

# THE SABBATH RECORDER.

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## THE MESSAGE.



WHEN the maple-twigs are blushing, and the birch-  
bud shyly swells,  
And the hylas pipe in chorus like a string of sil-  
ver bells;

When the first ecstatic robin, truant from his wiser kin,  
In the gray and dripping orchard tunes his lusty violin,  
Something steals upon my spirit—something sweet I can-  
not name—

Like a heart-beat faintly pulsing from the birth-world  
whence I came.

Ah! so delicate and fragrant the assurance in the air  
That my soul still holds some converse with the souls of  
otherwhere;

That the winter of my aging shall not bind me low and  
lorn,

But restore me to the freshness of my love's creation morn!  
Yea, though dark and straight the portal of my passing,  
I shall see

All that sudden blue of heaven arching grandly over me!

Such a mystical, sweet promise, when the wind blows from  
the south,

And a bird is in the orchard with God's greeting in his  
mouth!

Have I fainted, have I doubted, in the days that are gone  
by?

Have I said, "There is no rising unto mortals when they  
die"?

It is past, that blind self-wounding! I have heard the  
robin sing,

I have caught the Easter message in the first breath of  
the Spring.

—Harper's Bazar.

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## Sabbath Recorder.

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

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

NO MAN speaks nobler words for the Cretans than Gladstone. He deprecates the action of the powers, and especially that his own country should seem to be united in the measure of injustice toward the Greeks and the Cretans.

REV. A. W. COON is now in quite feeble health. He is with his daughter and her husband, Rev. and Mrs. O. S. Mills, at Lincklaen Centre, N. Y. At his next birth-day, in May, he will reach the ripe old age of fourscore years. A few verses from his pen will be found in this issue, showing the clearness of his vision and the buoyancy of his hope, while "standing by the River."

WE are not likely to overestimate the power of example. No one is without his influence. It may be unconscious to him, but others are taking notice. It is not likely that Peter was conscious of the fact that the sick were placed by the wayside, so that at least his shadow might fall on them, in the hope that healing power might thus be experienced. So every one's unconscious influence, through example, is doing its work for good or ill, like Peter's silent and, to him, unnoticed, shadow.

WHY not live a white life? What possible advantage has one whose life is stained with dishonesty, impurity, selfishness, over those who are honest, pure-minded and unselfish? The former cannot be really happy. His conscience will upbraid him. He takes no comfort in reflecting upon his deeds, which he would not approve, if seen in the lives of others. He feels self-condemned. The latter has no such condemnation. He is conscious of many weaknesses, but he strives after a clean heart and a life of usefulness. He loves God and his fellow-men, and is certain God loves him. He is happy in the present and certain of eternal joy and peace.

THE farmer is busy now, preparing the ground and putting seed in the soil. His part of the contract is then performed. God alone can cause the seed to grow. But when the seed shows signs of life, and the young shoot appears above the surface, additional responsibilities must be assumed. The tender plant must then be cultivated.

The Christian is also a farmer, sowing seeds of truth, seeds of warning, seeds of guidance, seeds of comfort and encouragement. God will as certainly take care of the seed thus sown, and cause it to germinate. "God giveth the increase." But remember there is much to be done with the hearts in which the good seed is sown. Keep them active, loyal, consecrated.

SOUND advice was given by some one thus: "Never marry a man to reform him. Reform him first, and then don't marry him." This counsel is the outgrowth of experience, which though valuable, has often been dearly bought, and should be accepted by young ladies who contemplate marriage, as words of wisdom, well worth heeding. The man who reforms for the sake of securing the lady whom he wishes to marry will be almost certain to relapse into his old habits and become

a sad disappointment to his best friends. Many are the wretched lives of women to-day, who have been thus deceived. Girls, be cautious. Be sure that the habits of young men are correct from principle, rather than from policy, before you form any alliance that may bring you to life-long sorrow.

THERE are only two pathways in life, in which men can walk; one is the right way, and the other is the wrong way. It is not difficult to determine in which one you are walking. One is upward, the other is downward. It is as easy to know when you are doing right, or doing wrong, as it is to know whether you are walking up an inclined plane, or down. The upward pathway may be steep and sometimes difficult, but the light shines before you, the exercise is health-giving, the conscience clear, the blessing of God and the victor's reward are sure. To the one who is in the downward path the descent seems easy, but the way is not clear, the light is not before him, he walks in his own shadow, the exercise is not invigorating, the conscience does not approve, the blessing of God and the final reward are not in view. Shame and confusion, fear of death and the judgment, will ever be present. In which path are you?

### JEWES AND CHRISTIANS.

Many are the indications of favorable changes in the feelings existing between Jews and Christians. Old prejudices are giving way, and some of the great barriers in the way of the conversion of the Jews to the doctrines of the gospel are disappearing. Readers of the RECORDER will doubtless remember seeing an account, little more than a year ago, of an important meeting in a synagogue in New York City, at which Dr. A. H. Lewis, upon invitation of the Jewish Sabbath-observance Association, gave an address on the Sabbath, and the relation of Judaism and Christianity, which was listened to with the most marked attention and heartily cheered by that interesting and intelligent audience.

Another interesting meeting has recently been held (March 15) in New Haven, Conn., on the occasion of the dedication of a Jewish synagogue. Sitting on the platform with Rabbi David Levy were representatives of the leading Christian congregations of the city. Among others were Revs. Newman Smyth, D. D., Congregationalist; W. D. McKinney, Baptist; C. D. Marsden, D. D., Methodist; F. A. M. Brown, Presbyterian; and E. S. Lines, Episcopalian. Here were Jew and Gentile, seeking to forget their old-time prejudices, and to come together upon some common ground of religious faith. It has been justly remarked that there is a tendency in our times to seek for points of agreement rather than for points of difference among the various religious beliefs. There seems to be good ground for believing that the Jews are seriously considering the evidences of Christianity, and that they are more rapidly nearing the time of their acceptance of Jesus as the true Messiah than is generally believed. There is still one stubborn objection in their way, and that is the unauthorized change of the Sabbath law by those who believe in Jesus. This to the Jewish mind sets God and him whom Christians claim as his Son in antagonism. But as they learn that the change was not authorized by the Son, and that

Sunday-observance is not an essential part of the Christian faith, they see a possibility of the entire oneness of Father and Son, and the possibility that Jesus was indeed the true Messiah.

The spirit of the meeting can be readily seen from the following brief sentences extracted from the remarks of Jewish and Christian speakers.

Rabbi Levy: "We believe that a higher conception of life was carried out by Christianity from the mother religion, and diffused over all the world, increasing the civilization of the races with which it came in contact."

Dr. Smyth: "However different may be the ways which our hopes would follow, we hold a common faith in the world's future Messianic ages."

Dr. Marsden: "We are nearer one in our beliefs than we imagine, but we do not know each other well enough. We are like long-lost brothers, who have met for the first time after long separation. In our country of so many creeds we must work together, trying to serve a common humanity."

Mr. McKinney: "I have fellowship with you for your devotion to God. I have fellowship for the intelligence and the culture and the charity of your people."

Thus the dedication of the synagogue was concluded in a spirit of unity, sympathy and helpful charity, which is one of the most encouraging indications of our times.

### FUNERAL SERVICES OF REV. JOHN L. HUFFMAN.

From letters received since our last issue we gather further particulars relative to the death and burial of Brother Huffman. He passed away quietly on Wednesday morning, March 31. Brief services were conducted by Rev. C. A. Burdick, at the Seventh-day Baptist parsonage at Farina, Ill., in the afternoon of that day, and the body was then taken by Mrs. Huffman and others to Milton Junction, for funeral services and burial. The funeral was held Sabbath morning, April 3, our churches at Milton and Rock River suspending their regular services and uniting at Milton Junction. President Whitford, of Milton College, by request of Bro. Huffman, preached the funeral sermon. His subject was "The Effective Power of a Divinely Commissioned Preacher of the Gospel," suggested by the labors of the deceased, and founded upon the text, Isa. 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

At these services the following other brethren bore a part by prayer and brief remarks: Geo. W. Burdick, pastor of the Milton Junction church; Dr. Lewis A. Platts, pastor of Milton church; E. A. Witter, pastor of the Albion church; Simeon H. Babcock, an evangelist in the employ of our Missionary Board; and Darius K. Davis, of the Pleasant Grove church, South Dakota. The deacons of the Milton and Milton Junction churches served as pall-bearers. On another page will be found an account of the Memorial Services held at the same time in the church at Salem, W. Va., which Bro. Huffman had served as pastor, before removing to Illinois. We are assured that a suitable biographical sketch of the life of this eminently successful evangelist and pastor will be furnished in due time for the SABBATH RECORDER.

## BREVITIES.

A LARGE cat-farm has been purchased by a company, in Illinois. The entire stock will be cats, and they will be raised for their fur. The skins will sell for from ten to fifteen cents.

THE appeal from President McKinley to Congress for a prompt appropriation for the flood sufferers in the Mississippi Valley was quickly responded to by voting an appropriation of \$200,000.

SENATOR HOAR, of Massachusetts, has honored himself and his country by introducing a bill to prohibit the shipment of kinetoscope pictures of prize-fights in the mails or through interstate-commerce transportation.

THE Michigan Legislature has adopted a method for the prevention of lynching. This law provides for the recovery of damages from the county where such mob violence occurs, and it also holds the sheriff responsible to the county.

SECRETARY SHERMAN has announced that General Rivera, the Cuban insurgent leader, recently captured by the Spaniards, will not be executed as was feared, but will be held a prisoner of war. This will be gratifying news to all Cuban sympathizers.

THE floods in the Mississippi Valley are the most destructive known in our history. The havoc wrought beggars description. The loss of life and property is so great as to necessitate prompt aid from the whole country to prevent still more extensive calamities.

A NEW accession to the numbers who ride the bicycle is the "Grand Old Man" of England, Gladstone. He announced recently in a letter to a friend that he had "fairly mastered the machine." That is characteristic of Gladstone. He masters whatever he undertakes.

THE *Golden Rule* loses one of its able, as well as affable, editors, in the person of Mr. William T. Ellis, who returns to Philadelphia, his former city, to become assistant editor of the Presbyterian Board of Publication. Rev. J. R. Miller, D. D., is editor-in-chief. Mr. Ellis will still write for the *Golden Rule*.

ONE of the great events on the calendar for this month is the Grant Monument Celebration, in New York, April 27. The entire state militia, numbering 13,000, will be ordered to take part in the parade. President McKinley has promised to give an address on that occasion. It will be a large celebration.

ANOTHER "United States" (U. S. A.) is now proposed and likely to be an established fact. This one is to be United States of Australia, modeled after the United States of America. However it will not be wholly independent like our own country, for it is proposed to have the President or Governor-General appointed from London, rather than to be elected by the people.

THE new Administration is moving in the direction of a more vigorous policy to secure from the Turkish government payment for damages done to Americans in the outrages

of the past two years in Armenia. It will be refreshing if we have a government with a policy that will maintain an attitude of self-defence and secure the respectful treatment of citizens of the United States among other nations.

THE Life Saving Service of the United States continues to grow in interest and value. The report covering the year 1896, shows that to maintain the service has cost \$1,285,577. There are 257 stations, 184 of which are on the Atlantic coast. During the year there were 675 disasters, involving property worth \$10,725,175. Nine-tenths of this property was saved, besides many lives that otherwise must have been lost.

THE threatened blockade of the Piræus (the principal harbor of Athens) and of Crete did not take place as was at first announced. There was a "hitch" in the action of the Powers, causing some delay and giving an opportunity for reflection and a better formulation of plans. The spirit of warlike and yet liberty-loving Greeks astonished the Powers and pleased the rest of mankind. Then came a notice served on both Turks and Greeks to preserve peace. That seems more like fair play.

THE "Volunteers," as a separate organization, have had only about one year of existence and work. But in that time they formed 160 posts, or societies. They claim about 18,000 conversions during the year. The aggregate attendance at all their meetings during the month of January foots up at 525,000 persons. Very little is now said by the leaders, either of the Volunteers or of the Salvation Army, concerning their differences. But with good judgment they give themselves to the work of saving souls from sin.

THE following joint resolution has been introduced into both Houses of Congress, providing for an amendment to the Constitution. It should be readily adopted, as it is wholly in keeping with the spirit and intention of those who framed the Constitution of the United States:

ARTICLE 16.—Neither Congress nor any state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any state, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

THE total Indian population of our country now stands at 249,273. More than half of this number, or 133,382 are on the reservations or are attending school. There are five civilized tribes in the Indian Territory, viz: the Cherokees, 29,599; the Chickasaws, 7,182; the Choctaws, 14,397; the Creeks, 14,632; and the Seminoles, 2,561, giving a total of 68,371. Each of these five tribes devotes much attention to schools. They have high schools and academies. Young men and young women graduate from these schools every year, and some of them are then sent to colleges in the various states. Some come to New York and some to Philadelphia to attend Medical, Dental and Theological courses in Colleges and Seminaries.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Kindlier Spirit.

I wonder if it is not a general experience among Christians that the older they grow, the less they regard criticism as a means of grace to themselves and others. It is sometimes necessary. The surgeon must cut away the morbid growths, the dead tissues; but if the surgeon is to be always slashing, he will find the patient dying on his hands. The main remedial agencies are those which soothe and heal and build up. If you and I had the few years of our work to live over again, perhaps we would be gentler, kinder and more sympathetic.

It is easy to touch up the shortcomings of the preacher and tell what he ought to do; but when you become a preacher you find the limitations by which you are hedged, and a strange charity springs up in your heart for the men you have criticised. It is easy to pick the evangelist to pieces—until you become an evangelist. Then it is different. The faults of boards and societies and officers appear very plain to the layman until he comes to occupy the trying positions himself and finds how many interests are to be taken into account in any action and how many quiet drawbacks make a dead pull against his enthusiasm. Then he looks back and wishes he had not found so much fault.

