures, but the Word thus studied has been producing its quickening power on their hearts. The last meeting was held the night before the dismissal of the school, and was one of the best meetings I ever attended among the Chinese. God's Spirit was evidently working with unusual power on these young hearts. There has been nothing in connection with our work in a long time over which I have felt to rejoice so much, for it seemed to be truly nothing less than the presence and power of the Holy Spirit.

As this meeting did me so much good I am sure it will be cheering to the friends of this work for me to give a brief account of it.

The subject for the evening was Abraham. After going over some of the history of the call of Abraham, showing his obedience and the blessing that attended him and all the world through his coming out from the heathenism of his fathers, the president then made a practical application of the theme. The heathen festivities of the approaching New Year were referred to, and the many temptations to which they would be subjected as they returned home for the vacation. They were exhorted to come out from all heathen practices and let the light they had received shine forth among their friends. The first boy to speak was Yau-tsung. With much earnestness he expressed the desire that he might be kept from the prevailing evils of this holiday season. Zung-fah spoke in a similar strain. Then Zau-kyi arose and said, "My mother is not yet a Christian, my father died some years ago and has gone to eternal punishment for his sins." Saying this he burst out into tears, and continued weeping throughout the remainder of the meeting. Another spoke of his older brother who was not a Christian about whom he was anxious. Yeu-paung said his parents were not Christians and that his father had on a former occasion offered him the pipe, but which he resolutely refused; he was now rejoicing in learning that his father had given up the use of opium. One boy attempted to pray, but before he had said very much he broke com-

pletely down and was on his knees in tears. Another said his parents were very bitter against the Christian doctrine, that they were wholly unwilling to listen to it; he wanted the help of God that he might lead them to the truth. Another prayed, but not in the same way in which he had been accustomed to pray, every sentence was uttered with a deep feeling which indicated that it came from the heart. The spirit of the meeting was very effecting, so much so that one of the small boys, not a member of the society, and sitting on the opposite side of the room, was in tears much of the time.

I did praise God for this manifestation of his presence among these boys, and I do most earnestly pray that this may be but the beginning of the Spirit's power in their midst. What we all need more than any thing else is the unction of the Holy Spirit. God grant that these boys may be so filled that they shall be channels of blessing to their friends and to many others who are without the knowledge of the way of salvation.

Arrangements have been perfected for holding union services at three different points during the first three days of the China New Year. The last one is to pray for the filling of the Spirit. The notice reads that they will gather at three o'clock and remain until they are filled. We greatly desire that this meeting may be one of much spiritual blessing to the native church. Nothing but the Holy Spirit will overcome the alarming mercenary spirit that prevails and which we fear has been encouraged if not engendered by an injudicious and too free use of foreign money. God grant that the Chinese Christians and those who are not yet Christians may come to see clearly that the religion of Jesus has something better than money to give them; something by far more precious than gold.

The Shanghai Missionary Association were favored, at their last monthly meeting, with an address from the Rev. Dr. W. A. P. Martin, formerly president of the Imperial College at Tientsin. Dr. Martin has just returned to China to devote the remainder of his days to literary work for the enlightenment and salvation of the Chinese. He came on the same steamer with Miss Burdick; is now stopping a few weeks in Shanghai to superintend some publishing, after which he anticipates going North.

Dr. Martin is the author of a Chinese book on the evidences of Christianity. It is a most valuable work, and has already done much good in convincing the Chinese of the excellencies of the Christian religion. We are now using this work in our schools and find it very interesting and profitable study. We are glad that the Doctor has returned to China for the purpose of producing other books of a similar character, for which work he is most eminently fitted, being one of the best of Chinese scholars.

SHANGHAI, Feb. 4, 1897.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years, packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—*The Rev. Charles H. Parkhurst.*

Woman's Work.

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

THE WOMAN OF SAMARIA; OR, TELL IT TO OTHERS.

BY MRS. E. W. PETTY.

When weary with his journey,
While resting on a well,
To a "Woman of Samaria,"
Christ did her sins reveal.

Intent upon his mission,
Lost ones to seek and save,
He told her of living water
Which he alone could give.

Convinced that he was Jesus,
She did no longer wait,
But hastened to the city,
Her neighbors to invite.

"Come see a man that told me
All things I ever did;
It must be the Messiah,
The very Christ indeed.

And many in that city
Through what this woman said,
Believed, and they told others,
And thus the tidings spread.

For all who now find Jesus—
A lesson here is taught,
To go and tell to others,
What God for them has wrought.

Carry the news of pardon
Wherever there's need and sin,
And tell them of that Fountain,
Where all may wash them clean.

Tell it to the lost millions,
Far o'er the ocean wave,
Who never heard of Jesus
And his mighty power to save.

Tell it to every creature,
Was the Saviour's plain command;
Some yielding glad obedience
Are now in heathen lands—

Telling the joyful tidings
To aching hearts and sad,
Who long have worship'd idols,
Which their own hands have made.

Those little gods of paper,
Gold, silver, wood and stone,
Can never save and bless them,
Nor for their sins atone.

Then tell them of that Dear one
Who can always hear their prayer;
Who left his home in glory,
That they its joys might share.

Tell them of this salvation,
Before it be too late,
To save those Chinese mothers
From their unhappy fate.

Many see by betrothal
Their little girls made wives,
Then leaving home and mother
Lead sad and wretched lives.

Can we as Christian mothers
Sit down and idly wait,
While they grope in darkness,
And cannot find the light?

Like the "Woman of Samaria,"
We should haste without delay,
Tell them of Christ and heaven,
Help them to find the way.

O, for more consecration!
Then each will do our part,
And well sustain our missions,
With cheerful, willing heart.

And may the God of Missions
Hear our most earnest prayer,
And raise up other workers
To assist the workers there.

And may the blessed gospel,
With its bright, soul-cheering rays,
Soon fill their hearts with gladness,
Their homes with songs of praise.

NORTONVILLE, Kansas.

Our Sabbath-school lesson for March 20, teaches us that real Christian living consists in helping others. Paul says, "I am made all things to all men, that I might by all means save some." What an uplift would come into our lives if we possessed that fellowship with Christ which would lead us to seek continually to bring others into the same relations with him.

We may learn another lesson, that of self-denial. Christ says, "If any man will come

after me, let him deny himself and take up his cross and follow me." How much more ready we are to make sacrifices to gain some earthly prize which cannot last, than we are to gain the "pearl of great price." The winning of this prize is not confined to one, as in the race which Paul speaks of, but to all who with faith in God seek this crown of righteousness, that fadeth not away, the promise of victory is sure. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

The Woman's Board has planned to raise this year twenty-four hundred dollars to be divided between the Tract and Missionary Societies, in the following manner: The Tract Society to receive one thousand dollars. The salary of Miss Burdick and that of the helpers in the medical department of the China mission will amount to seven hundred and fifty dollars. The balance, six hundred and fifty dollars, we appropriate to the Home Mission work. We consider this a fair distribution of the amount we are trying to realize, and have apportioned the same to the Societies in the different Associations, with the added sum of one hundred dollars to defray the expenses of the several Secretaries of the Board. If this Board Fund is not all used in its legitimate work, the balance is turned over to the General Fund and is used where it is most needed.

We make this statement of our work that all may the better understand our plans and intelligently work with us. We greatly desire to raise the sums named before the close of the Conference year, and we trust that this will be the first effort of each society, and then if possible, we should be glad to help on other lines of work in which we are interested. May we put forth every effort to meet the demands upon us, and may the blessing of God and the consciousness of faithful service be our reward.

MRS. J. B. MORTON, Pres.

CORRESPONDENCE.

Dear Sisters:—It seems to us there has never been a time in the history of the Christian era when there is so much need for united action on the part of God's people, in the evangelization of the world, as at the present time. Our good brother, Dr. A. H. Lewis, made this remark at our woman's hour during our Association: "Woman has but recently been discovered in church work." We rejoice in this discovery, and our hearts are strengthened by the fact that the Holy Spirit is knocking at the hearts of the sisters in our churches urging them on to a more careful and prayerful examination of their willingness to consecrate their lives in telling this precious story again and again, to a dying world.

Evangelist Saunders also said, "This is an age when we cannot stand still." How true this is in our Christian life, as well as in worldly things. We are either for God or against him. We do not wish it said of us that we are on the negative side of the question, but would ever be ready and willing to affirm in the many possible ways in which this blessed gospel can be carried to those out of Christ, viz., in preaching, prayer, conversation and song. Methinks the soul of the singer is often poured forth in some dear song

as to melt the hearts of the listeners who are waudering in sin in a manner quite as effectual as the other ways mentioned.

In our own experience a song in which we joined during a revival meeting was one of the means that caused us to accept Christ as our Saviour. It seemed to us the words in that song kept calling us to lead a better life, and we praise the Lord that we listened to the pleading of the Holy Spirit through those blessed words. It is the prayer of our heart that our sisters all over our denomination may unite their voices in special prayer that more of our sisters may prepare themselves for this noble work. Let us ever remember in prayer our dear sisters who are endeavoring to hold up the banner of Christ in foreign lands. Neither would we forget our brothers in the home land, or those who have gone to foreign fields. May the Holy Spirit aid them in such a manner that they may hear the welcome, "Well done, good and faithful servants."

