

THE SABBATH RECORDER.

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THE DAY OF THE LORD AT HAND.

BY CHARLES KINGSLEY.



THE day of the Lord is at hand, at hand
Its storms roll up the sky,
A nation sits starving on heaps of gold,
All dreamers toss and sigh.
The day is darkest before the dawn;
When the pain is sorest the child is born,
And the day of the Lord at hand.
Gather you, gather you, angels of God,
Freedom, and Mercy, and Truth:
Come! for the earth is grown coward and old—
Come down and renew us her youth.
Wisdom, Self-sacrifice, Daring, and Love,
Haste to the battlefield stoop from above
To the day of the Lord at hand.
Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant, and Misrule,
Gather and fall in the snare!
Hirelings and Mammonites, Pedants and Knaves,
Crawl to the battlefield, sneak to your graves,
In the day of the Lord at hand.
Who would sit down and sigh for a lost age of gold
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And those who can suffer, can dare.
Each old age of gold was an iron age too,
And the meekest of saints may find stern work to do
In the day of the Lord at hand.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

My God I thank thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank thee more, that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

—Adelaide A. Procter.

LIFE is too short for the completion of many plans; but it is not so short but there is always time enough to be courteous and kind. The mere resolution formed to treat all our friends and enemies, if we have them, kindly, will be a great aid in its execution. Few people can be found who regret being kind and helpful. Many are the regrets for words and acts of severity and discourtesy.

HE is wisest who, being conscious of having made mistakes and failures, uses these experiences as buoys and light-houses are used to warn approaching vessels of concealed dangers. It is not the mark of wisdom to be caught more than once in the same unpleasant experience, when there is an honorable way to avoid it. One evidence of a want of wisdom is seen in those who form harmful habits by frequent repetitions of the same evil until they are enslaved. Small acts often constitute a chain too small to be felt until it becomes too strong to be easily broken.

THE question is often raised, in church and Sabbath-school work, whether it is right or consistent for people who are not Christians to be appointed to positions of responsibility, as trustees, or church officials, or teachers. The same questions are asked respecting the appointment of organists and members of the choir. We incline to the opinion that no rule based on church membership for the acceptance or rejection of such can be consistently established. There are many other facts to be taken into consideration. Questions of moral character, and intellectual qualifications cannot be well ignored. No one seems to forbid that the unconverted, sitting in the congregation shall refrain from singing or repeating the Lord's Prayer, or even of giving instruction as a member of a class. Many who have started in as teachers and singers have been converted, and converted by thus coming under such influences and probably through just such responsibilities.

Good thoughts, when royally entertained, will prove the most valuable guests. Many people suffer much from a sense of loneliness. The heart craves society. When they are so situated that they can see very few people, perhaps none at all from morning till night, and from night till morning, for days and weeks at a time, it is not a matter for wonder that they have an oppressive sense of loneliness. All such people should not brood over their situation, but, determined to make the best of it, they should manage to keep the mind occupied with other lines of thinking. Employment of some kind is of great importance at such times. Good reading will afford great relief. The Scriptures have

been a panacea to many lonely souls. They suggest good thoughts, and the divine Spirit will give comforting direction to the thoughts of all who rely upon such assistance. Spurgeon once said: "Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell, if laid up in the jar of memory."

EVERY day increases the complications in European troubles. The continual courageous attitude of the Greeks challenges the admiration of the world. The concert of action on the part of the Powers seems to be broken. The Greeks and Turks will declare war unless a compromise can be speedily arranged. Latest reports give some hope of peaceful negotiations. But, if war shall be declared, the Powers will probably stand back for a time and watch each other as well as the belligerents. All Europe seems ripe for war. The storm has long been gathering. It is not safe to attempt to predict the changes that may and probably will take place throughout Europe in case of a fierce war between the Turks and the Greeks. Students of history will look for great religious changes to follow. This, in God's overruling providence, has been one of the compensating outgrowths of the great wars among nations of the past. The civilization and Christianization of the world, thus far, has seemed to struggle up through blood and sacrifice. War is a great evil, and we rightly pray that God may avert such calamities; but if, come they must, then we pray that he who maketh even the wrath of man to praise him, will overrule all these contentions for the higher and holier interests of his kingdom on earth.

INTEMPERANCE is not limited to the use of ardent spirits, tobacco, or opiates. It often crops out in exhibitions of temper and the intemperate use of language. Among the Christian denominations that have been foremost in their denunciations of the liquor traffic, and have given the clearest evidence of their sympathy with the movements in favor of its entire prohibition, are the Methodists. Hence we are not prepared to receive the scathing declarations of a Methodist minister, who is reported to have withdrawn from the Wyoming Conference, because "the wilfully sinning and partisan bishops and presiding elders" of the Methodist Episcopal church have discriminated against him, on account of his sentiments as a Prohibitionist. He says that the church is in complicity with the liquor traffic, and the vast majority of the bishops, pastors and voting members of that church cast their influence and ballots for the representatives of the liquor traffic; and that he "would as soon have the signatures of the meanest rum-sellers in the church attached to his parchments, as those of the bishops who ordained him." Very few people who are acquainted with the constituency, policy and movements of the Methodists will believe these declarations. They really reflect more discredit upon the minister than upon the people against whom they are aimed. Little good can come to the temperance cause by such extravagant, and evidently untrue, statements.