Learn a lesson from the Salvation Army. They are great fighters against the devil. Their methods are a constant rebuke to the apathy of the churches, but these are about the only rebukes they administer. They have a splendid chance to lash the churches by drawing comparisons, but in the main they let their work do its own preaching. Their kindly, unselfish, sacrificing, enterprising spirit is its own rebuke. They offer a more excellent way, and that is about the only kind of criticism that ever does any wide-spread, lasting good.

Commander Booth-Tucker.

There is nothing caustic about Commander Booth-Tucker. He bubbles over with good-humor and gratitude for the past favors. He seems to be expecting splendid things of his audience and his expediency is itself inspiring. If he were an Irishman, you would call it blarney. Well, give us more consecrated blarney, if it will lead to the saving of men. One of the University professors thought the Commander piled it on a little thick in his address before the faculty and students the other day, but he seemed to enjoy it. At any rate he went away quite good-natured.

Neither commanding nor prepossessing in appearance, rather tall, somewhat spare and loose-jointed, anything but stately, the very light color of his moustache and the crinkly remnant of hair conspiring to give him a fuzzy appearance, his twinkling eyes and undignified manners all combine to give one the impression that he was about to say something very funny. He keeps an audience in good humor. A stranger might mistake him for a platform clown at first sight. But he is no clown. While giving his audiences plenty of opportunity to laugh, he is driving with tremendous persistence and directness at the purpose which he is aiming to accomplish. The manliness of a great moral purpose permeates his personality.

The Salvation Army plans to establish a

colony for the "submerged tenth" near Chicago. The project has taken fast root in the bitter times of the past few months. It is to be a resort for the unemployed who desire to work for a living. "We shall need so many houses," said the commander, "so many artisans to build them, so many doctors, etc., etc. If our plans are successful, we shall need a large number of churches and pastors to preach in them, a large share of whom will no doubt come from the University of Chicago."

The Salvation Army is noted the world over for the effective precision of its machinery and hot fire under its boilers. But I am impressed by the amount of oil they use on their bearings.

## THE BROTHERHOOD.

### MISSIONARY SERVICE.

It will be remembered that our pastors are invited, so far as they are able, to join in preaching a missionary sermon the first Sabbath in May, which is the first day of the month. Dear Brothers: Let us commence this campaign in earnest, and help meet all the expenses of our Missionary Board, that we may go to our Conference in August free of debt, or, at least, with a smaller one than last year.

If every member of our churches will undertake to do his or her respective share of the work, it can easily be done. Who could not raise the one or two dollars that may be the average share of each one, if he knows that the healthful existence of our missions, if not their life, hangs upon his effort?

Should there be those who are truly unable to do this, there are others who are able to help them bear their burdens, as God has prospered them.

Will not the Treasurer or the Secretary of the Mission Board make some suggestions, in this column, regarding the financial side of the work?

CONDENSED news or data for missionary services is solicited from all interested parties.

THE ANNUAL Sessions of five of our denominational Associations will be held in a few weeks. We hope those having the matter in charge will arrange for an hour on their respective programs for the Sabbath-school work, and also for the Seventh-day Baptist Brotherhood.

We believe the well-being of the cause we represent as a people depends largely upon a knowledge of the Bible, and how shall this be obtained by the masses more effectively than in the Bible-schools?

The Word is not taught in many homes, nor in the public schools, while the pulpit perhaps too often assumes that a good general knowledge has been acquired by all, and its teachings are fragmentary and technical, rather than systematic and comprehensive.

Let us so familiarize our children with the Bible that they will be able to give a reason for the hope that they have.

Why should we not keep abreast with the best Sabbath-school work in the land, or even at the head?

THE various vital interests of our people lie at the heart of the Brotherhood, and our hope is that each may help the other by our experiences, our counsels and plans for carrying on God's work in our respective fields.

I. L. C.

### STANDING BY THE RIVER.

BY REV. A. W. COON.

I am standing by the river,  
Which, like a silver strand,  
Separates this world of beauty  
From the glorious promised land;

Where the trees of life are blooming,  
Yielding fruit for evermore;  
And by faith I hear the music  
Wafted from the golden shore.

I soon shall cross the river,  
And bid this world good-bye;  
My bark is on the water,  
And the pilot standing nigh.

Yes, soon I'll join in glory  
The loved ones gone before,  
And evermore united,  
We'll range the golden shore.

We'll join the heavenly chorus,  
And sing redemption's story;  
With voices tuned to harps of gold,  
We'll praise the Lord of glory.

LINCKLAEN CENTRE, N. Y., March 15, 1897.

### CORRESPONDENCE.

During the winter quarter beginning January 1, it was my privilege to occupy the place of a student in the Divinity School of Chicago University. These have been days of blessing to me; blessing, in that they gave me the privilege of much-needed study along important lines connected with my work. Again, the study brought me more into closer contact with the great religious thinkers of the past and present than I had ever before come. It is intended that the life of the student, while in the University, shall be a real life. By reason of the lectures and talks on social, ethical and religious questions, the student is not only kept in an atmosphere of earnest, thoughtful research, but he is also helped to feel all the time the importance of a real life-work and the need of being at it, now and all the time. President Harper said at Divinity Chapel one morning: "If one desires a field where a full heart and willing hand may do work for God and for humanity, no better field can be found than that right in and about the University."

When I went to the University, I was largely biased, or prejudiced, by the frequent attacks made by the press upon the orthodoxy, and even Christian integrity, of President Harper and some of the other professors. After three months of meeting these in the class room, and frequently otherwise, I am deeply impressed with their conscientious devotion to God and his truth. It is to be hoped that the time is not far distant when those harsh attacks will cease, for they make difficult the way of those who are seeking, not their own, but the glory of God.

There were two hundred in the Divinity School. I found most of these either unacquainted with the matter of the Sabbath, or wholly indifferent to it. Some there were who held that the position of the Seventh-day Baptists was above attack, only as they do away with the Decalogue. This the Christian denomination does, claiming to be governed entirely by the New Testament teachings. I found but one who was willing to give the Sabbath question a serious study.

While these winter months must ever be looked back to as one of the bright spots in the active years of my life-work, I truly desire that their worth shall be manifest in the quality of the work yet to be done.

E. A. WITTER.

ALBION, Wis., April 5, 1897.

IS THE way dark? Commit it in the simplest way to God, and then be absolutely at rest; "He shall bring it to pass."

### HERBERT SPENCER'S "INFINITE AND ETERNAL ENERGY."

The appearance of the last volume in Mr. Spencer's series on "Synthetic Philosophy" has not, of course, passed unnoted by the religious journals. The passage that has for them the most interest is the following paragraph, the final one in the first division of the book on "Religion":

But one truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested, to which he [the thoughtful observer] can neither find nor conceive either beginning nor end. Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty—that he is ever in the presence of an infinite and eternal energy from which all things proceed.

Commenting on this passage, the *Christian Intelligencer* says:

This is an important admission by an important man. The man who has reached such a conclusion cannot stop there; he must consistently and logically go one step farther. He must acknowledge a personal, Almighty God, "by whom and for whom are all things." If the result of the infinite and eternal energy is man, with mind and heart and conscience, or, in other words, is a being having intelligence, reason, morality and affections, then those qualities were in, and proceeded from, the energy. But those attributes constitute a person, distinguish a person from a thing, and the energy must be a person, an infinite and eternal person. The conclusion is inevitable.

The above, which is taken entire from the *Literary Digest*, March 27, 1897, scarcely needs further comment. However, this admission seems rather to be a deduction or final conclusion from the life-work of a great man, and coming, as it does, from one who has required philosophic reasons for his conclusions, it will have weight with the scientists and philosophers of the world. The key which unlocks most of the mystery which hangs between science and religion is not irretrievably hidden in these words of Herbert Spencer.

D. M. ANDREWS.

BOULDER, Col., March 30, 1897.

### THE INDWELLING CHRIST.

We have taken up a little book with this title. Its author is James M. Campbell. Its title sets forth the book, for it is not one of the books that run away from their title. And where is there so good a title or theme? There is no better word to-day than "Back to Christ," and the men who do not like it have some bad reason for not liking it. They are like the evil god of Milton's Hymn to the Nativity:

"He feels from Judah's land,  
The dreaded infant's hand."

When Christ comes, superstition and bigotry and priestly pride and mere scholastic subtlety will flee away at his brightness.

Here, too, is the absolute and final solution of this Christian unity business; it is in the indwelling Christ, and simply in nothing else. It fills the whole condition; nothing more is required. We think something more is required, because we have substituted so many things in the place of Christ. But it will not do; he will have to come and they will have to go. All who have the indwelling Christ are already one, with a union that transcends all other. They only want to know it, to feel it, and to clasp hands across the walls. This is the platform of *The Church Union*, the indwelling Christ.

This, too, is the simple and final argument for Christianity, the indwelling Christ. This was what really drew Peter and James and John, though they did not know it at first, and this has drawn the last convert that has been gathered in.—*Church Union*.

## Tract Society Work.

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

THE bill prohibiting base ball on Sunday, which passed the Lower House of the legislature of Missouri, as reported in our columns a few weeks since, has been killed in the Senate.

It is a healthful sign which indicates that both national and state laws will be promptly enacted to prevent the repetition of the scenes of the late disgraceful prize fight, by means of "kinescope" pictures. Our civilization should hasten to destroy all memories of such barbarism.

THE Annual Report of the "New England Sabbath Protective League," for the year 1896, claims that decided progress is being made in New England, in arousing the public mind to the dangers which threaten Sunday-observance. Results along the successful side do not yet appear, although the agitation is undoubtedly growing. We hope that New England soil will become ploughed for future seed-sowing of the truth concerning God's Sabbath and the authority of the Bible. At present these are both disregarded by the leaders in what is wrongly called "Sabbath Reform."

### THE NEW SABBATH DISCOVERY OF REV. S. W. GAMBLE.

BY PROF. ALBERT WHITFORD.

Mr. Gamble is not the first to discover that the Israelites annually changed the beginning of the week so as to have the weekly Sabbath fall upon certain days of the first month of their sacred year. Sixty years ago Ferdinand Hitzig, Professor of Theology in the University of Zurich, made the same claim. Of him the Britannica says that he was "a Hebrew philologist of very high rank," but that "his theories are often carried out with a vigor and rigor quite unwarranted by the amount of evidence upon which they rest." Prof. Hitzig, however, differed from Mr. Gamble in that he made the new year commence upon Sunday instead of the Sabbath. But if Mr. Gamble is not the first to discover the annual rectification of the week by the Israelites, he is the first to discover, so far as I can learn, that their year was solar, consisting of 365 days, divided into 12 calendar months, each of 30 days, except the sixth and twelfth, which he claims had 33 and 32 days respectively. Probably Mr. Gamble knows that the months of the Jews at the present time are not calendar but lunar, beginning with the new moon, alternately 29 and 20 days each, and that their year consists of 12 or 13 lunar months so adjusted as to bring their Passover, set for the 15th of Nisan, near the spring equinox.

When the Jews reformed their calendar affecting not only the beginning of the week but also the lengths of the months and years, Mr. Gamble does not tell us. He probably does not know. He claims that it has been done since the crucifixion of Christ, and that before that time the Jews had a changeable week so adjusted as to make the 15th of Nisan both the Passover and the weekly Sabbath. One can hardly believe that Mr. Gamble is well read in history, or he would not have ventured the assertion that the calendar of the Jew has been materially changed in historical times without bringing some proof of

it. The Julian calendar that made the year too long by less than twelve minutes was not reformed by the Catholic church until about three hundred years ago, after centuries of discussion by councils and parliaments, by priests and princes and learned men. The Lutheran church did not adopt the change until more than one hundred years later. Great Britain adhered to the "old style" until 1751, and Russia to this day rejects the Gregorian calendar and begins her year twelve days later than Western Europe. And yet Mr. Gamble would have us believe that the Jews, several millions in number, scattered over the whole known world from India to Spain, at some time in the Christian era, reformed their calendar, not merely in regard to the length of the year, but also in regard to the length of the month, and, what more concerns all business, social and religious life, also in regard to the beginning of the week and their weekly Sabbath. Would not such a reformation have aroused discussion and great opposition, and might we not expect that some countries, or some sects, or at least some hamlets in remoter Africa or India would have failed to adopt the change? And yet where is the intimation of such a change, or even a discussion in the Rabbinical literature that was very prolific from the time of the second century before Christ until the sixth century of the Christian era? Until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed either in regard to the week, or the month, or the year, or in regard to all these periods as he claims, he will find his theory discredited by intelligent readers.

Not only does the silence of history in regard to such a radical change of the Jewish calendar condemn Mr. Gamble's theory, but the more obvious interpretation of Biblical literature is opposed to it. There is a marked distinction between the weekly, the monthly and the annual festivals, not only in their institution but also in their celebration in later times. Not to repeat what has been so ably said by editorial comments in this paper, I wish to call attention to two instances of such distinctions. The weekly Sabbath, according to the Mosaic code, was to be kept with entire abstinence from labor. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." "Whosoever doeth any work shall surely be put to death." The Israelite was forbidden even to cook food on that day. "Ye shall kindle no fire throughout your habitations on the Sabbath." The Sabbath-breaker "that gathered sticks on the Sabbath-day" was stoned to death by all the congregation without the camp; "as the Lord commanded Moses." Now if the weekly Sabbath was to be kept with such strictness and sacredness we would naturally expect that when this weekly festival coincided with the annual festival of the passover, as Mr. Gamble claims they always did, that day which would be a double Sabbath must be commemorated with at least equal strictness and sacredness. But what did the law require? The evening preceding and a part of that day, the 15th of Nisan, was to be the Lord's passover, the 15th was to be a day of holy convocation, in which the Israelite was to do no servile work, except the preparation of food; "ye shall do no servile work therein"

"save that which every man must eat, that only may be done of you." It seems that which was unlawful to do on the Sabbath could be done on the Passover Sabbath. I know of no way to reconcile their distinctions in prohibitions except on the ground that the weekly Sabbath did not generally coincide with the Passover Sabbath.