Dear sisters, may it never be said to any of us as was told by the dying Gypsy boy to the missionary: "No body ever has told it to me!"

E. I. L.

HAMMOND, La.

NOW, AND THEN.

What is man that he should boast of his power? He knoweth not whence he came, nor whither he goeth. Truly his God-given power is marvelous, while man without the spiritual life is a failure. He only knows that he does exist and shall continue to exist. Let us think of the man whose work is only for this life, how soon he is cut down and his work ceaseth. While the spiritual man is lost to self, and his good works are going on and on throughout eternity. "Now we see through a glass darkly, but then we shall see face to face." And we shall behold the beauty of the Father who is in heaven. Then why do we reject the still small voice which calls us to come up higher and partake, at the king's table, of the feast he has prepared for us all?

I. C.

LONG BEACH, Miss., Feb. 11, 1897.

WOMAN'S BOARD.

Receipts in February, 1897.

Interest on note, Board fund.....	\$ 6 00
Photographs sold of Miss Burdick.....	1 25
" " Miss Palmberg.....	50
" " Mr. and Mrs. Davis.....	50
Ladies' Benevolent Society, Milton, Wis., Helper's Fund.....	7 00
Lilla E. Whitford, Factoryville, Pa., Home Missions.....	2 50
Woman's Board Auxiliary, Coloma, Wis., Tract Society \$1, Susie Burdick 50c, Home Missions \$1 50.....	3 00
Mrs. D. P. Rogers, bequest, New London, Conn., Susie Burdick \$10, Dr. Swinney \$10.....	20 00
Woman's Missionary Society, Boulder, Colo., Tract Society.....	2 25
Sabbath-school, Dell Rapids, S. Dak., Tract Society \$2 50, Boys' School \$2 50.....	5 00
Ladies' Aid Society, Independence, N. Y., Tract Society \$3 75, Susie Burdick \$2, Helper's Fund 50c, Board Expense Fund 25c, Home Missions \$2 50.....	9 00
Woman's Society for Christian Work, Plainfield, N. J., Sabbath Reform.....	25 00
Emily P. & Phebe C. Newton, Fayetteville, N. C., Boys' School.....	6 00
Mrs. T. H. Spencer, Suffield, Conn.....	5 00
Mrs. Mary P. Bently, Westerly, R. I., T. O.....	1 70
Mrs. R. T. Rogers, Waterville, Me., T. O.....	1 50
Ladies' Aid Society, Adams Centre, N. Y., Missionary Society.....	20 00
Woman's Auxiliary Society, New York City, Home Missions.....	5 75
Woman's Missionary Society, Nortonville, Kan., Tract Society \$32, Susie Burdick \$20.....	52 00
Mrs. Wm. A. Rogers, Waterville, Me., Tract Society.....	10 00
J. D. Clarke, Treas. Permanent Com., Susie Burdick.....	3 00

\$186 95

MRS. GEO. R. BOSS, Treas.

GOD IN NATURE.*

BY W. D. TICKNER.

For ages, "the fool hath said, in his heart, There is no God." He can calmly look upon the phenomena of nature and complacently say to himself that all these are but the results of natural laws. Because he cannot understand how God can exist from all eternity he blindly denies his existence, little realizing the absurdity into which this denial forces him, for he is as unable to explain how life could have originated itself as he is to explain the eternity of God. He talks learnedly, so *he* thinks, concerning the laws of nature. He deals in generalities and makes broad assertions, the truthfulness of which is not unquestionable, and affirms, without apparent fear of contradiction, that the laws of nature are eternally inherent in matter, and that they alone, by themselves, have wrought out all natural phenomena. Such statements are valueless, for they are never accompanied with proof. They intimate that these laws have been thoroughly investigated and are as thoroughly understood. That the most difficult questions concerning form, motion, transformation, the essential properties of matter, and life, and the laws of generation, are all questions that science has explained beyond the shadow of a doubt, whereas science has never been able to demonstrate even one of these questions.

Blind belief is all that we can reasonably expect of savages, but I see no excuse for men, otherwise intelligent, to claim that all natural phenomena is but the result of laws eternally inherent in matter. Nature is an open book, but no one by a casual glance at its pages, or the turning of its leaves, can comprehend the masterful, unimpeachable testimony that it contains. I cannot, without investigation, accept the doctrine of the self-styled rationalist. If his belief is founded on reason, then that reason must be supported by scientific principles. Let us see. Water covers about three-quarters of the earth's surface. It exists in all animal and vegetable life. By repeated experiments, it has been demonstrated that water is a chemical compound. It is the product of hydrogen burned in oxygen gas. Antecedent then to water, there must have been fire. Fire, in order to exist, must have something to consume. As the quantity to be consumed was limited, and as an appreciable amount of substance is consumed in a given time, it follows that this fire could not have existed from all eternity. Matter exists in four states or conditions. Solid, liquid, gaseous and radiant. If from all eternity, the earth were a solid body, then its molecules would have moved in so circumscribed a limit that heat could not have accumulated, and the earth must have remained eternally at an exceedingly low temperature. Combustion could not have been generated, and water could not have been formed.

If the earth was, from all eternity, a molten mass, the heat being generated by molecule crushing against molecule as the mass contracted, then must this *contraction* have existed from all eternity, but the very idea of contraction implies a previous condition; hence we would have two eternities, one of which would be longer than the other, which is absurd. If the earth were originally liquid,

but not molten, then according to law governing the case, pressure would have been equal in all directions, hence no contraction would have taken place. It would ever have remained liquid. If gaseous then, in accordance with physical law, every molecule would have repelled every other molecule. No condensation would have taken place, hence no combustion, no water. If matter were in the radiant state then no condensation would have been effected, because no attraction exists between molecules in such state; therefore earth would have been formed.

But, says the supporter of the nebular theory, "Very fine particles of solid matter were scattered widely through space filling the entire space occupied by the solar system and far beyond the orbit of Neptune, that these particles, in accordance with the laws of physics, gravitated toward the center; that this nebula was somewhat irregular in form, and that as the molecules were attracted toward the center, motion in some way or other began. The mass became more contracted and the motion was continually accelerated until the centripetal and centrifugal forces were equal, when a portion of the mass would be abandoned, constituting a ring, which, by reason of the unequal velocities of its outer and inner portions, it would break in two, and, somehow not very well understood, it would draw itself together into a globular form. The main body would continue to contract and portions would be occasionally left, that in this way, the entire solar system was formed.

The foregoing theory, while as a whole it may seem plausible, is, nevertheless, unsupported by natural law. If, as has been supposed, solid particles were scattered throughout the region now occupied by the solar system, and were acted upon by mutual attraction, it does not follow that rotation would have resulted. On the contrary, the force of attraction acts in straight lines. The motion of every particle of matter would be in a direct line toward the center of gravity, thus preserving the equilibrium of the mass. But even supposing that rotation could have resulted by reason of the contraction of an irregularly shaped nebula, then, before the rotation commenced, there could have been no centrifugal force.

As soon as rotation began, the force of attraction, which now became the centripetal force, was lessened by so much as was generated of centrifugal force. The acceleration of centrifugal force varies directly as the square of the velocity. If the rotation began, as was supposed, by reason of contraction, then the whole mass must have revolved as a unit. The centrifugal force would be greatest at the circumference, and those molecules lying in the circumference would first have achieved such velocity that their centripetal and centrifugal forces would have been equal; hence, only a superficial layer would have been left, and that only in the circumference at its greatest diameter. The entire mass that remained would have been affected more by centripetal than centrifugal force, and, if the velocity remained the same or were retarded, the entire mass would have continued to contract without further division. If the motion were continually accelerated, then the centrifugal and centripetal forces would have been continually balanced at the surface, thus the rotation would have practically limited

* Read at the Ministerial Conference at Milton Junction, Wis., Feb. 26, 1897, and requested for publication in the SABBATH RECORDER.

the degree of contraction, and the entire solar system, inside the orbit of Neptune, would have remained filled with scattered particles of solid matter, and no natural law could have effected a further change. Thus we see that natural law, as we know it, cannot account for the formation of the sun and attending planets. There must have been an agent above natural law by whom the earth was created.

Again: Life exists. It needs no proof. It is a self-evident fact. This life must, if there be no God, be either eternal, or of spontaneous generation. Earth-life could not have existed prior to the formation of water, and as water is a chemical compound, formed, as has before been stated, by the burning of hydrogen in oxygen, it is evident that as the burning of the hydrogen and consequent formation of water antedated earth-life, that earth-life cannot have existed from all eternity. If it was of spontaneous generation, which is but another name for a chemical union of elements having so great attraction to and affinity for one another, that they unite simply by being in close juxtaposition, then it follows that that union, once formed, cannot be dissolved except some other element having a greater attraction to or affinity for one or more of the elements composing the life-force, shall, by being brought into close proximity to the life-germ, cause a resolution of its elements and the formation of another chemical union, of which the disturbing element shall form a component part. If this life fails to respond to these scientific tests, then it is not a chemical composition, it is not of spontaneous generation, and the hypothesis is not only left devoid of proof, but is proved to be a mere fancy of an intellectual mind.