As a rule, every young man and every young woman should learn a trade, or some kind of industrial labor at which they can

work and maintain themselves. The rich or those who are prospectively well provided for in the matter of wealth, should form no exception to this rule. If there are any exceptions they should be found among the unfortunate ones whose physical or mental conditions render them unfit for any such practical service. First of all a thorough, practical education should be sought by all. This education should be the result of study in all the branches taught in the public schools or the same training by private tutorage. Then this course should be supplemented, when possible, by a solid college course, of at least four years. This should be followed by special studies with a view to some chosen profession, trade, or business enterprise. But when for any reason this ideal plan of preparing for life-work cannot be fully realized, then let each person with the best educational advantages that can be afforded, serve faithfully and fully an apprenticeship at some trade that will enable him or her to earn an honorable livelihood. Even though there is not any probability that it will be necessary to follow that trade, there is always a possibility that such an emergency may arise as will make it necessary. Besides, the discipline to both body and mind that such a trade will secure, will be of great practical value. To know how to use the ordinary tools of a mechanic in wood work, or iron work, will often save a household much needless expense, besides a great deal of vexatious delay and slovenly appearance about the house and premises. Children delight in learning to use tools. It is well to encourage them in making things useful and ornamental for the sake of the training it will give them for the more substantial and necessary things of life. Kings and queens, emperors and presidents, have been known to work in disguise as experts, thus assisting, instructing and encouraging their subjects. It is no disgrace, but, on the other hand, one of the highest honors, to have practical knowledge and qualifications for manual labor. Pastors, lawyers, physicians, teachers, merchants, journalists, in fact all professional and business men, as well as men of means and of leisure, will be much more independent, healthful and happy with such qualifications as we are urging.

A GOOD EXAMPLE.

We have just received a letter from Bro. William Carver, the head of a lone Sabbath-keeping family in Dulzura, San Diego county, California, giving a list of over two hundred names of persons to whom he would like to have us send Sabbath literature. This list is made up largely of persons in his own county. We thank Bro. Carver for the pains he has taken to secure and send us this list, and recommend his example to others who desire to aid in spreading the truth. The Tract Society desires to send out millions of leaves of gospel truth to those whose names may be furnished by friends in different parts of our country. Strenuous efforts are now being made to enact laws that will compel the observance of the first day of the week. Wherever this is done it will violate the sacred principles of religious liberty and impose grievous burdens upon many who conscientiously observe the Sabbath of the Fourth Commandment. As people become enlightened, many will see the inconsistency of such legislation and will not lend their influence to such evident injustice. Further than this, large numbers who read will be convinced of their error, and will cease observing and "teaching for doctrines the commandments of men."

BREVITIES.

THE Hartford Theological Seminary has been strengthened by an additional sum of \$10,000 by the will of the late Mrs. Maria Grout Moen, of Worcester.

A VIGOROUS protest has been made by Secretary Sherman against the indiscriminate slaughter of seals in Alaskan waters. The British government has been asked to stop it immediately.

THE highest water ever known in the Mississippi River the past week gave great anxiety and alarm in New Orleans and elsewhere. Millions of dollars' worth of property have already been destroyed, and the end is not yet in sight.

THOSE who have hitherto addressed their correspondence with architect C. C. Chipman, and Herbert G. Whipple, Esq., at 150 Nassau St., New York, will please take notice of their change of address, having removed to 220, Broadway. Room L.

THE Greater New York charter, failing to receive the approval of Mayor Strong of New York, was returned to the Legislature at Albany, and passed without delay over the Mayor's veto by large majorities in both houses. It then went to Governor Black.

It is said that the Masonic fraternity of Minnesota is making war upon the liquor business, and that hereafter no member of that order can engage in liquor selling. One hundred members have been warned to quit the business or be expelled from their order.

THE *Youth's Companion* says: "Whatever their habits may be, young men think too much of their characters to be seen on the street with women who are even slightly intoxicated. A girl ought not to tolerate in a young man what he would not tolerate in a girl."

ONE of the most active members of the Salvation Army, and holding the office of brigadier, Susie E. Swift, has announced her conversion to the Roman Catholic faith. It is believed that this step has been taken under the influence of Rose Hawthorne Lathrop a new and intimate acquaintance of Miss Swift's.

SOMEWHAT serious complications seem to exist between the British government and that of the United States relative to the seal fishery in the Behring Sea. Two prominent men, ex-Secretary Foster, and ex-Assistant Secretary Hamlin, have been appointed by the President to aid in negotiations now in progress.