The other historical incident mentioned in the Scriptures showing a distinction between the weekly Sabbath and the Passover Sabbath, to which I wish to call attention, occurred at the time of the crucifixion of Christ. He had eaten the paschal lamb with his disciples on the evening preceding the 15th of Nisan, at the legal time, "when the passover must be killed," and on the next morning, the morning of the Passover Sabbath, was examined by the Jewish council, tried and condemned by Pilate, and crucified before mid-day. Was that day also the weekly Sabbath, as Mr. Gamble claims? Not according to the synoptic gospels. That day "was the preparation, that is the day before the Sabbath." It then appears, according to the record of Matthew, Mark and Luke, that the weekly Sabbath at the time of the crucifixion of Christ was not adjusted to the Passover Sabbath, and did not fall upon the same day.

It may seem idle work to some to object to a theory so uncritical and absurd as that of Mr. Gamble's, but it should be borne in mind that the author claims that his theory is endorsed by two or three reputable Biblical scholars in the theological seminaries of Chicago. Just how much of his assumptions they have endorsed it would be a matter of interest to Biblical students to know, and it may be a matter of interest as regards their reputation for them to explain.

MILTON COLLEGE.

### SABBATH AGITATION AT BOULDER, COL.

Bro. S. R. Wheeler, pastor at Boulder, and president of the Ministers' Association of the city, on the 29th of March, read a paper before the Association, on "The Position of the Seventh-day Baptists." At least one more paper will follow, in completion of the theme. The main point in the paper read was the general agreement of scholars and historians that Christ and his apostles and the New Testament church, practiced immersion and kept the Sabbath. This presentation raised the question above personal opinions and denominational peculiarities, and left it resting on unquestionable facts. That is where our position belongs.

The paper made a marked impression on the thoughtful men who compose the Association. One pastor said he had never heard the case presented before, and that he was surprised at the force and clearness of the issue. Another said, "I do not blame Bro. Wheeler for being a Seventh-day Baptist with all that evidence behind him." All the members agreed that "it was a strong paper." Those who know the facts, and pastor Wheeler's way of putting them, can well understand how such a verdict must be rendered. Such papers awaken thought and compel investigation as few other local agencies can, and we are glad to know that Boulder has thus listened to the truth. One great reason why men toss the claims of the Sabbath aside, as unworthy of consideration, is because they are uninformed, or misinformed as to the facts in the case. Positive presentation of the facts without debate or partisanship is the most effective method of advancing truth, even though ignorance and the misapprehension of facts have wrapped rubbish about the Sabbath question until even well-informed men on other questions are "wholly at sea" when the Sabbath-question is up for consideration.

## Missions.

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

WE would most heartily welcome, for this Missionary Page, any communication or article from any pastor, missionary, missionary pastor, or any person, who may desire to so do. Indeed, we most cordially invite you to send us communications from the different fields, articles upon gospel truths, live religious questions, and denominational work; and interesting items of religious news, or any excellent article, not too long, which you have read. We greatly desire to make this page instructive, interesting and alive with spiritual thought, evangelistic enthusiasm and holy zeal. Send in your articles and communications to the Missionary Secretary and receive his grateful thanks.

WE presume the circular sent out by the Missionary and Tract Societies making an appeal for an increase of contributions and weekly offerings for the support of their work, is receiving the thoughtful and earnest attention of the pastors and officers of the churches. We believe that one of the most successful ways to accomplish the purpose of the circular is a thorough canvass of a church and society by some suitable and interested person or persons. There are in every church young ladies and gentlemen who would doubtless be glad to help their pastor or the deacons in doing this work. Time is rapidly passing. Conference and the Anniversaries will soon be at hand. What we have to do will have to be quickly done. We hope soon to see a material increase in the funds of the two Societies as the result of this circular appeal through the prompt and faithful action of the pastors and church officers.

WE desire to have our earnest and heartfelt prayers answered. God hears and answers prayers. Many true and devout Christians can testify that some of their prayers have been answered in accord with their earnest desires and great joy, and gratitude filled their hearts. But God answers prayer sometimes not according to our desire, but according to what he in his infinite wisdom sees to be the best for us. Though we are disappointed and great sorrow fills our heart, yet we can trust our heavenly Father, for he is all loving, just and wise. Many times he leaves us to answer our own prayers. How often we ask God to do for ourselves or somebody else, what we can do and should do ourselves. At morning devotions the father of the family in his earnest prayer asked God to feed the hungry and clothe the naked. Not long after the prayer there came to the door a man tired, dusty and hungry and asked for some food. The father sent him away unfed. A little flaxen haired boy came to his father, put his hand on his knee and looked up into his father's face and said, "Papa, did you not ask God this morning to feed the hungry?" "Yes," replied the father. "Why did you not, papa, answer that prayer yourself, and not wait for God to do it?" said the boy. How quickly many times the blessing would come to others, or even to ourselves, if we would answer our own prayers.

WHAT wonderful things prayer has done! Some of us can testify of great things the Lord has done through prayer. Dr. Ryland

has expressed in as comprehensive and terse language some of the wonders which prayer has wrought. He says: "Prayer has divided seas, rolled up rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven."

### A GOOD LESSON.

Rev. O. U. Whitford;

*Dear Brother:*—A strong lesson on the value of parental instruction in counteracting evil by the praise of all good deeds and disapproval of wrong, came to me recently after going up to New York City.

My day there happened to be the 17th of March, and on coming home the next day the little children being full of what they had heard among their school-mates, quickly asked, "Auntie, did you see the big fight?" "What fight?" I said. "Why, Corbett and Fitzsimmons," they replied. "Oh, no; yet I saw it mentioned in the paper, but it was not in New York City."

"Oh yes it was," said they in all earnestness. But a search in the daily paper revealed to them the fact that Carson City, Nevada, in the far west, was the place. Later in the evening these two came running up stairs to grandma's room, almost out of breath, saying, "Corbett and Fitzsimmons have just had another battle." "How sad," I said, "that they should sink even lower in the scale than they already were!" But the twinkle in their eyes caused me quickly to remark, "I see that the two contestants stand before me! Where did you have your struggle?" "Down stairs in the hall," they replied; yet in their still panting condition were ready and willing to hear words of instruction and counsel for the right, concerning the evil and debasing influence of prize fighting. They had never heard of such contests before, and were greatly excited by the school children's glowing accounts of the same. And thus against the wish of their parents that such reports as they had heard should enter into their home or have any influence there, still, they had come with some power from their schoolmates, and the mock contest in the hall was the result. A little conversation from their father and mother, depreciating these brutal struggles, soon caused them to see the affair in its true light.

A few wise remarks from parents at such times will have great power for good in turning the thoughts and tastes of their children toward all that is noble, true and elevating in character.

In my visit to the city, it was a pleasure to learn that Dr. Wait and Mrs. Stephen Babcock were ready and waiting to pack the Christmas box for China; they hope to have it finished as usual by the 10th of June, to await Dr. Wait's return from the sea shore in October, when she sends the box off quickly on its journey. I can see now in anticipation, the joy of the school children, hospital helpers and church members in being remembered by those who love Christ, in this country. It is a positive assurance to them that this love is not in word only, but in very deed, when they see the material proof of it before

their eyes. It seems to me it will be doubly valued this time, because it will have been two years since they last received a box of gifts.

The good news also comes that Mr. J. Ch. Reines, a member of the New York City church, will graduate in the Baltimore Medical College, April 14, this year. He is preparing to work especially among his own people—the Jews; and may we all help him with our prayers and means, as he feels called to go forth to follow Christ's own command, "Heal the sick, and say unto them, the kingdom of God is come nigh unto you."

ELLA F. SWINNEY.

SMYRNA, Del., March 24, 1897.

### TREASURER'S REPORT.

For the month of March, 1897.

GEO. H. UTTER, Treas.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, March 1, 1897.....	\$	69 91
Church, Milton, Wis., \$12.33, \$5.42.....		17 75
Shiloh, N. J., General Fund, \$12.73		
China Mission, 1 88—		14 61
Plainfield, N. J.....		26 43
Lost Creek, W. Va.....		3 70
Nortonville, Kas.....		11 20
First, Alfred, N. Y.....		15 34
Haarlem, Holland, China Mission....		18 14
Pawcatuck, R. I.....		62 28
First, Genesee, N. Y.....		12 24
Friendship, Nile, N. Y.....		12 13
Chicago, Ill., China Mission... \$7 05		
General Fund.... 9 60—		16 65
T. J. VanHorn, West Hallock, Ill.....		4 00
Junior Christian Endeavor Society, New Market, N. J., Boys' School.....		5 20
Dr. E. R. Maxson, Syracuse, N. Y.....		5 00
Woman's Executive Board, Mrs. G. R. Boss, Treasurer:		
General Fund.....	\$45.00	
Susie M. Burdick's salary.....	65.00	
Helpers' Fund.....	10.00	
Boys' School, Shanghai, China.....	60.00	
Home Missions.....	30.00	
Shanghai Mission Schools.....	13.00	
Dr. Palmberg's salary.....	6.00	
Miss Van de Steur, Java.....	5.00	
Holland Mission.....	3 59—	237 59
S. H. Crandall, Glen, Wis.....		10 00
Rockville (R. I.) Sabbath-school.....		10 00
Ezekiel Bee and wife, Berea, W. Va.....		1 00
Roanoke (W. Va.) Sabbath-school.....		3 50
Geo. P. Kenyon, Shingle House, Pa.....		10 00
Collection at Quarterly Meeting, Shingle House, Pa.....		3 00
E. W. Jeffrey, Elmdale, Kas., to complete Life Membership.....		8 50
A. L. Chest r, chairman Permanent Fund Committee, Interest.....		266 10
John Nuesch, Lecroy, Ark.....		5 00
C. Latham Stillman, Westerly, R. I., birthday offering.....		5 00
Ella F. Swinney, Smyrna, Del.....		10 00
Receipts of J. G. Rurdick, on field:		
M. B. Kelley, Stone Fort, Ill..... \$ 1.00		
Collection, " " "..... 2.40		
Mrs. Green, " " "..... .15		
Mr. Chaney, " " "..... 1.00		
Henderson, Farina, Ill..... .25		
Collection, " " "..... 26.40—		31 20
L. C. Rogers, Alfred, N. Y.....		5 00
Plainfield (N. J.) Sabbath-school:		
General Fund..... \$14.16		
China School..... 11.90—		26 06
D. H. Davis, Shanghai, China.....		25 00
Rosa W. Palmberg, Shanghai, China.....		20 00
Little Genesee (N. Y.) Sabbath-school.....		10 00
Fannie E. Stillman, Salem, W. Va.....		10 00
S. C. Maxson, Utica, N. Y.....		5 00
Receipts by S. H. Babcock:		
Collection at Dodge Centre..... \$17.76		
" " New Auburn..... 9.00—		26 76
Loans.....		3,000 00
		\$4,023 29
	Cr.	
J. N. Belton, Attalla, Ala..... \$		25 00
Church, Salemville, Pa.....		12 50
D. H. Davis, Shanghai, China.....		500 00
Susie M. Burdick, Shanghai, China.....		300 00
Rosa W. Palmberg, M. D., Shanghai, China Mission Schools, Shanghai, China, one-half year's appropriation.....		450 00
Incidentals, China Mission, one-half year's appropriation.....		125 00
W. C. Daland, London, Eng., three month's salary.....		300 00
G. Velthuyesen, Haarlem, Holland, three months salary.....		100 00
Evangelistic Committee, Orders Nos. 60-63, Washington National Bank:		
Interest..... \$ 62.56		
Loans..... 1,500.00—		1,562 56
Cash in Treasury, March 31, 1897.....		241 87
		\$4,023 29

E. & O. E.

GEORGE H. UTTER, Treas.

## Woman's Work.

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

"CASTING all your care upon him, for he careth for you." Nothing which concerns us is unnoticed by our heavenly Father. His ever-present and active interest in us is constant. If we will but keep this thought in mind how much easier it will be for us to carry our burdens.

"Among so many, can he care?  
Can special love be everywhere?  
A myriad homes, a myriad ways,  
And God's eye over every place?"

I asked; My soul bethought of this,  
In just that very place of his,  
Where he hath put and keepeth you,  
God hath no other thing to do."

MY DEAR "SHUT-IN SISTERS," will you not, like the sister whose words greet us to-day, introduce yourselves to us? We trust she will pardon us for giving you a few of the thoughts in her letter.

She has been a member of the "Shut-in" Society since 1879—an invalid since 1878. During that time, a father, mother and sister have "entered into rest." A dear sister and brother are left to her.

She has many "pen-friends," but only one Seventh-day Baptist "Shut-in" on her list. She gives testimony to beautiful lessons taught and heroic lives lived by many of her friends, and says: "I have often started out to help some of these dear sufferers, but in the end I have received more help than I have given."

"God's ways are not as our ways." Shall we be discouraged because we cannot do *as much* as some one else, or because we can not do as well as some one else? Let us remember that God *can* and *does* bless the smallest efforts put forth "in his name."

FROM SCOTT.

We are always interested in the Woman's Page of the RECORDER; and when asked for an account of our society work, we willingly comply, thinking that a few items from us may be of interest to others.