A kernel of corn has within a life-force, a germ, although latent, still the life is there. By a series of careful experiments, it can be demonstrated that age alone is, of itself, sufficient to deprive this corn of vitality. No foreign element having a greater affinity for any one or more of the elements composing this life-force has, by being brought into close proximity to it, caused a resolution of such force into its constituent elements. As age alone can destroy the vitality of a seed, such vitality cannot be due to a chemical union of earthy matter, for it fails to respond to the law of chemical action. Other evidences might be given, but, as Ingersoll himself acknowledges, if only one instance can be cited, in which the phenomena of nature is not in accordance with natural law, "The Orthodox God appears." As earth-life is not eternal, nor of spontaneous generation, there must have been a creator. This Creator we call God.

Well did the Psalmist say, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Not the heavens only, but the earth, also, proclaim the riches of his wisdom. When he gave to the tiny plant the power to select for itself the gases and solids that were in harmony with its being, when he endowed it with the faculty of transforming these inorganic elements into organic tissues, and conferred upon them the power of perpetuating its kind, then did he reveal himself as possessed of marvelous skill. But in the creation of man, which was the crowning act of the creative work, is he revealed as the Infinite One. The mystery of

his wisdom is incomprehensible. We are unable to fathom the mind of him who brought order out of chaos, and gave light and life where once was darkness and an empty waste. 'Tis vain for feeble man to try to comprehend the existence of him who ever was, who by himself exists, and we are led to adopt the words of another, when in adoration he exclaimed:

"O thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchanged through time's all-devastating flight,
Thou only God, there is no God beside;
Being above all beings, Mighty One,
Whom none can comprehend and none explore,
Thou fill'st existence with thyself alone,
Embracing all, supporting, ruling o'er:
Being whom we call God, but know no more."

THE DECEITFULNESS OF EVIL.

"Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3: 13.

To-day—not a decade hence, when straggling evils have knit their seemingly puny forces into compact might to face righteousness with bold, aggressive battle-front—but now beware of the blighting, fatal hardening of human consciences to sin, while it shows only its little beginnings in some slight numbing of moral sensitiveness, or some slight gratification of a self whose native, earth-born tastes always defy the absolute conditions of right. A myriad of little "appearances of evil" to-day will mass themselves some day in sickening form and threatening strength, affronting heaven and dismaying earth.

Battles begin on the skirmish line. The skirmish lines of the great world-conflicts are drawn up in single human hearts, and the adversary's first advantage is in belittling this phase of the conflict, robbing it of the deadly character of battle and turning it into a sham, a farce, a thing of pastime, amusement and laughter. O, the hardened moral sense of man, that suffers him to meet in relaxed mood the appearance of evil! That is the capture of the pickets, the deception of the skirmish-line, that takes the whole battle-array in surprise and puts righteousness to confusion.

Sin came into the world through Adam's transgression, and lay down like a beast at the door of his son. Gen. 4: 7. In pleasing serpent-form or monstrous shape the foul thing has followed our race through its slow upward progress, feeding upon the careless, and halting humanity in its way to stay its ravages; pressing close to tender youth, and not retiring from old age—grinning in ghastly glee at the destruction of everything pure and good—so that holy men like Paul have cried out in anguish at its constant presence, "Who shall deliver me from this *Body-of-Death*, that I may do the things I would!" It shows its hideousness every day, and yet it deceives! The tracing of fair lines upon the face of sin allures, or it affects to wait in innocent, grotesque service upon the lighter moods of men. On the skirmish-line, in some heart, stern conflict gives place to childish sport at things that are evil, and again and again deception ends in destruction.

Avert the gaze from evil, save to frown upon it. Recognize its presence only to re-echo the divine curse. "Be sober and watch unto prayer. Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." Be also watchful and brook not his milder presence when his defiant roar gives place to a deceptive grimace. And if

life threatens to become heavy and sombre, remember that a broad grin won't go through a narrow gate; a long face fits a strait way.

But many find diversion in contemplation of the forms of evil, laugh at sin's grotesqueness, find fun in folly's aspect, and forget that the thread-bare lines of Pope still hold the truth:

"Vice is a monster of so hideous mien
As to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

The nineteenth century has turned the devil into a clown! Christians name him once, seriously, with a doubt, and refer to him ninety-nine times in his manifest presence with a laugh. Society's madness provokes a smile—never excites a tear. The daily press spreads the sickening sins of the world before us and by every art appeals to laughter or incites a vulgar interest. Christians take up the topics of bar-rooms and sporting quarters, jest over prize-fights, Seeley dinners and domestic scandals, make merry over the drunkard's maudlin moods, patronize the spectacular antics of the scum of worldliness for amusement, as though a name on a church roll were sufficient as an eternal protest against evil and a license to enjoy the panorama of hell!

Times of ignorance God winked at, says Paul. But winking at wickedness is poor spiritual exercise for Christians. "Abhor that which is evil." Remember that they shall "dwell in God's holy hill," "in whose eyes a vile person is contemned," held in contempt. Alas, for the Christians who pass their days in unabashed satisfaction with their association with those who are indifferent to the delicate beauty and fragrance of holy things; those who crush the flower of purity with malignant hand, or bear its sweetness on unhallowed lips to spend in careless mention. Alas for the Christian to whom the coarseness of evil is softened and its aspect changed because of the person in whom it is embodied; who judges evil by the man and not the man by his folly.

The spirit of the day is daring. Men and women suffer the infection on all hands. "Avoid the appearance of evil," "lest any of you be hardened through the deceitfulness of sin."

DON'T GIVE UP.

Sorrow came to you yesterday and emptied your home. Your first impulse now is to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer should your hands be folded. You must not linger even to indulge your grief. Sorrows are but incidents in life and must not interrupt us. We must leave them behind while we press on to the things that are before.

Then God has so ordered, too, that in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But if we turn away from the gloom and take up the tasks and duties to which God calls us, the light will come again and we shall grow stronger.

"When all our hopes are gone,
'Tis well our hands must still keep toiling on
For others' sake;
For strength to bear is found in duty done;
And he is blest indeed who learns to make
The joy of others cure his own heartache."

—J. P. Miller, D. D.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

SABBATH-AFTERNOON MUSINGS.

BY RUTH DEW.

I. PRAYER-MEETING.—I did not go to prayer-meeting last evening. It was a rainy, bleak night, and I have had the prevailing malady, *la grippe*, for nearly a week. It is the first prayer-meeting I have missed this year, but father thought that I had better stay at home. Sister Ethel, who is older, did not get home this week, and so I am rather lonely. She is teaching school about ten miles from here. Father often goes after her with the horse. She might come on the cars, but it is nearly fifty miles by rail, and then she could not get back for her school in time Monday morning. Brother Ben is away at A—, attending school, so father and I are alone. Mother died when I was a baby, and sister has been at the head of the house ever since. So it makes me feel "sort o' blue," when she does not get home Friday nights. I finished the course in our village high school last summer, and this year I am keeping house for father. Next year father says that I am to go to M— to school. I do not want to leave home, or leave him; and so I have been trying to get him to move to M— for four years, while I am at school; but he says that, while it will be very lonely for him, yet he knows that it will be better for me to be away from home while I am at college. He says that parents make a great mistake in renting or selling and in moving the whole family to some town, in order to secure school privileges for their children. He says, in the first place, that in nine cases out of ten it is cheaper financially to rent rooms and hire board for young people who are attending college, than it is to change a good business and move. Then he says that young people have much better chances to study where they rent rooms than where they live at home; and that this is especially true of girls; there is work to do about the house, or there are callers, or something, to interfere with study. Then, again, he says that young people feel a greater responsibility when they are alone, and are not so likely to get into bad company when they are looking out for themselves, as when they feel that a part of the responsibility rests upon the parents. Then, finally, the vacation home-visit every term, or once a year, is worth all the absence costs, and is ten times the rest to students than it is to stay in the same house, year after year. You see I have it well learned, for father has often been over the subject with me. He also points out from our own church two families who rented and sold nice farms and moved to M— to educate their children. But the children did not, for various reasons, care to continue long in school, and now these people have returned with a financial loss three times as great as would have been the expenses of the children in school for the same time. So I suppose I shall go away next fall, for I am very anxious to take a college course.

II. SABBATH-SCHOOL.—It was so much pleasanter this morning that I concluded to venture out to Sabbath-school. I had not studied the lesson, for it was review day, but I took the *S. S. Times* along. I noticed an article in the editorial notes, on Open Letters, in reference to whether or not the early Christians observed Sunday. I could not very

well understand it all, so I showed it to father. "Why," said he, "that comes from A. H. Lewis." After he read it he says: "Well, I guess the elder did force the matter a little, for I had not thought of any contradiction in putting down as a topic for study, Sunday-observance, after what had already been said. But I am glad he took it up, for he has thus brought the matter to tens of thousands of people." I asked father why he thought it was Eld. Lewis, "O, it sounds just like him. And then see here—prominent clergyman in New Jersey." This little conversation took up more time than we realized, so we were about two minutes late when we arrived, and what do you suppose was posted on the outside of the door in large letters:

WE ARE WAITING FOR YOU.