We are glad to be able to report a somewhat renewed interest in our Ladies' Aid Society the past winter. We have been, and still are, doing a good work, though from necessity we feel obliged to expend a large share of it to sustain home interests. We regret the fact of a slight decrease in membership which has occurred during a few years past, death having removed from our gatherings some of our most efficient and faithful members, while others equally efficient from necessity removed to other fields of labor. We gladly welcome among us those who have recently joined our ranks as helpers in the work.

The sessions of our society occur semi-monthly, as a rule, but for the most part this winter have been held every week, according as the work demanded. Our business meetings are opened with Scripture reading and prayer, followed with miscellaneous business attendant upon such societies. We have an average attendance of twelve at these meetings. For work we do whatever comes to hand. We piece quilts to sell, and often present them as gifts. We do quilting, tie comfortables, make sale aprons and fancy articles.

A few weeks since, a sociable was held at the church, with a sale-table for fancy articles and confectionary, the proceeds of which were

very satisfactory to those concerned. Ten cent teas are held every month at the home of some member, they to furnish the table where the society is invited. We realized twelve dollars from six teas thus held. Our Treasurer recently reported at the Annual Meeting a fund of four hundred dollars raised within the past five years.

We as a society feel a deep interest in the Lord's work and are hoping to accomplish more than formerly for the cause, praying the Lord to direct and guide in all things.

Yours in the work,

A. E. R.

### THAT MEMORIAL DOLLAR.

Who can estimate the good that might result, if all our people could send a dollar, or any other sum within their means, to the Missionary Society, in memory of some loved one gone before?

Miss Agnes Barber's poem in the RECORDER some weeks ago, Mother's Memorial Dollar, gave us the idea and it was hoped many would act upon it.

How much better such a memorial than one of granite or marble. How rich in blessing to perpetuate the memory of our loved ones, by helping to send the gospel to those who "have never yet heard" the glad tidings.

The writer has in mind a precious grandmother who guided her wayward steps in the way of truth and uprightness, whose heart was always tender toward the poor and unfortunate, and who always gave as she could for the Lord's work. Long years her voice has been silent; but her influence still lives, and for her sake and his whose name we bear, each year, when possible, as long as life lasts, a memorial dollar will be sent in loving remembrance of this one of God's children.

Do we practice the graces of self-denial and self-sacrifice, getting the joy and blessing that follow when the denial and sacrifice are for the Master's sake? Can we not forego some of the things we would like to have, that we may have more means to give toward Dr. Lewis' work, and other causes for which we pray, and for whose success we are hoping? "Let us think on these things." E. M. A.

DERUYTER, N. Y.

### POWER OF CHARACTER.

Character is a power in a much higher sense than knowledge is power, for truthfulness, integrity, goodness, honor and consistency are qualities which, perhaps more than any other, command the confidence and respect of mankind. When King Stephen, of England, was captured by his base enemies and they asked him in derision, "Where is now your fortress?" "Here," was his bold reply, placing his hand upon his heart.

Integrity in word and deed is the backbone of character; and loyal adherence to veracity its most prominent characteristic. One of the finest testimonies to the character of the late Sir. Robert Peel was that borne by the Duke of Wellington in the House of Lords a few days after the great statesman's death. "Your lordships," he said, "must all feel the high and honorable character of the late Sir. Robert Peel. I was long connected with him in public life. We were both in the councils of our Sovereign together, and I had long the honor to enjoy his private friendship. In all the course of my acquaintance with him I never knew a man in whose truth and justice I had greater confidence, or in whom I saw a

more invariable desire to promote the public service. In the whole course of my communication with him, I never knew an instance in which he did not show the strongest attachment to truth. And I never saw in the whole course of my life the smallest reason for suspecting that he stated anything which he did not firmly believe to be the fact." And this high-minded truthfulness of the statesman was no doubt the secret of no small part of his influence and power. There is a truthfulness in actions as well as in words, and in order to possess weight of character a man must really be what he seems to be. When an American gentleman wrote to Granville Sharp that from respect to his great virtues he had named one of his sons after him, Sharp wrote: "I must request you to teach him a favorite maxim of the family whose name you have given him. Always endeavor to be really what you would wish to appear. This maxim, as I am informed, was carefully and humbly practiced by his father also, whose sincerity became the principal feature of his character, both in public and private life." Without the possession of such character a person can never have self-respect, and he who respects not himself is sure to lose the respect of all others about him.

Hence the person with the true weight of character is just the same in secret as in the sight of man; in a word, is thoroughly honest, honest with himself or herself, honest with associates, honest before God. That boy was well-trained who, when asked why he did not appropriate some pears, as there was nobody to see him, replied, "Yes there was, I was there to see myself."

—E. A. T., in *Imperial Highway*.

### TRIBUTE OF RESPECT.

At the regular meeting of the First Verona Ladies' Aid Society, held at the parsonage, March 30, 1897, the following resolutions were adopted:

WHEREAS, in the providence of an All-wise Father, death has again visited our number and removed from this Society our dear friend and faithful co-laborer, Mrs. A. Eliza Williams, who for so many years has been an efficient helper among us; therefore,

Resolved, That while we, as a Society, bow in humble submission to God's will, we desire to express our appreciation of her Christian character, her quiet and unassuming ways and her willingness to help in every good work.

Resolved, That we tender to the bereaved family and other relatives our heart-felt sympathy, and pray that our heavenly Father may sustain them in their great affliction.

Resolved, That this token of our esteem be inscribed on the records of our Society, and that it be sent for publication in the SABBATH RECORDER.

"Though cast down, we're not forsaken,  
Though afflicted, not alone;  
Thou didst give, and thou hast taken,  
Blessed Lord thy will be done.

By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth and God of heaven,  
Evermore thy will be done."

Respectfully-submitted.

MRS. E. C. LEA,  
MRS. E. S. BENNETT, } Com.  
MRS. MARTIN SINDALL, }

INEFFECTUAL PRAYERS.—During the long French War, two old ladies in Stranher were going to the kirk. The one said to the other, "Was it no a wonderfu' thing that the Breetish were aye victorious ower the French in battle?" "Not a bit," said the other old lady; "dinna ye ken the Breetish aye say their prayers before gain' into battle?" The other replied, "But canna the French say their prayers as weel?" The reply was most characteristic: "Hoot! jabbering bodies, wha could understan' them?"—*Household Words*.

## MEMORIAL SERVICES.

Held in Salem, W. Va., Sabbath-Day, April 3, 1897.

The death of Rev. J. L. Huffman has cast a gloom over our churches in West Virginia, where he labored in his last two pastorates, previous to his last sickness. And Salem College mourns as a child bereft of a father. When it was found impracticable for us to have a representative at his funeral, it was decided to hold memorial services at the time of regular service, Sabbath, April 3.

A large audience was present, and every one gave unmistakable evidence of the sense of a great loss that could not be made up to them. There were many present who had found a Saviour through his faithful efforts, and many who had been strengthened by his helpful words.

The speakers were representatives of the other two churches in town; and of the College, whose President conducted the service. The Scripture lesson was composed of selections from the life of Elijah, and from the 21st chapter of Revelation. After the reading, the choir and congregation joined in singing: "Oh, think of the home over there."

Prayer was then offered by Bro. Riley Davis, of Salem College, and Bro. Milton Davis, of Buckeye, after which

DR. D. C. LOUCHERY,

of the Methodist Episcopal church, spoke substantially as follows: "My first acquaintance with Elder Huffman was made at the bedside of a dying man, one who had known him in the days of his young manhood. I asked the sick man if Elder Huffman was a preacher when he knew him in early life; and then he told me how Christ had taken possession of Mr. Huffman's heart, transformed his life, and made him a power for good."

Dr. Louchery then dwelt upon Bro. Huffman's work in Salem, as founder of the college, and of his broad-minded spirit that made him welcome in all these churches. "It was his mission to strengthen the weak, to encourage the faltering and to help the needy. He was indeed a good man, and we shall miss him in our town and in all our churches. I would rather my son should have such a record than to have him become President of the United States; for it is better to be good than to be great. Let us change the word 'great' in the poem and say:

Lives of good men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;  
Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing shall take heart again.

At the close of Dr. Louchery's remarks, which were more replete with good things than the above brief outline indicates, the choir sang the hymn: "Only remembered by what we have done."

MR. CHESTER R. OGDEN,

a student in Salem College, was the next speaker. He represented the Baptist people of Salem, and spoke as one who had found Christ under the preaching of Elder Huffman. The following is a brief outline of his remarks: "My friends, I feel that it is highly appropriate for us to set apart this service in which to express our love for such a noble life. I only wish that I had suitable words with which to express the feelings of my own heart, as I attempt to address you upon this subject. If there were no Baptist church in

Salem to be represented here to-day, I should be here just the same, in order to speak of my personal regard for him who was instrumental in bringing me to Christ."

Here Mr. Ogden told the story of his conversion in Elder Huffman's meetings, with much pathos. He dwelt upon the interest the departed had taken in his welfare, and spoke of Mr. Huffman's expressions of joy when the speaker yielded to the call and gave himself to the Saviour. He said: "So long as I live will the memories of this good man remain, to fill my heart with gratitude. His mind was strong, active, and acute; his thoughts, original and contemplative; his character was lofty as the hills that surround the town in which he used to labor; his intellect was as bright as the sunshine that illumines our mountain peaks to-day; and his purposes were strong as the mountain torrents that press down our valleys on their way to the sea."

The blessings his labors have secured to this country cannot be measured to-day. The sermons he preached; the hopes he kindled; the church strengthened; the college he founded;—all these will bring a harvest of good things in days to come. Salem College, which is doing so much for the young people of Central West Virginia to-day, and which has helped me to prepare for a life of usefulness, stands as a monument of this faithful man of God. In his bosom there beat a kind and tender heart; full of sympathy for those who were struggling for a better life. It was his mission to do good, and after a busy life in the Master's service he has been called away to his reward. When the summons came, he met it, I know, without a murmur, and, with perfect resignation, he began the journey to "that bourne whence no traveler returns."

Brothers, sisters and friends, let us not look upon brother Huffman as one that has gone down into the earth to be forgotten, as goes the giant oak when broken by the storm; but let us think of him as one whose spirit is now in the heavenly home; realizing the truth of the promises made by the lowly Nazarene to those who follow in his ways. Let us all regard him with the thoughts expressed in the language of another: "Thy day has come, not gone; thy sun has risen, not set; thy life is beyond the reach of death or change; not ended, but begun. O noble soul! O gentle heart! Hail, and farewell."

As Mr. Ogden finished, there was a moment of subdued silence, and the congregation sat with bowed heads, and subdued hearts; showing many signs of deep grief. After this solemn and emphatic pause, the choir sang with beautiful effect:

"We shall reach the summer land,  
Some sweet day, by and by."

Brother Darwin C. Lippincott then spoke in behalf of the students. He was much overcome by the deep sense of bereavement in the loss of one who had been so helpful to him, in making it possible for him to attend school. He spoke of the power of Bro. Huffman's preaching upon him when he was a sinner on the way to death; and then dwelt at length upon the way in which our brother had aided many of the young people to attend Salem College. The choir then led in singing:

"Shall we gather at the river?"

and President Gardiner followed with the story of the years gone by since first they met, when

Bro. Huffman became his school-mate at Alfred; the spending of vacations together at Mr. Gardiner's home at Nile, and in revival work as students; their friendship as classmates through more than five years of school-life; brother Huffman's work as evangelist in the years that have intervened; his earnest efforts to induce President Gardiner to enter the West Virginia field as pastor of Salem church; and finally his pleadings and persistent efforts to secure Mr. Gardiner's consent to take the charge of Salem College when it was found without a president;—all these points were presented in such a manner as to impress upon the audience how keenly the sense of being left alone in this great work had taken hold upon the speaker's heart.

He then proceeded to speak of the traits of character possessed by Elder Huffman, that are worthy of enumeration. Space will not allow the presentation of anything more than the mere points made by the speaker, and at most no more than simply name the qualities upon which he dwelt. He said: "Bro. Huffman was a man of strong faith, acquainted with God; sincere, out and out for Christ and the church; brave; earnest; persevering; hopeful. He was independent; broad viewed, yet loyal to the faith of his own people; tender-hearted toward the sinner, yet he could not tolerate their glaring sins. He was gentle toward those who were reaching out after help to live better lives, yet he appeared severe toward persistent and open violators of law. He was active in all lines of true reforms; and no one was left in doubt as to which side he had espoused. A good man is gone; and we are left to carry the work without him. We must now buckle on the harness a little tighter, close up the ranks where our true yokefellow fell; and, standing together as one man, let us push the work for our Master until we too are called away."

At the close of this address, the large congregation arose and sang, "Blest be the tie that binds." The stanza beginning with the words, "We share our mutual woes" was sung with much feeling, and all went away thoughtful and sad to their homes.

In the afternoon the Sabbath-school on Buekey Run, where he labored so faithfully, passed resolutions expressive of their deep sorrow at his death, and of their appreciation of his efforts to build them up. They also join with the church in extending to sister Huffman their heartfelt sympathy for her in her deep sorrow; and pray that the heavenly Father may uphold her and be her all-abiding portion.

## THE GOSPEL OF JONAH.

One lesson is plainly and vividly taught in the book of Jonah that is taught nowhere else with any distinctness in the whole Old Testament; it is that of the brotherhood of man, all loved and cared for, whatever their nature, by the same heavenly Father. This is a distinctively New Testament doctrine, and is the key to the whole system of evangelism; but in the Old Testament it is the special and sole teaching of the beautiful, exquisite and tender story which we may properly call the gospel of Jonah.

We get glimpses or hints of it in other parts of the Old Testament. In the latter part of the book of Isaiah there are outlooks on the world; but it is not so much a vision of sister



nations as it is of the nations following Israel and magnifying the glory of the Jewish church. If Moab and Edom are singled out in the books of Moses as nations, connected by affinity and not to be hated, this only emphasizes the hostility against Canaan. Only that wonderful tenth chapter of Genesis, the most remarkable list and genealogy of nations that has come down to us from all the writings of antiquity, proclaims the unity of the human race; and it gave Paul his backing when he drew from it the teaching that God has made of one blood all nations that dwell on the face of the whole earth. The seed of all modern philanthropy which looks beyond one's immediate family and nation, was sown in the fertile record of Adam and Noah, the fathers of all living. The spiritual truth imbedded in the tenth chapter of Genesis, recognized as binding on Christian consciences, explains why Olney and Pauncefote drew up the Arbitration Treaty.

In the New Testament the doctrine of the universal fatherhood of God and the consequent brotherhood of all men is put in the foreground. Jesus is the Saviour, not of the Jews, but of all men. Paul understood the breadth of Christianity as contrasted with the exclusivism of Judaism, and it was his mission to make Christianity a universal religion. So he preached it definitely on Mars' Hill; and so he gave this gospel to the idolatrous Gentiles of the barbarous tongue of Lycaonia; and so he contended for it at the Council of Jerusalem, and in behalf of it ventured to rebuke even Peter, and with it he filled his letters in which he declared that faith was broad enough to include not only the uncircumcised Abraham, but every other man of the uncircumcision, and that in Christ Jesus there is neither Jew nor Greek, but all are one in him.

There is an earth-wide and a heaven-wide difference between the narrowness of the old Hebrew idea and that of Christianity. One makes a foreigner an enemy, while the other makes him a friend. One slays, while the other saves. One magnifies a local sense of justice, while the other rests in the universal law of love. One says: "Thou shalt love thy friend and hate thine enemy," while the other allows no enemy of any nation. One gives the divine favor to a particular nation, while the other puts the superscription over the cross in Hebrew, Greek and Latin.

And yet the germ of all the Christian doctrine of human brotherhood is in the Old Testament. It is involved in monotheism. If there be one God only, that excludes all the gods of the nations. Jehovah is God, not of the Jews only, but of all other peoples. "Thou shalt love thy neighbor as thyself," then, means the heathen neighbor. And in the unique book of Jonah we find the doctrine of universal brotherhood illustrated in antithesis to Jewish exclusiveness, and a prophet of Jehovah rebuked for not caring for the men and women, the little children and the cattle of the cruellest pagan city whose kings ever devastated Palestine. The story is sublimely great; it is the morning star of the sun of Christianity.—*The Independent*.

It matters not how crowded and driven are the hands, so long as the heart is kept in unharmed quiet nervousness and anxiety, these mar all the work and hasten the breakdown of the burdened wheels.

#### KEEP YOUR WORD WITH THE CHILDREN.

We cannot estimate too highly the importance of keeping faith with the children. When once that is destroyed, the corner-stone of our influence is taken away, and it will not be strange if the whole structure crumble around us, overwhelming us with trouble and unavailing sorrow.

It is related that the Earl of Chatham had promised that his son should be present at the demolition of a wall about his estate, but, through accident, it was pulled down in his absence. His lordship felt the importance of his word being kept sacred, so he ordered the wall to be rebuilt, that his son might be present when it was again demolished, as he had promised. It was not that a child's whim might be humored, but his faith in his father's word might be unshaken.

Those little open eyes take sharp note of our actions from a very early age. You may sometimes get on the blind side of older people, but rarely of a little child. They go right through the flimsy disguises of sophistry and worldly politeness, and come down to bare plain facts.

A little child had been promised the next time grandpa came he should go home with him. The next time came, but the promise was not fulfilled, so the child reminded him of it.

"You don't think grandpa would tell a lie?" asked the old gentleman, sadly concerned.

"I don't know," answered the child; "what does grandpa call it?"

A mother had promised a cake to her little boy when she returned home one day, but, being absent for several hours, she forgot it. The little boy had been watching long at the window for her, and his disappointment was great, but not so great as his amazement at his mother for breaking her word. "Forgot" was a word whose meaning he did not know. Mother went quickly out and bought the cake; but still the trouble lingered in his mind, and he was heard saying softly to himself, by way of comfort: "Mother only forgot." He could not bear to think she had told a lie. Have your children equal sensitiveness with regard to your truthfulness?

One almost trembles to hear the scores of promises which thoughtless mothers make, with no thought of ever fulfilling them. But children very soon learn to value them at what they are worth; and who can estimate the consequences to their souls of this early lesson in falsehood?—*Selected*.

#### WHAT SHOULD EASTER MEAN?

April has come to us! March winds and the April tears all mean dainty arbutus and violets ahead. There are few things that I covet more than a large hope, an abiding conviction that it is better farther on. April will not see May, but her very tears will bring May flowers. When the sun shines out, even while she is crying, I think she is laughing at what she somehow feels is coming.

The old picture that is ever new has been again unfolded. Sad women! Sad men! Desolate lives because the one they loved was gone, was in the grave, all desolation! Then the glorious Easter morning! Loved ones meeting again. What does it all mean? Is it not a picture of what will sometime be, when tears shall be wiped from off all faces, when there shall be no more separation? Is

not that the glorious Easter yet to be? Shall not every broken egg tell the story of life from death?

I have been thinking this Easter time of how we grow in ideas. In my childhood, about the only association with Easter that I had was that I could have more eggs for breakfast than on any other day. Then farther on, my association with Easter was something new to wear; a new hat for Easter; then gradually it became to mean more to me. The lovely Easter flowers some way looked more solemn and lovely at Easter than at any other time. And so thought grew, and to-day it means more than ever before. I have something new to wear, but it is a dress made from God's thoughts of undying love, of everlasting mercy, of love to all the race, of a hope of an Easter morning when not only a few women and a few men will have their mourning turned into joy, but all God's creation shall be jubilant because there shall be no more sin, and, therefore, no more graves. And yet there is much left for hope, for eye hath not seen or ear heard what God is preparing for his redeemed race.

"Until the day break and the shadows flee away." But it isn't the full Easter yet, the stone is not rolled away from so many graves outside and in, but they will be. "Until the day break and the shadows flee away." Weary shadows that fall on heart and brain; dreadful problems unsolved, like the huge stone that the angels rolled away. And will they not roll away all stones? Christ has risen; does that not mean that all will rise? "Until the day break." Let us rejoice in what we see and in what we do not see to-day; the great Easter is coming.

DAMARIS.

#### LOST OPPORTUNITIES.

Every day brings its privileges, its opportunities, and its duties; and when the day closes many of these are gone. There is much of the work of to-day which cannot be done to-morrow. Each day brings its duties; each hour its responsibilities. We may dam up a river and use the water of to-day to do the grinding of to-morrow, but there is no possibility of damming up the stream of time. That flows on steady, constant, perpetual. The moments of to-day if misspent are misspent forever. The friends or the strangers that we meet to-day we may never meet again; a word that to-day might have been "in season" may forever after be out of season. No power of man, no wealth, no skill of human art can roll back the wheels of time, and give us the moment which has passed away; and each individual moment may be a moment of destiny to us. The hour that we deem least important may be the hour which shall fix our fate.

No finite mind can measure the momentous issues which may hang upon the decisions of a passing moment, upon the conclusions of the present hour. Hence the vast importance of living day by day in the fear and love of God, under the guidance of his counsel and the direction of his Holy Spirit. Any moment may afford us the opportunity of a lifetime, and so any hour may be to us the hour of disaster and calamity. To-day is our time of opportunity. Let us improve it to the utmost, and see that our duties are done, our opportunities are improved, before they pass forever from us.—*The Christian*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### SABBATH-AFTERNOON MUSINGS.

BY RUTH DEW.

I. PRAYER-MEETING.—Our pastor returned this week from his labors down in Backwoods county. He is so worn out with his work that he did not attend prayer-meeting. He had young Mr. Baker lead the service. Mr. Baker is the junior member of Baker & Son, general merchandise store of our village. He is an exception to the general rule so often quoted and, alas! so often true, that the young men who attend the church prayer-meetings are weak, tame, milk-and-water sort of men, without strength of character. He conducted the meeting with the same business energy which he uses in the store, with the same tact and judgment which he uses every day. I suspect that things moved off too rapidly to suit a few of the fastidious ones, but it was a good meeting. I wish that every prayer-meeting in the United States could have from ten to fifty such men as Mr. Baker among its regular members. I believe that if the energetic, brainy, level-headed young men of the land could be brought into active church work that nine-tenths of the civil and social problems of our country would be solved. At least that is what father thinks, and I have great confidence in his judgment.

II. SABBATH-SCHOOL.—Our superintendent to-day read a short article from the *Sunday School Times* for March 27, on the topic "Claims of the Sunday-school." He heartily endorsed the views there set forth, and a committee was appointed to present the matter to the next church-meeting. The idea is this: the Sabbath-school is a part of the church, and all Sabbath-school expenses should be paid by the church, while the funds raised should be devoted to general or specific benevolent purposes. In all the years since the establishment of the Sabbath-school it has never paid anything for fuel or rent. These expenses have always come from the church, why not the expenses for quarterlies, and papers, and Christmas and picnics? He told of a Y. P. S. C. E. in a neighboring village that was charged for fuel by the church. It refused to pay on the ground that it was a part of the church and not a separate organization, and so he, the superintendent, takes the stand that all expenses by the Sabbath-school, the prayer-meeting, the young people, the juniors, the choir, the pulpit, etc., should be paid out of the regular church treasury, and that these organizations should be encouraged to raise money for missions and other benevolent objects. At dinner table I asked father what he thought about it. He replied that he had not yet thought it over very carefully, but he was inclined to believe that it was something like the idea of free-trade; it is all right in theory, but he doubted the success of the theory when put into real practice. I wish they would try it here, for then perhaps our school would be able to give something toward the boys' school at Shanghai.

III. THE SERMON.—Our pastor began a series of six sermons to-day on the life of Peter. The subject to-day was "Peter, the Fisherman." The one for next Sabbath is "Peter, the Disciple." He delivered a similar series last fall on the life of Joseph. He plans

to have each year two such series. Then he generally has a special sermon for the week of Christmas, of Thanksgiving, Independence day, Memorial day, and Children's day. He tried one series on the "Minor Prophets," but, as he told father, such a series must of necessity be too much like a course of lectures to be appropriate for the Sabbath-day discourse.

IV. THE C. E.—There has been a Tenth Legion formed in our Christain Endeavor Society. There are only a few members as yet, but we hope many more will join. I joined to-day, being the seventh member. The idea of a Tenth Legion came from a recent number of the *Golden Rule*. Any one can become a member by promising to give at least one-tenth of their income to the Lord. I wish that we might have a Seventh-day Baptist Tenth Legion. Why can not our editor, Mr. Shaw, take hold of the matter and establish headquarters for the Legion?

#### A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic giving. For some time there has been among New York City Endeavorers an organization called the Tenth Legion. In this are included all the New York Endeavorers and their friends who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it, and has established headquarters, 646 Washington Street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to religious objects. The motto of the Tenth Legion is, "Unto God the things which are God's." The movement is designed to promote among young Christians everywhere, systematic and proportionate giving to God. The United Society's officers are urging local Christian Endeavor Societies and unions to take up this subject and press it strongly.

The above is a special bulletin to me from the news department of the *Golden Rule*. Full information can be obtained by applying to me, Edwin Shaw, Milton, Wis. I propose, as suggested by Ruth Dew, to establish headquarters here, and will keep a confidential roll of all persons who promise to give at least a tenth of their income to the Lord. Let me urge all our societies to form such Legions, and to forward the names to me. Individuals may join by sending their names to me, if there is no local Legion where they live. It is not necessary to be a member of the C. E. society in order to join the Legion. I believe that the movement is in the right direction, and so most earnestly urge its adoption by all our young people, and older people, too.

At the recent quarterly meeting of the Board of Trustees, Secretary Baer reported the total enrollment of Christian Endeavor Societies as 48,305, with a membership of 2,800,000.

CHRISTIAN Endeavorers are giving especial attention to Sabbath-observance, and committees are being appointed for this work in many places. California leads the states in the number of these committees.

#### OUR MIRROR.

SINCE our secretary, Miss Crouch, has been away, out on the Pacific coast, quite a number of items for the *Mirror* have been sent to me. Now news items are stale when a month or so old, and it takes nearly a month for such items to appear in the *RECORDER* when

they are sent to me. Please send them directly to the *RECORDER* office at Plainfield, New Jersey, and thus save time and trouble and postage, and secure items that are really fresh. Now let every secretary send in a bundle of items within a month, and send them either to Miss Crouch or to the *RECORDER* office. EDWIN SHAW.

A "CALIFORNIA '97" rally was held in Los Angeles March 25. Good music, short talks by the president of C. E. City Union, Epworth League City Union, and Pasadena C. E. City Union were the principle events, and served to arouse much interest and enthusiasm in the coming convention. The church was prettily decorated in orange and purple—the California colors.

UNDER the auspices of the Christian Endeavor Society of West Hallock, Ill., Rev. E. A. Witter gave a lecture on the evening of March 20, on "Pilgrims Progress," illustrated with a sciopticon. His visit to this place was enjoyed by all. He occupied the pulpit at the regular Sabbath-morning service, and preached at a special service on Sunday night. The people showed their appreciation by nearly all turning out, and that over nearly impassable roads.

COR. SEC.