A good many others were late also, and as we entered every one turned around to see who the tardy ones were. The officers were all in their places, quietly waiting. Everything was still, except as a disturbance was made by the late-comers. It was embarrassing to go in when all these people were waiting, and I am sure I shall be careful about being late again.

III. THE SERMON.—I did not stay to hear the sermon, but father says that it was real good. A clergyman from H— preached in return for a sermon our pastor preached last fall for him, while he was away on account of the death of his brother. The text was in Deut. 17:21: "How shall we know the word which the Lord hath not spoken." The reason why I did not stay was this. I belong to the Relief Committee of the Christian Endeavor Society, and it was my turn to spend the time of the sermon in reading a book of sermons to Mr. and Mrs. Oscar Bacon. They are old people who cannot get out to church during the bad winter weather.

IV. THE C. E. PRAYER-MEETING.—At the meeting this afternoon, the chairman of the Sabbath-school Committee explained rather hurriedly the plan of a certain kind of work which is being done by the Committee. It consists in organizing into a system the Bible study of those who for any cause cannot attend Sabbath-school. Pledge cards are given to such persons, whereby they become members of the Home Class of the school, and promise to study the regular lesson at least one-half an hour each week, and agree to fill out a blank report each quarter. One member of the Committee is secretary of the class, and makes out the reports to give to the school; another member is treasurer, and goes about each quarter to gather the contributions; another member is superintendent and furnishes the cards and blank reports; while the other two members see about getting new members and helping the old ones. The first quarterly report to the Sabbath-school will show a membership of sixteen, and a collection of \$3.17.

OUR MIRROR.

THE society at Roanoke, W. Va., organized last August, sends Christian greeting. They have recently elected new officers, and, although their numbers are few, yet the meetings are well attended. At their last meeting a collection was taken for the Missionary Society, amounting to two dollars and twenty-five cents. Eight members were present, this being about one-half their membership.

THE Old Stone Fort C. E. Society has been meeting, regularly during the winter but has taken up no special work. Our Society has the President and Corresponding Secretary of the Saline Valley Local Union, which is composed of several societies of the adjoining villages and country. On that account it will have taken up the work of the Local Union, March 5, to push the arrangements for a program to be carried out some time in May or June. We find these union meetings a help.

COR. SEC.

THE topic of a February C. E. meeting was, "What is Our Denomination Doing?" The West Hallock Society thought it a good topic for a real denominational awakening, so at the regular Sabbath afternoon meeting we had a carefully prepared program with papers on our different denominational endeavors. The attendance was good and it was felt that good came from the extra effort. Our Society is glad to get an occasional glimpse of the other societies through the medium of the "Mirror," and if we are a little negligent in appearing there ourselves it is because we feel we are small and isolated and more in a position to receive enthusiasm and help than to give it.

COR. SEC.

THE first Sabbath in February the Jackson Centre Y. P. S. C. E. elected the following officers: President, J. D. Jones; Vice-President, Bertha Davis; Secretary, Lora Simpson; Treasurer, Guy Polan. Our society has been greatly blessed within the last month by the visitation of the Holy Spirit in our midst. Some indifferent ones have returned to the Lord, one associate member has accepted the Saviour, and the hearts of all have been stimulated to more earnest work. Our last meeting was especially tender and inspiring; as all hearts rejoiced over old wrongs righted and over new voices praising God.

COR. SEC.

It has been my privilege to hear Commander Booth Tucker address a large audience—many being unable to gain admittance to the building—telling them of how a copy of the *War Cry* reached him over sixteen years ago while holding a government position in far away India, and how he gave up that position, traveling six thousand miles, to learn more of the Salvation Army movement, and to tender his services. For sixteen years he has been a soldier, being promoted from time to time, until now he is the leader of the American Army, and such a leader! His kind and strikingly strong face and pleasant voice attracted and held the attention of the audience while he told them of the work in various countries, especially dwelling upon that in India. At the close of his remarks a prayer-meeting was held—not our kind of a prayer-meeting—but scattered about could be seen the soldiers in their personal work, talking and praying with those who had not yet turned to Christ as their comforter and shield. One could but feel an inspiration and go away with a deeper respect for these humble workers.

DOUBTING does not necessarily indicate backsliding; it sometimes shows a serious, thinking mind, disposed to ponder well that which it reads, and the doubt once disposed of and removed, lets in a flood of light all the greater for having been temporarily withheld.

Children's Page.

THE STORY OF A COMFORT BAG.

BY MRS. GEORGE A. PAULL.

It was a dreary day. The good ship Hope was outward bound, and the raw wind that whistled through her rigging was doing her good service, for it filled her sails and sped her on her course.

There were some days when it seemed as if nothing could be more beautiful than to be upon the ocean. When the sun shone down brightly and tipped the crests of the waves and the broad wings of the sea-gulls with silver, when looking over the side of the ship down into the water it was a deep translucent green, and the calm sky bending over the ocean and meeting the horizon in every direction was studded with fleets of cloud ships, then nothing could be more delightful than life on the ocean waves.

But it was different on such a day as this. The sky was a heavy leaden grey, and the water reflected the same dull color. The great waves seemed to roll themselves sullenly along, instead of leaping and dancing joyously as they did sometimes, and the wind, instead of being fresh and invigorating, was raw and cold.

Jack Lane, one of the crew, was glad to go below when his watch was over, for he felt chilled "to the very marrow of his bones," as he would have expressed it.

He had a button to put on his pea-jacket, and as he set about this task, he remembered that when he was in port last a comfort bag had been sent to him among other things, by the Secretary of the American Seaman's Friend Society.

"Guess I'll overhaul that comfort bag and see what's in it," he thought to himself, remembering that he had not thought to open the package before.

He untied the string, and, taking off the wrapping-paper, found a comfort bag that brought out an exclamation as soon as his eyes fell upon it.

It was indeed a beauty, made of strong gray linen, bound with bright red braid, while a pretty pen-and-ink drawing of a ship under full sail decorated one side of the bag, and an anchor the other side.

Would you like to look over his shoulder as he opened the bag and took out one thing after another? Of course you would, for perhaps you would like to make a comfort bag for a sailor yourself, and then you will know what to put in it.

There were spools of strong linen thread, black and white; there were buckles of several sizes, and buttons, too; there was wax, a pair of scissors, a large thimble, a box of paper and envelopes, a little pocket inkstand that screwed up tight so that the ink could not get out, and a penholder large enough for a sailor's rough hand to grasp comfortably; there were balls of strong tape, both black and white; there was a package of court-plaster (one might guess it was a boy who packed that bag); an emery, a needle-book full of needles; a small copy of St. John's Gospel, with large, clear print; a prettily illuminated text, in the shape of a small cardboard anchor with the words on it, "He careth for you," with a silk cord by which to hang it up, and a letter directed in a round boyish hand to "The Sailor who gets this comfort bag."

Jack opened the letter with a new feeling of curiosity. He very rarely received a letter, and he never wrote one, and he wondered who had written this letter and what there might be in it for him.

"My dear Sailor," the letter began, "I wish I could know who you are and where you will be when you get this letter. I am a boy ten years old, and I made this comfort bag for you all myself, and put in it what I hope will be of use to you, and a real comfort, especially the Gospel and Text. I have wanted to be a sailor all my life, and I was sure I should be one when I was big enough, until six months ago. I got knocked down by a horse then, and ever since I have had to stay in bed all the time. The doctor says I can never walk any more, except with a crutch, so I know I will never be a sailor now. That is worse than the pain, I am so disappointed. Now that I cannot be a sailor myself I want to do all that I can for sailors. When I was first hurt my doctor gave me a text like this to help me to be patient. If I remember all the time that God cares for me, I am more willing to stand the pain and not mind my disappointment too much. I hope you love God, too, and that you know that he is your friend and cares for you. I wish you would write to me. Every night I shall pray for you that you may be kept safe in all the storms and that you will be a good man. I do not know who you are, but God knows, and he can take care of you. I wish you would pray for me too, that I may be very patient and brave. Good bye, dear sailor. From your friend,

SPENCER HAWLEY."

"Poor little chap," said Jack softly to himself, as he read the last page of the long, carefully-written letter. "And so he's praying for me. I never had anyone to pray for me before since mother died, when I was a little shaver not his size. He thinks that God cares about an old hulk like me, does he? Well, maybe it's true. It would be mighty comforting to think I was going to drop anchor in a safe harbor some day. I suppose this little book would be a good chart to steer by. Well, I'll see, I'll see."

Spencer did not get the letter for which he had hoped, for Jack was a poor penman, and there are some things that are easier to say than to write, but one day Spencer was surprised by a visit from his unknown sailor-friend, who came to tell him how he had learned to steer by the Gospel chart, and hoped some day to make a safe harbor in heaven.