On March 20, the subject, "The Seventh-day Baptist North-Western Association," was considered by the Milton society. The leader, Calla Davis, gave a short historical statement concerning the Association. The Milton society has among its members many from other societies of the Association, who are attending Milton College. The accounts they gave of their home societies were a prominent feature of the meeting. A denominational topic from time to time is found to be very valuable to the society.

On the evening of the same date the Endeavorers met at the home of Dr. Platts, and held a "Library" sociable. About fifty titles of books were represented by different persons, by some position, peculiarity of dress, or emblem. A prize was given to the one guessing the largest number, and a booby prize to the one guessing the least. As this was the first time that the new home of the pastor, in the Bailey cottage across from the main college building, had been opened for a company, Mrs. Platts called it their "housewarming." Can we come again sometime, Mrs. Platts?

FAILURE is sometimes better than success. From our failures we learn patience, perseverance and humility. They help us to conquer our pride, and cure us of the "insanity of conceit." They show us where our weakness lies, and lead us to look to Christ, the source of all strength. He has said, "Without me ye can do nothing."—*M. E. F., in The Golden Rule.*

UNREST is for the unregenerate. Peace is for the pardoned. Christ saves men from all the fretting, wearing cares of the world, and gives them a song of "sweet peace."—*Golden Rule.*

If we are walking in conscious companionship with the Christ, no place will seem barren and no work dull and burdensome. The shining of his face glorifies any path and makes royal any service.

## Children's Page.

### DOT'S EASTER LILY.

BY M. A. DEAN.

Dot sat in her big, stuffed barrel-chair, where she sat every day by the little attic window overlooking the city street. Her face bore the marks of suffering, but the large, lustrous eyes and rippling auburn hair made it seem beautiful in spite of the pinched nose and hungry mouth in such close proximity.

We do not mean to say that Dot had ever really lacked bread, for even when work was scarce, or the pay delayed, or the rent due, and there was only bread enough for one, the dear mother had always carefully concealed the fact and brought to Dot her usual allowance. But sometimes there was no milk to eat with it and Dot could not forget the pain in her back long enough to swallow the dry bread which seemed to stick in her throat, while visions of oranges and bananas flitted before her in a most tantalizing manner. Then, without a murmur, Dot would furtively drop the bread into her tiny pocket to feed the sparrows that often came to her window and picked up the crumbs that she contrived to drop upon the ledge outside.

It was such a pleasure to her to watch the lively creatures wheeling and diving so dextrously about the little window, and pecking with such cunning motions at the bits of bread, and at last flying away so happy and care-free, that Dot almost wished she were a sparrow too.

But then, there was the great bay window of the house opposite with its luxuriant plants, and right in the center, close to the glass, was a lovely Easter lily which Dot had been watching eagerly for several days, hoping that she might be the first one to espy the earliest blossom.

She lay back wearily that morning in her well-pillowed chair and pulled the soft comfort up closer under her peaked little chin as the fire burned low and the room grew colder, and waited long and patiently, as was her wont, for her mamma's familiar footsteps on the stairs, but all the while feasting her eyes upon the blooming plants and weaving beautiful fancies about the coming lily-blossoms.

She had occasionally seen a fair young girl at the opposite window, and was longing for another glimpse of her. Yes, there she was, and oh! joy! She seemed to be looking at her, and so pleasantly, almost lovingly, too. If she could only know her, Dot thought. She must surely be good; indeed, how could one live in such a warm, beautiful house and have such lovely flowers all winter and not be good?

And the girl's mother, she thought, did not need to leave her daughter alone through the long, dismal days, for now a lady stood in the window too, and both seemed to be looking kindly at her and talking earnestly to each other, which was true, for though Dot could not hear a word, Mabel Harwood had said, "Do come here Auntie and see this little girl at the window in the house opposite. I believe she is an invalid, a cripple perhaps, for she sits in that chair so constantly and seems to enjoy these flowers so much.

I wish my guardian would come home soon. I mean to ask him if I may not do something for her. It might be that she could be treated and helped, or cured you know. I think her mother is a widow and very poor. I have

seen a nice looking, but thinly clad, woman go out quite early in the morning at the side gate, and sometimes have seen her come back at night with parcels, and I do believe that child stays there all alone through the day."

"Well, my dear," said Aunt Prissy, cheerfully, "you need not wait for your guardian's return to do something for her. The simplest ministries often prove the greatest blessings to those in need; a bunch of fragrant flowers, a little gift of fruits, or something to tempt the appetite, or a few kind and sympathizing words warm from the heart are sometimes better than medicine. Try it, my dear, and the time will not seem so long till, perhaps, you may do more for her."

Now they both turned away from the window and Dot saw them no more.

Before Mrs. Morley reached the door that evening she heard Dot's eager little voice crying, "It's bloomed mamma, oh, mamma! Its bloomed!"

"What has bloomed dear?"

"Why, the Easter lily."

"Ah, yes! The one you've been watching so long. I am very glad dear, that you saw it bloom at last."

"Oh! but I didn't see it bloom, that is what seems so strange. I was lying back so that the pillows could cuddle me, it was getting so cold here, and looking all the while at the lily when I heard quite a noise in the street and raised myself up to see what it was about; then I watched the people awhile, so many were coming and going, and would you believe it, mamma, when I leaned back again—it seemed only a few minutes—there was the beautiful lily, so white and pure! I could scarcely believe my eyes.

It seems a great deal larger and fuller now, see, mamma! but it was a real lily when I first saw it."

"Well," said Mrs. Morley, who was very busy making a fire and putting on the tea-kettle, "that was quite an experience for a lonely little girl; you shall soon be warm now and have some nice warm supper."

So when mamma had toasted some bread and put the least little bit of butter on it, she took from her pocket a small box, it was a sample box of cocoa, and made two steaming cups of delicious drink. Then the little round table was wheeled up, and Dot's capacious barrel-chair turned about and there they were at the tea-table.

Dot was very happy now that mamma was home and the room warm, and she ate her simple supper with quite a good relish.

After it was over and the dishes cleared away, Dot was cuddled in her mamma's arms awhile—her favorite indulgence—and then put to bed in her little white cot in the corner, and was soon fast asleep.

The next day a wonderful thing happened.

Dot had looked often at the Easter lily and wondered if it would be taken to one of the churches on Easter Sunday. If so, she hoped she might see it carried out. What a joy it must be to handle such a beautiful plant! and there might be several more blossoms by that time, she thought.

Just at this point in her cogitations there came a knock at the door which startled Dot, but she responded bravely, "Come in." And who should open the door and walk in but the dear young girl across the way, with a beautiful bouquet in one hand and a well-filled basket in the other.

With a bright "good morning," she set down the basket and advanced toward Dot, holding out the flowers and saying, Aunt Prissy cut these for you. Are they not lovely?"

And could it be? just in the very most conspicuous place was the identical lily.

Involuntarily Dot looked across the way, and sure enough, the blossom was not there. Mabel smiled and said, "Are you not better pleased to have it here?"

Dot, by this time, had found her tongue. "Oh, yes," she cried eagerly, "but it seemed too good to be true; is it really mine, and can I have it in my window here?"

"Yes, of course," said Mabel. "Let me arrange it for you. This ledge is wide enough for a vase if you have one."

"I think mamma would let me have her vase for the lily; it is in the top drawer of the bureau, wrapped in white tissue paper, she is so very careful of it because it was a gift from Uncle Ned," explained Dot.

When the flowers were all arranged to their satisfaction, Mabel unpacked the basket, putting the contents into the cupboard, only leaving out one great, luscious orange which she brought to Dot.

Dot's eyes were brimming with tears, and she could hardly say "thank you," without spilling them over, so much had she longed for an orange like this. It all seemed like a beautiful dream.

While she was enjoying this treat Mabel took an inventory of the furnishings of the poor little room, and decided that Dot's mother must be little short of a genius to evolve so much comfort out of so little to begin with. Then she glanced at the superb vase and said to herself, "I do believe it is Sevres porcelain," and to Dot, "What a beautiful receptacle for your cherished lily! Is the uncle living who gave your mamma this vase?"

"We do not know," said Dot. "I am afraid to ask mamma much about him, because it always brings the tears to her eyes, and I cannot bear to see her cry; but I think," and a very wise look came into her thin little face, "that mamma must have married against his will—her father and mother were both dead—and that she went away with papa and did not write him or anything; and then after papa died, she did not know where to find him, as he had left the old home years before."

"How very unfortunate!" said Mabel in a tone of real sympathy.

"Oh! who is that nice looking gentleman, going into your house?" asked Dot, who seemed to see everything, even while she was talking.

Mabel looked out and exclaimed, joyfully, "Oh, that is my guardian; he has just returned from a long journey. I must go at once," and she grasped her basket, gave Dot a hasty good-bye kiss, and was gone.

Dot watched her up the steps and into the house, and sighed, but it was a contented little sigh.

Oh! how truly wonderful it all seemed to her. The precious flower that she had taken so much pleasure in looking at, from afar, was now her very own, and so near that she could touch the beautiful petals, to make sure that she was not dreaming.

And more wonderful still, she thought, she now had a friend—a *young friend*, who was

tender and sympathetic. This was a solace in her loneliness, beyond anything she had ever hoped for, and made her happier than she could remember of being in all her little life, before.

That night, the little round table, as it was wheeled up, fairly groaned under its burden of good things, and, after a most delicious supper mamma had to go all over again with the story of the resurrection and the "why" and the "wherefore" of Easter.

"You need not color any eggs for me this year," said Dot, "I have this lily now, and that is quite enough for me."

When Easter Sunday came, it seemed to Dot like a sweet foretaste of the heavenly rest.

With dear mamma sitting close by her side, a warm atmosphere pervading the room, and the precious Easter lily so near, a rare sense of comfort and peace stole over her, and finally, lulled by the soft chimes of St. Stephens, calling to the afternoon service, she dropped into a blessed sleep.

Just as it was beginning to grow dusky, she was awakened by some little unaccustomed stir, and there, upon the threshold, stood Mabel Harwood, introducing her guardian, whom she had brought, she said, "to see the little girl."

The gentleman looked earnestly at the vase in the window, at Dot, with her radiant eyes, and softly tinted cheeks, as upon a picture of something he had known, and then at mamma with such a long, questioning gaze, and then she saw him grasp her mamma's hand and exclaim, in a voice trembling with emotion, "my long lost sister!" and mamma had scarcely strength to articulate between her sobs, "my dear brother Ned."

After the first mutual explanations were over, and after Uncle Ned, drawing his chair closer, had talked awhile with Dot, so gently and tenderly, Dot said to him, very confidently, "it was the Easter lily that brought you to us, Uncle Ned." And he answered, solemnly, "Yes, dear, I think it was."

SHELBYVILLE, Ill.

#### SABBATH LITERATURE FREE!!

From time to time prices have been attached to our tract literature with the thought that the purchase of it would be a pleasant way for the friends of the cause to contribute to the Lord's work. But as it was not well understood by all that this did not mean to forbid the free use of literature where persons or churches could not remit the price named, it was determined at the meeting of the Board on the 14th of March that all prices be removed from our tract literature.

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

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

Committee on Distribution of Literature.

MARCH 18, 1897.

## Home News.

Pennsylvania.

HEBRON.—I wish to give notice that my post-office address will be Hebron, instead of Shingle House, at present. A precious work has been done at Main Settlement. Under the leadings of the divine Spirit, souls have been made to rejoice in returning from sinful courses. Much joy remains with that people on the account of the good work done. May God send a man full of the Holy Ghost, as an under shepherd to help that people.

Nine years and six months have closed with the Portville church; twelve years with the Shingle House church. These are important points of interest to our people. Sabbath truth lives at Shingle House. Seventh-day Baptists had better watch these interests with care. I have not yet determined what my work will be the coming year. I believe the weaker churches should, and must, have more care, if we as a denomination exist. It is the little, scattered flocks to-day that are battling for the truth and for the right. May God bless them all.

G. P. KENYON.

APRIL 4, 1897.

Minnesota.

DODGE CENTRE.—How many hearts are saddened when one of Zion's faithful watchmen falls at his post. "Well done, good and faithful servant." The brethren of Dodge Centre send up a prayer for all who mourn the loss of Bro. J. L. Huffman, and thank God for the life of such an evangelist. Brethren, this loss says to us, Be loyal and active.

We need not report that spring has come to the North Star state. As we sow our grain again, hoping for a bountiful harvest, so may the Lord help us to be faithful sowing gospel seed "beside all waters."

The Bible Society here held its annual meeting in the Congregational church recently. Addresses were given by Elds. W. F. Trussell and H. D. Clarke, on "The Bible in Literature" and "The Bible in the World," and Dea. E. S. Ellis was re-elected President.

The Neal Dow celebration was held in the M. E. church with a variety of exercises, our people taking a prominent part. All these apostles of prohibition will some day be beloved and eulogized, and their enemies forgiven and forgotten.

Our temperance day did not come quite in line with "The Brotherhood" as to time, but later on we had a full dose. The pastor preached a gospel temperance sermon on Sabbath morning using the word temperance in the broadest sense, as the subject indicated "Christian Self-control, or Freedom Self-governed." The Junior and C. E. Societies "took up the strain." Eld. Ernst preached on the subject the next Sabbath evening, and on the evening after the Sabbath, March 27, the Sabbath-school gave its annual temperance entertainment. It was more than ordinarily excellent in sentiment, and the church was filled with patient, interested listeners for two hours.

The no-license fight this spring found the temperance workers more than usually active. Both local papers gave up the use of their columns to any one wishing to express his or her sentiments, and good use was made of the generous offer. The vote, April 5, stood 55 for license, and 120 against. Only one other precinct in the county went no-license.

The pastor has been preaching a series of

Sabbath evening sermons from the subjects of the Sabbath-school lessons. Considering the dark evenings and bad roads, the attendance has been good. The Reading Circle has given up the study of lectures on church history for the season. They were considered very profitable by those who attended during the winter.

Montana.

WOODSIDE.—As a little band of Seventh-day Baptists, we are striving to let our light shine and to faithfully uphold the banner of God's truth. Oh, how I do praise the Lord that he has raised up such men as Bro. A. H. Lewis to defend the Sabbath truth, to wake up the slumbering Seventh-day Baptists. The Lord requires every one of his followers to be witnesses for his truth, to be living epistles, known and read by all men. We are living in wonderful times. The true light in regard to the Sabbath of the Lord is going with mighty power to all the world. And many honest hearts are receiving it with joy and gladness. Let us all turn and read the words of David, Psalm 119: 124, 126, 127. The Lord is now working in mighty power, for most all the world have made void his law. All have not the gift to preach the Word. If we love the Lord and his truth with all our heart will we not give of our money as the Lord has prospered us? Can we say we love the Lord with all our heart, and never help with the means the Lord has given us, to advance his truth? Dear brethren, let us invest some of our money where we may obtain great riches. Let us read the Bible and hear what the Lord says, Prov. 3: 9. Does the letter to the churches by A. H. Lewis and O. U. Whitford, in the SABBATH RECORDER of March 1, mean anything to us? If we say we love the Lord, let us show our faith by our works.

When I came to this valley six years ago, there was not one that kept the seventh day in all this county. Now there are Seventh-day Baptists and Seventh-day Adventists for a distance of 70 miles up and down this valley. I lived here one year before I saw a Seventh-day person; but I believed the Lord had a people here in the Bitter Root Valley. Two others, Bro. Thomas Wilkinson and his mother, have lately commenced to keep the Sabbath of the Lord. They were members of the Missionary Baptist church, and they had been raised and taught that the first day of the week was the Sabbath. When they saw it was a Catholic institution, and that there was no command in the Bible to keep the first day holy, like true and loyal Baptists, they renounced the Catholic tradition, and now they keep the Sabbath of the Fourth Commandment. I have a call for a book, paper cover, by Eld. J. W. Morton, title, "Vindication of the True Sabbath," in two parts. Have any of the brethren any of these books that they can send to me, even if they are soiled some? I cannot get them at the Publishing House. We all ask you to remember us in your prayers to the dear Lord, that we may all be faithful to the end, ever remembering the promises of the Lord.

WM. C. FELCH.

WOODSIDE, Mont.

DISOBEDIENCE breaks connection with heaven. It may be only a grumble over the weather, or a worry about the finances; but he who promises to look after all these things, insists that we shall believe; and true faith brings rest.

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 3.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul Begins His First Missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
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 IV.—PETER DELIVERED FROM PRISON.

For Sabbath-day, April 24, 1897.

LESSON TEXT.—Acts 12: 5-17.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34: 7.

#### INTRODUCTION.

While Barnabas and Saul were engaged in their joint labors with the new church at Antioch there occurred one of those severe seasons of drought, of which several are mentioned during the reign of the Emperor Claudius. This one was particularly severe in Palestine. While some public provision was being made for the relief of the needy, for obvious reasons the disciples at Jerusalem would be the least likely to be remembered in their distribution. But the new church at Antioch, moved by the spirit of him whose name they had now received, set about sending temporal relief to those from whom they had received great spiritual blessing. Cf. Rom. 15: 25-27. This they did by the hands of Barnabas and Saul. But the mother church, and also the whole Christian brotherhood, were exposed to greater calamities than famines. For Herod, the grandson of Herod the Great, who had cruelly sought the life of the infant Jesus, was beginning a severe persecution of the saints. Already he had killed James the pastor of the church at Jerusalem; and finding that this course was making friends for him among the Jews, he thought to dispose of Peter in a similar manner. Unfortunately for his plan, he arrested Peter at the beginning of the Passover week, and according to Jewish tradition, which he must respect, no execution could take place until the sacred week were past. Peter was accordingly put into prison to await a more favorable time for the king's designs. This same apostle had once before been miraculously delivered from prison (5: 19), therefore he is now most carefully guarded, sixteen soldiers being detailed for this service. At this point the lesson begins. It is in the midst of the first actual conflict between the church and the state. Alas, it was not the last.

#### NOTES, EXPLANATORY AND PRACTICAL.

This lesson presents the elements which are at work in the world and those which are at work in the church, at war with each other. It is primarily the conflict of the Roman state with the Christian church. It is in a secondary sense, the warfare of the flesh against the spirit, the carnal mind at enmity against God. Rom. 8: 6, 7.

#### I. Carnal Powers. 5, 6.

*Kept in Prison.* The power by which Peter was arrested, put in prison and detained there, was Herod the king, cruel, crafty, and proud. But behind him were the envious Jews, to please whom he had already killed one apostle and was now waiting for an opportunity to kill another. The malice of an unregenerate people, therefore, was concentrated in the person of Herod and was seeking the overthrow of the church of Christ. So Pilate, in his treatment of Jesus, was the embodiment of the hatred of a nation against Jesus, because he permitted himself to be used by the people for their wicked ends. So, also, all opposition to the kingdom of Christ, whatever form it may assume, is the work of the carnal mind, the spirit of disobedience. Eph. 2: 2, 3. This cruel king, this embodied spirit of evil, to accomplish his designs resorts to *prison walls, gates and wards.* See v. 10. To make the prisoner secure, he is also *bound with two chains.* Not only so, but soldiers guard him while he sleeps. v. 6. The four quaternions of soldiers (v. 4) were four groups of four each, each group serving three hours, and serving in turns, being on duty three hours and resting nine before being called again. While on duty, two soldiers were chained to the prisoner, one on each side, and the other two guarded the *doors before the prison.* This would appear to be for the purpose of preventing any person from entering the prison, as well as preventing the prisoner from making his escape. What with prison walls, and galling chains, and guarding soldiers, sustained by the malice of the Jewish people and backed by the kingly authority of the cruel Herod, it would seem as though the powers of this world

had done their utmost to accomplish their end. And, to human foresight, they seem sure to win.

#### II. Spiritual Powers. 7-10.

What adequate effort was being made to thwart the cruel designs of Herod? *The church was praying for him.* We can well imagine the feeling of contempt felt by the enemies of the church for what must have seemed to them idle and worse than useless crying to God for Peter's safety. But that was importunate praying. James 5: 13, 16, etc. *Without ceasing.* Those days of waiting for the Passover feast to be accomplished were fortunate days for Peter and the church. See Luke 18: 7, 8. But the days crept by. The last day of the feast was gone, the night was slipping away. The voice of prayer was still heard (v. 12), but still no signs of victory appeared. When suddenly the *angel of the Lord came upon Peter* in the prison. Light filled the dark cell. The angel gave substantial evidence of his presence, by both the touch and the audible voice; and the chains fell from the prisoner's limbs. Note the rapidity with which events are pictured in verses 7, 8, etc. Minutely the angel instructed the prisoner concerning his preparation for flight. The days of waiting were over. The time had come for action. The brethren were still praying, but in the prison the Lord was answering, and there as everywhere, and then as always, God answered prayer by showing his servant how to do the things which the Lord had been importuned to do. Peter was to be delivered from prison by getting up, dressing himself and walking out. An hour before he could not have done this. God's time having come, he had not a moment to lose. Following the angel, he moved past one ward, and then another unchallenged, and then on to the outer gate which swung open just as it was about to seem impassable. Thus God removes difficulties, not all at once, but only as we come to them. It is idle to try to explain away the miraculous in this event. It is God answering the prayer of his saints, making his angels "ministering spirits sent forth to minister for them who shall be heirs of salvation." Thus the powers of this world—carnal powers—have conspired against the kingdom of God, "whose weapons are not carnal,"—spiritual powers—and have been defeated.

#### III. The Rescued Apostle. 11-17.

At the first Peter was not quite sure that he had not been dreaming. v. 9. This would indicate that he had not formed any plans for the Lord to work by. He could do nothing but leave himself in the hands of the Lord. This he had done, and was quietly sleeping what seemed very likely his last sleep, ready to be offered in the morning, if God should so will. But when he had time to think the matter all over (v. 11), he knew that it was no dream, but that God had willed that he should be delivered from the power of Herod and from the malice of the Jews. Note the course he takes. Straight to the house of Mary where many were gathered together praying. Thus naturally disciple seeks the companionship of disciple. Did Peter know that *many were there*? Possibly not; but he knew loving hearts would greet him in that Christian home. With the customary precautions the disciples were gathered within that house, while a guard kept the door which was shut. See John 20: 19. When Peter came to this door seeking admission they could not believe that it was he, for very joy. It seemed too good to be true. v. 13-16. Were these disciples praying for Peter's deliverance, and yet were not prepared for the answer to their earnest, importunate prayer? Were they not rather like Peter, committing themselves, their beloved leader, and the work they represented, into the hands of God, and seeking perfect fellowship with him and his blessed will, thus leaving God to make and work out his own plans in this trying situation? Such at least is the attitude of true faith, implicit trust in God. The joy of finding their prayer answered in the very particular and in the very manner most desired by them was inexpressibly great, when they had time to realize that it was indeed true. The last act of the Rescued Apostle in this most thrilling event was one of thoughtfulness for absent brethren. *Tell these things to James.* Not the James of verse 2, but James, the son of Alphaeus, and *to the brethren.* Thus in the first conflict of the kingdom of God with world powers, the victory was with the Lord. So will it be in the final conflict. In the joy of that day may we all have part.

#### SCHOLARLY WOMEN.

In the heathen world usually woman has been left untrained and uneducated. In China, in India, and elsewhere, heathenism leaves woman in darkness; but when the gospel comes, woman is brought under its light, and lifted up into a position of dignity, honor and intelligence. "What women these Christians have!" said Libanius the friend of the Emperor Julian, as he looked upon the faces of the mothers and sisters of his Christian pupils.

One of the oldest of the translations of the Bible, the Latin Vulgate, largely owes its existence to the studious attitude of early Christian women; for Jerome began this translation to satisfy the impatience of Paula and Estochia. "It was to them," says Ozanam, in his History of Civilization, "that Jerome dedicated the books of Joshua, Judges, Kings, Ruth, Esther, Psalms, Isaiah and the twelve minor prophets, declaring in his preface that to them was owing influence which causes him again to take up the plow and trace so laborious a furrow to remove the brambles which ceaselessly germinate in the field of Holy Scripture; and that to them must lie his appeal to all who would doubt the exactness of the version. 'You are,' he said, 'competent judges in controversy as to texts, upon the original Hebrew; compare it with my translation, and see if I have risked a single word.'"

From that time down, wherever the gospel of Christ has gone, womanhood has been illuminated, elevated, educated, and blessed; and still the light of the glory of God shines on her pathway, and brightens and blesses all her life. Let woman in return honor Christ who has saved her, and the gospel which has brought her out of darkness into light.

#### THE FARMER'S CREED.

We believe in small, well-tilled farms; that the soil must be fed as well as the owner, so that the crops shall make the farm and the farmer richer.

We believe in thorough drainage, in deep plowing, and in labor-saving implements.

We believe in good fences, barns conveniently arranged, good orchards and gardens, and plenty of home-raised hog and hominy.

We believe in raising pure-bred stock; or in grading up the best to be gotten, until they equal the thoroughbreds.

We believe in growing the best varieties of farm crops, and saving the choicest for seed.

We believe in fertilizing the brain with phosphorus, as well as applying it to the soil.

We believe in the proper care and applications of the barnyard manure.

We believe that the best fertilizers are of little value, unless accompanied by industry, enterprise and intelligence.

We believe in rotation, diversification and thorough cultivation of crops.

We believe that every farm should own a good farmer, and that every good farmer will eventually own a good farm.—*B. Irby, Professor of Agriculture, A. & M. College, Raleigh, N. C.*

#### INFANCY AND CHILDHOOD.

The average parent is too apt to consider the milder contagious diseases of childhood simply as inconveniences, of only temporary detriment to their victim. But we must recognize the scientific fact that no disease ever leaves the physical system absolutely unimpaired. To this we must add the fact that with healthy children growth is constant, and that the arresting of that growth by any disease really diminishes to just such a degree as it extends, the ultimate size and vigor of the child who suffers from the disease. Contagious diseases, however harmless they may seem, should never be knowingly incurred; for even their least injurious results are unknown quantities militating against the development of the child, while there is always risk of more serious manifestations whose evil consequences may extend through the whole life of the child, and seriously impair both its usefulness and happiness. Therefore it is only our plain duty to guard against contagious disease as long and as far as may be. This is now possible to an extent never before conceived of. We at present understand, to a degree at least, the nature of contagious diseases, and out of this knowledge we gain power to avoid or to abort the disease.—*Harper's Bazar.*

## Popular Science.

BY H. H. BAKER.

### Ramic.

A perennial plant, and a native of the Malay Islands, China and Japan; a kind of so called China grass, of the nettle family. In appearance it resembles hemp. The fiber in a great degree is not affected by moisture, is unsurpassed in strength, and in fineness it rivals flax, and has a silky luster. In China and Japan, cloths of great beauty are made from this material.

This plant can be grown in any moderate climate; in this country it has been raised as far north as here in New Jersey. The cultivating of this plant, and the use of its fiber, has been quite extensive in some portions of the East, caused by the short crop of cotton in the United States. The French people have given ramic particular attention, and have produced many beautiful fabrics. A factory has been established at Yalobre, which spins annually some 240 tons of yarns, some of which are of great fineness. There are mills also at Emmendingon, Germany, that manufacture large quantities of fiber of this Malay plant. There is coming to be quite a demand in the East for the fabrics, yarns, and threads, made of this fiber, and as it can more easily be raised than flax, or even cotton, and as the fiber possesses greater strength, and the cloth receives equally well the dyes, and finishes with a superior gloss than silk; we see no reason why this Malay or China fabric should not become of great value throughout the Torrid and Temperate zones. There are factories now springing up in Switzerland, Austria, and England, to manufacture cloths and cordage.