The little text, with its assurance that God cared for him, and the knowledge that he had an early friend who, without having ever seen him, cared enough for his comfort to send him the bag with its useful contents and the loving letter, and who would pray for him, had been the means of bringing him to Christ. Who knows how much good each one of us can do for the brave men who spend their lives upon the ocean, exposed to all its perils and dangers. Shall we not try?—*Christian Work*.

OUR NATIONAL NICKNAMES.

All our boys and girls know that Uncle Sam is a popular name for the United States Government, but how many of them know how it came to be used in this way? Here is the story told about it.

Soon after the declaration of war in 1812

between the United States and England, great quantities of provisions for the army were concentrated at Troy, N. Y., and a large force of workmen were employed in handling these goods under the supervision of Mr. Samuel Wilson, whom everybody familiarly called "Uncle Sam." The casks in which the provisions were packed were marked, "E. A.—U. S.," the first two letters being the initials of the contractor who purchased them, Mr. Anderson, and the others the abbreviation of United States we are all so familiar with now, but which was not so well known in those days. It was known to these workmen, and one of them whose business it was to put the mark on each cask, being questioned by some of his fellows as to its meaning, replied that he did not know unless it meant "Elbert Anderson and Uncle Sam." The joke circulated among the workmen, and a little later, when these men joined the army, it went with them. Before long it was printed in the papers, and spread rapidly to all parts of the country, until people everywhere were using the name.

While Uncle Sam is applied to the government, "Brother Jonathan" is a nickname for the whole people of the United States. This too, originated in war time, but some thirty years earlier than the other. At the beginning of the Revolution, General Washington had great difficulty in getting the arms, ammunition, etc., needed for a successful defense of the country, and one day, when he had met in council with his officers and others, and they had failed to find any means of obtaining the necessary supplies, Washington said: "We must consult Brother Jonathan," referring to Jonathan Trumbull, then the governor of Connecticut, a friend of his, and a man of whose good judgment and ability he had the highest opinion. Governor Trumbull was consulted, and rendered valuable aid, so much so that "We must consult Brother Jonathan" became a common saying in the army when any difficulty was to be met, and people soon found it a convenient designation for the nation.—*Christian World*.

THE LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say: "What a pretty little darling!" or, "What a sweet little face! let me kiss it." And so she always has a smile on her face, and when she is spoken to, she says: "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly when anything is given to her.

But, do you know, when she is alone with her mother, and no company is expected, she does not look like the same little girl. If she cannot have what she would like, or do just what she wishes, pout and scream and cry, and no one would ever think of kissing her then.

So you see the little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think that I need scarcely ask you which of these little girls you like the best, or which of them you would most like to resemble.—*Olive Plants*.

Home News.

New Jersey.

SHILOH.—We have had the pleasure of welcoming six persons into our church recently. One by confession, one by letter and four by baptism, while another has been baptized who expects to unite with us as soon as the Society of Friends grants his dismissal, which he has requested. Of these seven, five formerly observed Sunday as the Sabbath. I mention this, as frequently we have to regret our own members leaving our fold.

President Gardiner, of Salem College, recently visited his old parish. Sabbath morning, February 27, he told "The story of Salem College," and that evening a reception was given him in the church rooms. We trust that his heart was made lighter by his visit to Shiloh, and his pockets heavier and his hopes brighter for the school.

Improvements.—Our society has excavated under the church, and now we have rooms for suppers and other general purposes. Two new hot air furnaces placed in the basement warm our audience room very satisfactorily. Double doors near the choir in the south side of the church, with good platform outside, enables those in the front part of the church to find their way out much sooner than formerly when the house is well filled, which is usually the case Sabbath mornings.

The gentlemen received an invitation from the Ladies' Benevolent Society to serve a supper in their place. The invitation was accepted and the ten cent supper given according to announcement the 16th inst. The ladies were so surprised with the ability of the men in cooking, baking and serving the supper, and were in short so highly pleased with their success that they suggested that the gentlemen give a supper every month. There were nearly three hundred present and the receipts were about \$30.

Silver Wedding.—Our Brother and Sister, L. Frank and Anna Glaspy, had been married twenty-five years the 6th inst., which was the reason that a goodly number of their Shiloh friends, and a brother, Dr. Ayars, and a family friend from Philadelphia, called at the Glaspy homestead without an invitation from the host or hostess, on the evening of the said date, to remind them that a quarter of a century had passed since they and another couple, Mr. David Rogers and Julia Davis, now of Daytona, Florida, stood up in the Shiloh church, in the presence of Rev. W. B. Gillette and many witnesses, and each one publicly took to himself or herself a companion. Brother and Sister Rogers were not present, but their names were many times mentioned during the evening. With a few remarks the pastor, in behalf of the party, presented a silver tea service and other pieces to the honored couple, which was happily responded to by the groom. After a pleasant evening we bade our friends, good night with many a wish that they might live to be bound by the golden link.

Spring has come and the green fields and warm days foretell the coming summer and harvest time in the material world, while we pray that God will not omit the spiritual harvests to us as a church or denomination.

I. L. C.

Kansas.

NORTONVILLE.—Judging the average Kan-

san from the late political standpoint, you might be inclined to size him up in rather small avoirdupois. But all Kansans would not be estimated by such scales. It is true the fair name of Kansas was somewhat blemished last fall at the ballot box, and we naturally looked for deep laid plots by the conniving legislators this winter to overthrow the prohibitory liquor clause in the state constitution. But all their attempts failed to resubmit the question to the vote of the people. So with all the dark picture that Kansas showed up by her Populistic vote, so that her fair representation was at stake among her sister states, the state will yet redeem herself. Prohibition is bound to stand. The people would almost as soon think of going back to slavery times as to blot out prohibition. It is a part and parcel of the people. To be sure, in some of the larger cities, where the public sentiment favors the saloon, there they say the "joints" are found (saloons on the sly). There may be open saloons here and there that are allowed to exist by paying the monthly fines that are imposed upon them as the penalty for violation of the law. In the majority of the Western counties prohibition is strictly enforced. The temperance movement, through its regularly organized societies, is doing, effective work in the Eastern counties. So, good friends, do not yet turn your backs upon Kansas and say, "The fair state, bought with such a price, has gone to the dogs and to ruin." No, no. Far from it. The strong attempt this winter by the anti-prohibition element, and their complete failure to wipe out prohibition, will give the temperance movement a good boost, and Kansas will continue to be true.

There was quite a bobble and flopping over in the late election to the silver side, but now that that question is at rest for the present the good sense Republican element will again drop into line, and the next Governor and legislature will be of the old stock, Republican, mark this.

Our pastor, Rev. G. W. Hills, is becoming acquainted and working in nicely, both in the church and in the temperance work. He and his affable wife make themselves useful.

Our little city of Nortonville is just now being stirred up through the evangelistic work of a Mrs. Edith Livingston Peake, of the United Presbyterian church, from San Francisco, Cal. Converted under the preaching of D. L. Moody from a stage actress and from infidelic faith, she now gives her entire time to the preaching of the gospel. She is well versed in Scriptural knowledge, well educated and refined, and with her fine rhetorical culture she proves herself a very attractive and winning speaker. A crowded house every night from all churches listens, to her stirring words. May the Lord touch many hearts.

The health of our society just now is fairly good with the exception of colds. Some considerable of *La Grippe* was about for a time. Our winter has been variable. The first part up to the middle of January was delightful weather, with good roads like summer time. Then came a severe drop in the mercury for a whole week. February gave us an abundance of snow. Spring now seems to be opened up. Farmers are getting into the fields. Our season of sowing is a little belated. Early sown oats do the best in Kansas. Indications point to a good season with us, unless we have to except wheat. The early freezing about Thanksgiving time injured it.

J. H. T.

LEARNING BY FAILURES.

Failures are a chief source of blessing to the world. By no means is this true alone of the failures of evil design or of mere self-seeking; it is true of the noble purpose and the consecrated energy. The man who has never failed must be indeed a failure, for he cannot have been a man to venture. He who wrests from failure new knowledge and new aspirations, who makes it a new vantage-point, a new fulcrum for his lever—he it is who is in himself a success, and is likely to leave his imprint permanently upon the world. Pestalozzi was one of the great philanthropists and one of the greatest of educational reformers. His monument at Yverdon, Switzerland, proclaims him "saviour of the poor," "father of the orphans," "educator of humanity." And yet this great master gave no millions, for "he lived like a beggar to show beggars how they ought to live like men;" he was "all for others, for himself nothing." On Jan. 20, 1896, the one hundred and fiftieth anniversary of the immortal Pestalozzi's birth was celebrated by Germany and Switzerland, and in many a lesser way in other countries. And yet this is the man who "died full of griefs, disappointments, and sorrows." But he is also the man who said, "It is my own sufferings that have led me to understand those of the people, and I say this with gratitude to God." And it was he, too, who said, "I never was more convinced of the truth of my undertakings than when I seemed to have failed." If any among us looks sorrowfully back to the year just past as one of trials and disappointments, let him look the more hopefully forward to the year just opening, because of what his failures have taught him and his sorrows brought him.—*Sunday School Times.*

ARGUMENT AND PRAYER.

In "Reminiscences of Harriet Beecher Stowe," in *McClure's Magazine*, Elizabeth Stuart Phelps tells of a time in the later life of Mrs. Stowe when one who was very dear to her, a student in Germany, "seemed about to sink away from the faith in which she trusted, and to which life and sorrow had taught her to cling as only those who have suffered and doubted and accepted can. This prospect was a crushing grief to her, and she set herself resolutely to avert the calamity if and while she could. Letter after letter—some of them thirty pages long—found its way from her pen to the foreign town in which German rationalism was doing its worst for the soul she loved. She set the full force of her intellect intelligently to work upon this conflict. She read, she reasoned, she wrote, she argued, she pleaded. Months passed in a struggle whose usefulness seemed a pitiable hope, to be frustrated in the effort. Then she laid aside her strong pen, and turned to her great faith. As the season of the sacred holiday approached she shut herself into her room, secluding herself from all but God, and prayed as only such a believer can—as only such a woman may. As she had set the full force of her intellect, so now she set the full power of her faith, to work upon her soul's desire. One may not dwell in words upon that sacred battle. But the beautiful part of the story, as I have been told it, is that a few weeks after this a letter reached her, saying: 'At Christmas-time a light came to me. I see things differently now. I see my way to accept the faith of my fathers; and the belief in Christianity, which is everything to you, has become reasonable and possible to me at last.'

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 8.	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 II.—CONVERSION OF CORNELIUS.

For Sabbath-day, April 10, 1897.

LESSON TEXT.—Acts 10: 30-44.

GOLDEN TEXT.—To him gave all the prophets witness, that through his name whosoever believeth in him shall have remission of sins. Acts. 10: 43.

INTRODUCTION.

While Peter was tarrying at the house of Simon the tanner, in Joppa, where our last lesson closed, he received very striking evidence of God's great purpose of salvation for the Gentiles. Cornelius, a Roman military officer, was divinely directed to send for Peter in order that he might be more fully instructed in the way of life; the messengers whom he sent were divinely guided to the house where Peter was staying, and Peter was divinely instructed as to his duty in this new and strange situation. There could be no mistaking the import of this three-fold divine direction. Obedient to the instruction, Peter and a number of other brethren (v. 45, and 11: 12,) went up to Caesarea, where they were joyfully received. The present lesson is an account of what occurred at that meeting.

NOTES, EXPLANATORY AND PRACTICAL.

I. The Door Opened. 30-33.

Cornelius here rehearses the manner in which God had led him to send for Peter, with which we have been made acquainted in the introduction. He was a Gentile who had become dissatisfied with heathen beliefs and practices, and had accepted Judaism as better satisfying his religious cravings. In this faith he *fasted, prayed* and gave alms. In thus living up to the best light he had, God gave him better light. *Until this hour.* That is, four days previous, until this time of day, the hour of prayer, the ninth hour, three o'clock in the afternoon. *Thy prayer is heard.* This does not necessarily imply that Cornelius was praying for some one to lead him to Christ, and that God was about to answer this particular request; but rather that God has taken account of the devout spirit of the man, as indicated by his constant and earnest attendance upon the place and time for prayer and worship. It was this whole devout spirit, this spirit of prayer and benevolence which was being heard and held in remembrance before God. It was in answer to this *life* prayer that God instructed Cornelius to send to Joppa for Peter. *Immediately therefore I sent.* Promptness characteristic of the earnest soul. *We are all here.* Cornelius and his household, family servants as well, possibly, as wife and children. *Before God.* Not simply before his messenger or minister, but before God. *To hear all things.* To be fully instructed. The whole-heartedness of this entire transaction is refreshing. *Commanded thee of God.* Recognizing the source of Peter's authority. Cornelius was making this an earnest business. Thus the door was opened wide for Peter's message.

II. Christ Preached. 34-43.

We have not space to comment upon this sermon of Peter in detail, nor is it necessary, since it deals with truths with which, happily, we are all familiar. Note the outline of the sermon; 1. *Peter's discovery.* v. 34, 35. Peter, like the other apostles, had supposed that there was some special advantage in being a Jew by birth, some advantage in circumcision. He now learns that *God is no respecter of persons.* That a Gentile as well as a Jew may find Christ. Even so *must a Jew* as well as a Gentile find Christ if he will be saved. See Acts 4: 12. The fear of the Lord and works of righteousness are bounded by no national or artificial lines. "Who-soever will, let him take the water of life freely." Rev. 22: 17. 2. A general statement of the gospel message. v. 36, 37. *A word, God sent preaching peace, by Jesus Christ.* Peter here reminds his hearers that they had already heard about that message of God's love to Israel. But all that wonderful history centered in a wonderful person. So, 3, He preached *the ministry of Jesus.* v. 38. Every word in this verse is full of meaning. *Anointed.* Set apart to a special work. *With Holy Ghost and Power.* See Luke 4: 18; Heb. 1: 9. *Doing Good.* So his disciples. Acts 4: 9. *Healing . . .*

oppressed of the devil. 1 John 3: 8. *God with him.* Isa. 7: 14; Matt. 1: 23; John 1: 14, 3: 2. But what Jesus did for men reached its highest point in his sacrifices for them. So Peter hastens to, 4, *Jesus' crucifixion* v. 39. This fact, too, Cornelius knew about, and, possibly like others, he had thought it was the end of all the hopes which had been awakened by the brief life and ministry of Jesus, and therefore, 5, *the doctrine of the resurrection* is proclaimed. v. 40, 41. To this as well as to other facts in this discourse Peter adds the testimony of his own personal witness. *Showed him openly . . . even to us.* And we ate and drank with him after his resurrection, and therefore could not have been mistaken in this witness. 6. Peter now brings forward his commission. *Commanded us to preach.* v. 42. It is, therefore, by the authority of this same Jesus whom God had sent into the world, who went about doing good, who was crucified, who was raised again from the dead, that the preacher and his hearers are here together, face to face. One thing more remains to be brought forward. It is, 7, *The witness of prophecy.* v. 43. Jesus and his work were the great burden of *all the prophets.* That work culminates in the *remission of sins*, and the blessing of that grace is for *whosoever believeth in him.* The very books which Cornelius had learned to study bear witness to this blessed truth. Thus was Christ preached to hungry souls.

III. Souls Converted. 44.

While Peter was pouring forth these burning words of truth concerning Jesus Christ and the way of life through him, and was re-inforcing doctrinal statements with historic testimony, the Holy Spirit was using the message, and by it was working conviction in the hearts of his hearers; and when the sermon was ended, the work of the Spirit also reached its completion, so that, according to the usual form of expressing this truth in the Acts, it is added, "The Holy Ghost fell on all them that heard the word." *The all here is the same as the all in verse 33.* The conversion of this whole company was the result of the interview. It was a matter of surprise to the Jewish Christians who had come with Peter, that this blessing should be granted to the Gentiles, but they could not deny it, for they heard them praising God, and that with an unction and power that could come only through the gift of the Holy Spirit, which, in the verses following, is called speaking with tongues.

IV. Believers Baptized. 47, 48.

The selections for this lesson end with verse 44. But Peter did not drop the matter there, but pressed it to its legitimate conclusion. It was a glorious thing that the Gentiles had been brought out of heathenism, and the legal bondage of Judaism, into the liberty of disciples of Jesus, out of death into life. It was important also that they should formally renounce the old life and, by the Master's own appointed way, put on the new life. This they did in the act of baptism. Compare Matt. 28: 19; Mark 16: 16; Rom. 6: 3-6; Col. 2: 12.

This lesson is a great encouragement to Christian workers. God sent Peter to preach to Cornelius and his household. He also prepared their hearts to receive the message. God helped Peter to preach. He helped the company to hear. It was all the Holy Spirit working in and through human agencies. No part of it is too difficult for him. The testimony of evangelists has been repeated over and over, that when some Christian heart has been burdened with a message for some unsaved person, the heart of that person has been burdened with a desire to receive that message. Blessed is the message of the golden text of this lesson.

MRS. PHEBE JANE BURDICK.

The messenger of death has taken away from the First Genesee church one of our most valued workers, one whose quiet yet positive influence for good has long been felt and recognized in our community. In her it may truly be said that the Holy Spirit constantly spoke in the still, small voice.

Mrs. Phebe Jane Burdick, wife of Dea. Edon P. Burdick, was a Stillman before her first marriage. She was born in Petersburg, Rensselaer County, N. Y., Dec. 2, 1823. When but two years of age she went to reside in DeRuyter, N. Y. She became a follower of the Saviour when young and developed a type of piety that was exceptionally pure and elevated.

In 1851 she was married to Dea. William G. Crandall, of the Lincklaen church, and became actively engaged with him in all good works in that church. From the date of her marriage to her death, it became her lot in life to be a mother to the motherless. At once she became step-mother to five children, the younger of whom never knew any difference between her and their own mother.