As the improvements in machinery and the principles of science in chemical knowledge become better understood in the preparation and utilizing of this family of grasses, we believe the plant will be extensively raised, and ramic cloths and threads will find a ready market in these United States.

### A New Kind of Brick.

A new and improved kind of brick has been invented, or rather science has made known the materials of which a brick can be made, far superior in durability, crushing resistance, and cheapness, to any heretofore made, or that are now in use.

Prof. Brice, of Washington, made this discovery, and as plenty of the material is to be found for making them, California takes the lead, and has formed a company, and pioneers their introduction.

They are called "stone brick," and are made from powdered stone, or sand, with clay, and a prepared earth that acts as a cement for holding, or cementing the particles, which become a solid mass of stone, simply by heating for a short space of time; only ten hours being required for their complete manufacture.

The crushing strength of our common brick is very variable, according to the material of which they are made. It must be a remarkably good brick to withstand a crushing force of 4,000 pounds to the square inch, while it is said this new brick will withstand a force of ten times that amount.

It is estimated that in consequence of the cheapness of the material, the readiness and ease with which it is manufactured, the less

amount of fuel required, that this new kind of stone brick can be placed on the market at three-fifths the cost of our common bricks.

### Narrowing Down.

Our incomprehensible idea of the great extent and indescribable magnitude of God's universe has lately received quite a check, from the discoveries made by Prof. Simon Newcomb, of Nova Scotia, now a professor in Johns Hopkins University, at Baltimore.

Prof. Newcomb claims to have lately discovered that the fixed stars of different degrees of brightness, which we have always believed was caused by the greater degree in distance, is a mistake, and that they may be, as a general thing, in the same plane, only the stars are smaller.

He bases his conclusions on the idea that smaller stars are so called because they are less bright, and that they are not large stars at a greater distance, but smaller ones, nearer by. He gives as proof of his theory that Sirius has a companion, whose light, if equal surfaces are considered, is but a very small portion of that of Sirius.

It has for some time been known by astronomers that there were dim stars, like those which were the companions of Algol; but we think if Prof. Newcomb's idea were carried to its conclusion, it would, by the aid of a few more scientific improvements in telescopes, narrow down the limits of the stars, until all the stars could be seen; this, apparently, would fix the boundaries of God's universe.

We prefer, at present, to cling to the word *infinite*, and to believe in a beyond, even as far as the poet wrote, to the

"Third heavens where God resides,  
That holy, happy place."

### 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*.

### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

### Special Notices.

#### WANTED.

A copy of "History of the Sabbatarians in America," by Rev. Henry Clark. Published about 1811.

Address, naming price, H. D. BABCOCK,  
Clinton, N. Y.

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*.

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.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held with the DeRuyter church, April 23-25.

7.30. Sabbath evening, Sermon, O. S. Mills.

10.30. Sabbath morning, Sermon, B. F. Rogers.

Lunch at church.

1.00 P. M. Sabbath-school.

1.30. Missionary meeting, led by Mrs. Marie Williams.

2.00. Young People's Society meeting.

Evening, Sermon, L. M. Cottrell.

10.00 A. M. Sunday. Reports from churches.

11.00 A. M. Sermon, O. S. Mills.

7.30 P. M. Sermon, B. F. Rogers.

Come, brethren and sisters, and let us have a blessed meeting.

COM.

### SOUTH-EASTERN ASSOCIATION.

The Executive Committee of the South Eastern Association submits the following program for May 20-23, 1897.

#### FIFTH-DAY MORNING.

10.00 A. M. Introductory sermon, M. G. Stillman. Alternate, D. C. Lippincott. Report of Executive Committee. Communications from churches and corresponding bodies.

#### AFTERNOON.

2.00 P. M. Appointment of standing committees. Annual reports.

3.00. Essay, A. L. Davis. Report of Committee on Resolutions, L. D. Seager, assisted by delegates from Sister Associations.

#### SIXTH-DAY MORNING.

9.00. Business.

10.00. Essay, Alice M. Lowther. Tract Society Hour.

11.00. Sermon, Delegate.

#### AFTERNOON.

2.00. Essay, A. J. C. Bond.

2.30. Missionary Society.

3.30. Woman's Hour, Mrs. C. R. Clawson.

4.30. Business.

#### SABBATH MORNING.

10.00. Sabbath-school, Supt. of Sabbath-school.

11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate.

3.00. Y. P. S. C. E.

#### FIRST-DAY MORNING.

9.00. Business.

10.00. Education Hour, T. L. Gardiner.

11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate. Unfinished business.

Delegates are requested to be at Bedford, on Wednesday, as Salemville is twelve miles from the railroad.

F. J. EHRET, *Moderator*.

J. H. WOLF, *Secretary*.

**MARRIAGES.**

**CARLEY—MATTISON.**—At the home of the bride, in Hebron, Pa., March 16, 1897, by Eld. G. P. Kenyon, James A. Carley and Edith E. Mattison.

**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.

**MUNGER.**—At East Portville, N. Y., March 21, 1897, Henry W. Munger, in the 57th year of his age.

The funeral was at the house, March 24, conducted by Eld. Roule, of Portville, N. Y. Interment in the Dodges Creek cemetery. G. P. K.

**DOLBERG.**—In Sharon, Pa., near Shingle House, Anna, wife of Charles Dolberg.

The subject of this notice departed March 28, 1897, at the age of 26 years. She was born in Wennesborg, Dolsland, Sweden, daughter of a Mr. Lumberg. She came to this country five years ago the 17th day of last November; was married the same month to her now bereaved husband. This brother and sister embraced the Sabbath and were baptized last October, and united with the Seventh-day Baptist church of Shingle House. Funeral at East Sharon, March 29. Text, Rev. 22: 14. G. P. K.

**GREENE.**—Sally Ann Baker was born in Schroom, Essex County, N. Y., September 6, 1818, and died at Adams Center, N. Y., April 3, 1897.

Her first husband was Barton Whitford, to whom she was married in 1847. Three children blessed this union, one of whom, Barton A., and a grand-daughter, Arlouine Hurd, survive her. Some years after the death of Mr. Whitford, she married Spicer Greene, who died in 1887. She was a sister of Rev. H. H. Baker, of Plainfield, N. J. Two sisters also survive her. She accepted the Lord's Sabbath and commenced its observance more than fifty years ago. She became a resident of Adams Centre, and united with the Adams Seventh-day Baptist church, and was a devoted member till death. She was an earnest Christian, a devoted wife and mother. She will be missed by sorrowing friends, but most of all by the grand-daughter, who never knew any other mother. A. B. P.

**FULTON'S FIRST FARE.**

There was one little incident in Robert Fulton's life about which few people know and which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At the time all Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation, Fulton replied, "Six dollars." And when that amount was laid in his hand he gazed at it a long time, and two big tears rolled down his cheeks. Turning to the passenger, he said:

"Excuse me, sir, but this is the first pecuniary reward I have received for all my exertion in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the "Clermont," then called the "North River," when a gentleman entered. Fulton glanced at him, and then sprang up and gladly shook his hand. It was his first passenger, and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow-men was the six dollars paid to him by his first passenger.—*Harper's Round Table.*

**Literary Notes.**

*Harper's Weekly* for April 17 will have much to say of the "Greater New York," considered as a center of population, energy, and capital—so great a city that it may become a separate state. There will be numerous illustrations, showing, among features of the city, aspects of Broadway, the Hebrew Quarter, the Washington Bridge, High Bridge, Prospect Park, the Washington Arch, the University of the City of New York, the Shore Road (Brooklyn), Bronx Park, the Metropolitan Museum of Art, the Battery, Morningside Heights, Chelsea, Greenwich, and Central Park.

*Harper's Bazar* of April 17 will contain an article entitled "Directions to Travellers," by Emma J. Gray, giving practical suggestions to make easy the path of the novice who goes abroad. Other features will be "Funeral and Mourning Costumes," by Anna Wentworth Sears, an Easter poem by Mary Lowe Dickinson, and the new department, "Club Women and Club Work," conducted by Mrs. Margaret Hamilton Welch, containing valuable information for the club world.

*Harper, Weekly.*

Every number of *Harper's Weekly* during April will be of timely interest. Following the issue of the 3d, with its double-page illustration of the Chicago Lake-front Parks as they will appear when Mr. D. H. Burnham's great work of transforming Chicago's water-front is completed, and the accompanying description of the plans, there will be in the issue of the 10th an elaborately illustrated paper showing the development of architecture in this country, and an account of "The Washington and Lee University and her New President." The *Weekly* of the 17th will be the "Greater New York Number," and the issue of the 24th will contain an authoritative article on the New American Navy, by Lieutenant J. D. Jerrold Kelley, with a panoramic view of all the ships.

**Seventh-day Baptist Bureau**

of Employment and Correspondence.  
T. M. DAVIS, President.  
L. K. BURDICK, Vice-President.  
Under control of General Conference, Denominational in scope and purpose.  
FEES.  
Application for employment..... 25 cents.  
Application to Correspondence Dep..... 25 cents.  
One and two cents stamps received.  
To insure attention enclose stamp for reply.  
Address all correspondence, SECRETARY, BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

**Small Fruit Trees.**

I have for season of 1897 a fine lot of Strawberries, Raspberries and Currants.  
"Not How Cheap, But How Good."  
For a reasonable price, Also Barred Plymouth Rocks and Light Brahma Fowls. Catalogue free.  
MILES RICE, Milton, Wis.



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

**HIS GRANDMOTHER'S GIFT.**

Men who have reached exalted positions in life should never forget that others are struggling along the path that they have travelled with more or less pain, and should show a little indulgence; but whether treating a struggler favorably or unfavorably, it is always best to be cautious. Probably a well-known Colonel in Berlin seriously thought of this after a certain little mistake he made at a state ball.

A young Lieutenant who wore a single decoration, a large badge richly set with diamonds, attracted the Colonel's attention, and in a supercilious manner he asked:

"Young man, what is that decoration, pray?"

"An order, Colonel," replied the Lieutenant.

"An order? Dear me, I don't know it."

"It is an English order, Colonel."

"Oh, yes, yes; but who ever gave it to you?"

"My grandmother."

"Your grandmother!" And here the Colonel burst into a fit of laughter that lasted a couple of minutes.

During the interval the young Lieutenant, unabashed, stood calmly by looking at him.

"But—er—young man, what is your grandmother's name?" finally asked the Colonel.

"Her Majesty Queen Victoria, Queen of England," returned the young Lieutenant, who was Prince Albert of Schleswig-Holstein.

The Colonel left the ballroom suddenly, and was seen no more.—*Harper's Round Table.*

**A FREE AD.**—The *Hustler*, Jackson, Ky., upon receipt of a proposition to print the advertisement of a large liquor firm, replied that the ad. would go in free of charge if the editor were allowed to write it himself. He submitted the following:

"Hell and damnation put up in bottles from a quart up to a barrel, sent to any address on on receipt of price. Our stuff is the best, at least the devil says so, and he knows. It will make a man steal from the blind, wreck his home, lie, cheat, burn; in a word, if there is anything mean it can't make him do, just name it."

**MONSTER CATALOGUE.**

The British Museum catalogue, which has been in process of compilation for a long time, will probably be completed within the next two years. This catalogue will contain a list of nearly all the books that have ever been published. The first British Museum catalogue was completed one hundred and ten years ago. This consisted of two manuscript folio volumes. In 1819 this catalogue had grown to eight volumes. A new edition was commenced in the thirties. Only the first letter was printed; the rest were written. It was completed in 1851, and consisted of 150 folio volumes. In 1875 the list had grown to 2,000, and five years later to 3,000 volumes. The new edition commenced in 1881, and now nearing completion, will be printed and is to consist of 600 volumes, containing a list of 3,000,000 titles.

**A MINISTERIAL MONEY-GETTER.**

The Saunterer encountered an example of infantile acumen during the last week, which even his gray-headed experience cannot equal.

Willie had swallowed a penny, and his mother was in a state of much alarm.

"Helen," she called to her sister in the next room, "send for a doctor; Willie has swallowed a penny!"

The terrified and frightened boy looked up imploringly. "No, mamma," he interposed, "send for the minister."

"The minister," asked his mother, incredulously. "Did you say the minister?"

"Yes. Because papa says our minister can get money out of anybody."—*Boston Budget.*

**A DOUBLE CURSE.**—The use of tobacco is a curse, but smoking cigarettes is far worse. Physicians are speaking out with emphasis in condemnation of the practice. A prominent physician says he has "frequently been called in to see young boys suffering with diseased throats, and every case can be traced to cigarette-smoking." Many are in a serious condition, as they have been poisoned with arsenic contained in the wrappers. Surely every possible means should be employed to abate this nuisance and remove this curse.

**A BIG BATTLE.**—Said Lord Wolseley, commander-in-chief of the British army: "There are yet some battles to be fought, some great enemies to be encountered by the United Kingdom, but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."

PRICE, MOUNTED, \$1.50, Postage Free.

**A CHART OF THE WEEK.**

In 160 Languages and Dialects. Showing the unchanged order of the days and the true position of the Sabbath. By the Late Rev. William Mead Jones, D. D. "This Chart opens a line of study that not many of our people have known anything about, and one that promises to add great strength to our position on this question."—*Sabb. Recorder.* "Every lecturer on the great Sabbath truth ought to have one."—*Present Truths.* Address H. L. JONES, 18 Kelross Rd., Highbury, London, Eng.