She had but one child of her own, a dear little girl who died at nine years of age. In 1881 Dea. Crandall died. Mrs. Crandall then made her home for two years with her daughter, Mrs. Mills G. Frisbie, in Scott, N. Y.

In 1883 she was married to Dea. Edon P. Burdick, of Little Genesee, N. Y., and thenceforward resided in that place until called to her home on high. Six children now welcomed her as mother, one daughter and five sons, all of whom survive her, and who will always hold her in the most loving remembrance, as do all of her children.

Mrs. Burdick was an ideal deacon's wife. None could have the cause of Christ more truly at heart than she. Regular in her attendance upon the services of the church, she was always ready with voice and in any other way to exert an influence for the upbuilding of Christ's Kingdom. She was earnestly devoted to the cause of temperance. The end came after a lengthened period of declining health. Three weeks of acute illness terminated her earthly life. On March 12, very near to the time of the setting of the sun, and to the eve of the Sabbath, her spirit passed away. The funeral was on March 15, conducted by her pastor, and was largely attended; the text was Rev. 14: 12, 13. The following resolutions and selected verses were read at the funeral. So accurately descriptive are the verses of Mrs. Burdick that there are many who, when they heard them read, thought that they had been written for the occasion:

WHEREAS, God in his providence has called to himself one of our number, Mrs. E. P. Burdick, and,

WHEREAS, She was a beloved member of our societies; therefore,

Resolved, That we members of the Woman's Auxiliary Board and Ladies' Benevolent Society do hereby express our love for her and appreciation of her noble, earnest and faithful work in every good cause, and our admiration for her beautiful Christian life which so endeared her to all.

Resolved, That her faith in God and devotion to principle should stimulate us to greater faithfulness in his service.

Resolved, That we express our sympathy with the bereaved family, trusting that the memory of her beautiful life will help to lighten the shadow and that they may have the sustaining love of our heavenly Father, who doeth all things well.

Resolved, That the Woman's Christian Temperance Union hereby express their gratitude to our heavenly Father that he gave to walk with us for a time our beloved sister, Mrs. Jane Burdick, and has left to us the memory of her humble, consecrated, consistent life to strengthen and encourage us in this work to which God has called us and to which she was so zealously devoted. She was a tower of strength to us, as to every good cause. God has called her home. We deeply mourn our loss, but yield our will to his in whom we trust.

There has forever gone from among us one,

"The blessing of whose quiet life
Fell on us like the dew,
And good thoughts where her footsteps pressed
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her every look,
We read her face, as one who reads
A true and holy book,

"The measure of a blessed hymn
To which our hearts could move,
The breathing of an inward psalm
A canticle of love.

"We'll miss her in the place of prayer
And by the hearth-fire's light;
There seems a shadow on the day
That turns it into night.

"Fold her, oh, Father, in thy arms
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

"Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in God more strong."

Popular Science.

BY H. H. BAKER.

Among The Worlds.

It is truly wonderful to behold the great diversity, both as to size and conditions, of the seven worlds, thus far discovered, that pass around our fixed star as a center.

We had occasion not long since to refer to the size and condition of the world next to us, as we recede from the sun, the boundaries of which could be marked out within the United States. We now ask your attention to the size and condition of the next world in the order of departure.

This world is by far the largest of all worlds known, whose dimension is 87,500 miles. The bulk of all seven of the other worlds could be placed inside of this one and have room to spare. It would take no less than 1,230 worlds like ours to make this great world. While it has 1,230 times the bulk of ours, it is only 310 times as heavy, which shows very plainly that it is constructed of quite different materials; perhaps instead of granites and feldspars it may be mostly aluminum.

Like ours, this vast world travels in its elliptic course around the sun at the comparatively slow rate of 480 miles per minute. It takes our world 24 hours to make one revolution, yet this great world, that which is 11 times larger, rotates on its axis in 9 hours, 55½ minutes. Such a velocity, on such a circumference, unless the gravity was great, would seem to render their high towers and sky-scraping buildings very unstable. However, gravity on its surface is 2½ times greater than here, which may steady things very much.

Our world is distant from the sun about 93,000,000 of miles, while this one is 483,000,000 distant; consequently its orbit must be over five times as large as ours. Our world makes the circuit around the sun in a little over 365 days, traveling at the rate of 64,800 miles per hour, but this great world travels much more leisurely, going only 28,800 miles per hour, occupying 11 years and 315 days in completing a circuit.

There appears on its disk several remarkable bands, some of which remain for months, while others will form and disappear in a few hours; some appear narrow and others of great width. There are also spots seen that revolve about the axis in 9 hours, 55 minutes and 35 seconds, and what appears to be white clouds in 5½ minutes less time than the spots.

This wonderful world has five moons; their periods of revolution are, (1) 1 d., 18 h., 28 m., 35 s. (2) 3 d., 13 h., 17 m., 53 s. (3) 7 d., 3 h., 59 m., 35 s. (4) 16 d., 18 h., 5 m., 6 s. (5) A small moon about 113,000 miles away and has a period of about 12 hours. This moon was discovered by Prof. Barnard Sept. 9, 1892.

Science, by the help of the spectroscope, demonstrates very clearly that the substances of which all these worlds are composed are essentially of the same character. They are evidently surrounded with an atmosphere, for as far as known, evidence appears that they, like ours, are clothed with vapor and clouds.

In view of the great diversity of sizes and conditions and variations in movements a great astronomer once said: "O Lord how manifold are thy works, in wisdom hast thou made them all."

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of men, yet have their secret sorrows! They carry their cross unseen all day long, and lie down and sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of chastisement which God sent to make that soul better, which seemed to us already too good for earth.—*Charles Kingsley.*

LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But, since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station, to use to the uttermost the gifts of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people that try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

ANTITOXIN.

Detroit adds its testimony to that of other cities in favor of the use of antitoxin in the treatment of diphtheria. Since May, 1896, when the Board of Health began to furnish antitoxin free, the number of patients treated with the remedy has been 374, of whom 47 died. Of 467 other patients not treated with antitoxin, 163 died. And so the following percentages are obtained: Death rate among diphtheria patients not receiving antitoxin treatment, 34.90; death rate among diphtheria patients receiving antitoxin treatment, 12.58; percentage in favor of antitoxin treatment, 22.32. The total cost of providing the antitoxin and distributing it on call was \$1,234.45. A large proportion of the patients to whom the city furnished antitoxin were treated in a city hospital, and the Health Board expresses the belief that treatment in a hospital for infectious diseases is

more economical and more certain of recoveries than is shown by the results following the placarding of houses and quarantining of families.—*New York Evening Post.*

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.*

"THERE is no spiritual arithmetic by which you can bring together any number of half-Christians and make a whole one."

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.

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.

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.

MARRIAGES.

KNIGHT—WRIGHT.—In Rockville, R. I., March 18, 1897, by Rev. A. McLearn, Mr. Christopher N. Knight, of Bristol, R. I., and Mrs. Maranda Wright, of Rockville.

KENYON—CRANDALL.—In Hopkinton, R. I., February 28, 1897, by Rev. A. McLearn, D. D., Mr. Charles N. Kenyon and Miss Minnie G. Crandall, both of Hopkinton.

MATTESON—BAKER.—In Independence, N. Y., March 14, 1897, by Eld. J. Kenyon, at his home, Joseph R. Matteson, of West Union, N. Y., and Miss Cora Baker, of Whitesville, N. Y.

SCHRADER—VINCENT.—March 17, 1897, at Rock River, in the town of Milton, Wis., and at the residence of Mrs. Almira Vincent, the bride's mother, by Rev. W. C. Whitford, Mr. Harris E. Schrader, formerly of Jackson Centre, Ohio, and Miss Daisy Belle Vincent, of Rock River.

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.

BONHAM.—In Bridgeton, N. J., March 16, 1897, Sarah E., only daughter of Edwin R. and Anna (Randolph) Bonham, about seven months old.

“Though earth may boast one gem the less,
May not e'en heaven the richer be?”

I. L. C.

HARRIS.—At the home of her son, Montcalm Co., Mich., Dec. 28, 1896, Mrs. Helena D. Harris.

Helena Dinsmore was born 1825, in Oswego, N. Y. She was married to Orrie Harris and settled in Potter Co., Pa. They raised a large family of sons and daughters. Under the earnest preaching of Elder Summerbell she was converted and united with the Seventh-day Baptist Church of Oswayo, Pa., of which she remained a consistent member under her death.

M. E. H. E.

WHEELER.—At his home in Leonardsville, N. Y., December 13, 1896, John C. Wheeler, aged 67 years, 2 months and 1 day.

The deceased was a kind husband and father, a true friend and valued citizen. Though not a member, he respected the Christian church and was a generous contributor thereto. Death seemed to have no terrors for him. His life went out as quietly and peacefully as a tired child sinks to sleep. As he entered the dark valley he said to those around him, “Jesus will go with me.” Thus he died in the hope of eternal life and those who knew him best are comforted in the assurance that he is at rest.

COM.

VOSBURG.—In the town of Andover, N. Y., March 15, 1897, probably of heart failure, Nancy J., wife of Luman Vosburg, aged nearly 54 years.

Mr. Vosburg, wife and daughter started from their son's in Independence, for their new home in Andover. When about two miles on their way, she was taken violently ill, and said she must get out of the buggy for she could not breathe. She was helped out, but lived only five minutes. She was taken back to her son's, where her funeral was held March 17, 1897, and then taken to Wells-ville for burial. In early life she became a member of a Baptist church in Broome county, N. Y., and she is spoken of as an excellent woman. She has left a husband and five children, who will greatly miss her.

J. K.

DAVIS.—At Shiloh, N. J., March 14, 1897, George Howell Davis, in the 72d year of his age.

He has always lived in this vicinity. A few years ago he moved to the village of Shiloh, where he spent his last days. December 29, 1852, he married Hannah W. Davis, who survives him, with an only son and his family. He confessed

Christ publicly at Marlboro, in revival meetings conducted by Rev. L. C. Rogers about 30 years ago, and united with the Marlboro Seventh-day Baptist church. About six years ago he removed his church membership to Shiloh. He selected his funeral text, the same used by Elder W. B. Gillette for his mother's funeral. He also selected his pall-bearers, and was anxious, after weeks of suffering, to go and be at rest.

I. L. C.

WILLIAMS.—A. Eliza Williams, at her home near New London, N. Y., Tuesday, March 16, 1897, aged about 45 years.

Sister Williams was a daughter of the late Davis Thayer, and was born, and has always lived, in the town of Verona. She was united in marriage to George R. Williams, who with two children, L. Ethel and Orrin P., survive her. She was converted early in life, and was baptized by Eld. Charles M. Lewis, uniting with the First Verona church, and was a consistent Christian, much esteemed for her many excellent qualities. Her death will be sincerely mourned by a wide circle of friends. Sister Williams had suffered an attack of *grippe* and nervous prostration, and complications following caused her death. A sweet life has left the home, a real neighbor the community, and a helpful member the church. Her pastor preached from John 14:1, 16.

M. S.

GREEN.—Miss Harriett Perry Green, at the home of her sister, Mrs. J. H. Stark, Higginsville, N. Y., March 17, 1897, aged 66 years.

Sister Green was the eldest daughter of the late Dea. Ira and Nancy Perry Green. She was born in Verona, November 27, 1830, and converted at the age of thirteen, being baptized by Eld. C. M. Lewis and received into the First Verona church. She has always been an active member in the church, and will be greatly missed. In early life she gave her time exclusively to teaching, in which capacity she was eminently successful. She is survived by her three sisters, Mrs. J. H. Stark, Higginsville; Mrs. A. B. Prentice, Adams Centre; and Mrs. H. W. Palmiter, Verona. She had been sick nearly nine months, and was improving; but suddenly grew worse and passed away. Her pastor, assisted by Rev. A. B. Prentice, conducted the service. Psalm 23:4.

M. S.

JOHNSON.—In Stone Fort, Ill., March 19, 1897, Mrs. Minerva Burnet Johnson, in the 59th year of her age.

Mrs. Johnson was born, Nov. 16, 1838, near Ralieg, Ill. Was married to Eld. F. F. Johnson, Aug. 28, 1857. In the winter of 1857 she was converted, and was baptized into the fellowship of the Baptist church at Ralieg some time in the summer of 1860. She with her husband moved to Harrisburg, Ill., and assisted in the organization of the First Baptist church at that place, of which she remained an active member until she, with her husband, became constituent members of the Seventh-day Baptist church there. In 1878 they removed to Stone Fort and united with the Seventh-day Baptist church, of which she remained an active and beloved member until her death. Her funeral was preached by her pastor in the Baptist church in Stone

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Fort (Rev. 14:13,) and the crowded house attested the high esteem in which she was held by her neighbors. She leaves ten living children, four girls and six boys, five of whom are active members of the Seventh-day Baptist church. These, with Eld. F. F. Johnson, mourn for a good mother and a faithful wife; and our little church and Sabbath-school will sadly feel the loss.

R. I.

SWEET.—Sabbath morning, March 20, 1897, in the village of Milton, Wis., from the effects of a paralytic stroke, Perry Sweet, aged 84 years, 4 months and 25 days.

He was born in Stephentown, Rensselaer County, N. Y., the fourth of fifteen children that came to bless the home of Elder Spencer Sweet and Hannah Rose Sweet. He was named after Commodore Perry, whose celebrated naval victory, on lake Erie, occurred the year after his birth. When eight years old, his parents moved to Alfred, N. Y., and settled on a farm in that town. His father having been converted to the Sabbath shortly afterwards, began to preach for the Seventh-day Baptist church of the place. Perry was led to embrace religion when about sixteen years of age. He married Miss Eusebia Maxson, of Alfred, Nov. 2, 1833; afterwards lived for a time in Ceres, Pa., and moved in 1840 to Milton, Wis. Ever since that time he has resided either in that town or in Cartwright, Wis. In 1870 his wife died, and in the following year he married Mrs. Caroline R. Berkalew, whose home was formerly near Binghamton, N. Y. She survives him, having been a most faithful and loving companion. To him were born by his first wife five children, all of whom have passed away. One of them—Jerome—entered the Union Army, and died at Fort Donaldson, Tenn., during the war. Mr. Sweet joined, at first, the church of our people at Alfred, and subsequently held his membership in our churches at Milton and Cartwright. He assisted in the organization of the latter, and died in the communion of the former of these two. He was a staunch Christian, strong in his friendships, positive in his opinions, loyal to the denomination and upright in his daily life. The funeral services were conducted, at his request, by Pres. W. C. Whitford, preaching from 1 Cor. 2:19. “Eye hath not seen, nor ear heard.”

W. C. W.

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PRIZES FOR TWO INVENTORS.
One for a Bicycle Brake and the Other for a Monkey Wrench.

A highly interesting competition between a large number of new inventions has just been decided by a very distinguished Board of Awards, and a handsome cash prize and solid gold medal awarded as the result of the decision. For some time the patent firm of John Wedderburn & Co., of Washington, D. C., have given a monthly reward of \$150 to the inventor who should submit the best invention from the standpoint of simplicity, novelty and utility. The Board of Awards, composed of Senator William Stewart, of Nevada, chairman; Representative Claude A. Swanson, of Virginia; Mr. John C. Eckloff, cashier of the Second National Bank of Washington, and Messrs. A. C. Moses, of W. B. Moses's Sons, and Frederick E. Woodward, of Woodward & Lothrop, two of the leading merchants of the capital city.

This Board has just selected the prize-winners in the contest participated in by inventors who submitted their devices during the month of January. The prize of \$150 goes to William Taylor, of Kearney, N. J., the inventor of a bicycle brake of simple construction, and the gold medal to Theodore G. Thomas, of Lamarque, Texas, for a monkey wrench of novel design.

THE aluminum bronzes now becoming so generally introduced are the alloys of aluminum and copper, in which the amount of copper considerably exceeds that of aluminum. Aluminum containing small quantities of copper is not designated as aluminum bronze, while copper containing from 13 to 90 per cent. of aluminum is brittle, having no use in the arts. The useful bronzes are those containing from 1 to 12 parts of aluminum. The value of these aluminum bronzes consists in their non-corrosive properties and in their strength. In respect of the former, they nearly rival the nobler metals, and in respect of the latter they surpass iron and compare favorably with steel. The non-corrosive property is not confined to any particular mixture, but is characteristic of all the alloys, and is undoubtedly due to the minute film of oxide of aluminum which is formed on the surface of the metal when exposed to the air—this film, though imperceptible, doubtless protecting from corrosion.

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Quite small men occasionally find it necessary to expedite the departure of a bore; and it is both interesting and helpful to be told how big men do so. Dr. Holmes kept on hand a little pile of autograph extracts from his writings, and when the visitor had reached the extreme limit of a call, yet seemed unaware of the fact, he would kindly hand him one of these extracts, courteously asking him to take it as a keepsake. "They can't stop after that, however tough," he said. "I call the extract my lubricant; it greases the way to send them off."

I know a humble Scotch parson, who, in such a case, arises and says: "But I must not detain you any longer." Bishop Harvey Goodwin, of Carlisle, told him how an extremely eminent man in the Anglican hierarchy used to do. Getting upon his feet and affectionately taking the visitor's hand in both of his, he said, in a tremulous voice: "And must you go away?" Then the Bishop of Carlisle (it was at Bishop Wordsworth's table) arose warmly grasped my right hand, and went through the entire proceeding with a saddened face. I could not but say that had the great man so addressed my lowly self, I should have hastened to reply: "I was just going; but as you seem so anxious I should stay with you, I can wait a little longer." The sentimental expression passed from Bishop Goodwin's strong face, and he rejoined with firmness: "You couldn't say that if you saw the way in which the Ex-arch did it all." And I am entirely convinced the Bishop was right. Some men carry a thing off, others cannot.—Longman's Magazine.

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