MR. WM. J. BRYAN, one of the recent presidential candidates, was injured in an accident which occurred at St. Augustine, Fla. The platform from which he was speaking gave way and a large number of people went down with it. It is said his injuries are not serious enough to keep him from public speaking and yet are very troublesome.

It is reported that on the 5th of this month a wild mob of about 5,000 coolies made an anti-foreign hostile demonstration in Shanghai, China. A force of volunteers, marines and sailors, sufficient to enable the authorities to restore order was raised. The coolies

where driven to the French settlement, and the approaches to the English settlement are guarded by volunteers and police.

HON. BENJAMIN BUTTERWORTH, of Ohio, has been nominated and confirmed Commissioner of Patents in place of Mr. Seymour, resigned. This appointment seems to meet with general and enthusiastic favor. General Butterworth is fifty-nine years old, and has had much experience that will serve him well in this capacity. In fact it is no new place to him for he served ably in the same office under President Arthur.

CHICAGO is reported to have had 170,000 families last year who were on the charity list. A thorough canvass was made of one district on this roll to ascertain the possible relation of drinking habits to this condition of poverty. It was found that this district contained 517 families. Three hundred of these families had a confirmed drunkard as the head, or chief supporter. Two hundred more were regular drinkers, leaving only 17 out of 517 who could not trace their destitution directly to strong drink.

THE Turks outnumber the Greeks four to one, but thus far the Greeks have outgeneraled the Turks by a much greater ratio. Many have predicted the downfall of Greece in the present conflict as certain because of the superior forces against them. So people said in the recent war between Japan and China. It was thought the mighty empire of 400,000,000 population could crush the small nation of Japan in a hurry. But what was the outcome? We can predict with better grace for the Greeks and Turks a few months later, if the "Powers" will keep "hands off."

THE feeling of sympathy for General Julio Sanguilly, who was tried by the Spanish authorities and sentenced to a long term of imprisonment for aiding the Cuba insurgents, does not deserve much sympathy in his present troubles. Under claim of being a citizen of the United States he was released and returned to the United States, promising not to return to Cuba during the present war. But as soon as he landed here he began at once to violate his parole of honor by raising a filibustering expedition destined for Cuba. He was arrested at Jacksonville, Fla., and is now held a prisoner by our government for his perfidy.

WE have received N. W. Ayer & Son's American Newspaper Annual for 1897, containing a catalogue of American newspapers, a carefully prepared list of newspapers and periodicals published in the United States, Territories, and the Dominion of Canada, with valuable information regarding their circulation, issue, date of establishment, political or other distinctive features, names of editors and publishers, and street addresses in cities of fifty thousand inhabitants and upward, together with the population of the counties and places in which the papers are published. It also gives a description of every place in the United States and Canada in which a newspaper is published, including railroad, telegraph, express and banking facilities, and the vote of states and counties at the Presidential election of 1896, all forming a valuable guide to the general reader as well as to the placing of any line of advertising. Separate lists of Religious and Agricultural publications appear. Price, \$5. N. W. Ayer & Son, Philadelphia.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Mayor of Chicago.

At this writing Carter H. Harrison, the son of his father, appears to have a clear majority over all competitors in the race for the Chicago mayoralty. He is a Democrat and stands for an "open town;" but we are extremely loth to believe that his administration will present the lurid colors in which it has been pictured by opposing party organs.

The hopes that the honest minority in the city council would be increased to an honest majority is in danger of being unrealized this year. A large proportion of unworthy men appear to have slipped in under the cover of the Democratic landslide.

One of the most striking features of the campaign was the independent candidacy of John M. Harlan for mayor. The son of Chief Justice Harlan, a gifted young man and a born fighter, he has for a year been the intrepid leader of the honest minority in the city council. His candidacy was laughed at one month ago; but it has gained with marvelous rapidity until no hall in the city would hold the crowds which came to cheer the sledgehammer blows against civic corruption.

The 70,000 votes which Mr. Harlan won in one month's campaign against great odds, and with no machinery behind him, is a fact without parallel in this city of swift action. A permanent "citizen's party" is now being formed which proposes to put him forward again in 1899. In the light of the phenomenal beginning which was made this year, this civic party expects to sweep the city two years hence.

We do not expect miracles; but we have confident hopes that, before our century shall close, this magnificent metropolis will present to the world an example of a well-governed city.

A Rebuke to Dictators.

City elections in general this year offer a stinging rebuke to bosses and bossism. Cox of Cincinnati, who for years has dictated Republican conventions, made and unmade mayors, representatives, judges and senators, finds his ticket buried under an adverse plurality of 7,000.

Even our friend Governor Pingree in whose achievements for honest government we have rejoiced, meets defeat in the person of his candidate for mayor of Detroit, General Stewart. The mass of the people have been with the doughty governor, and are yet. But the American people are independent and jealous of dictation. There has been just a little too much Pingree. The governor first attempted to cling to the mayorship while also filling the office of governor. Forestalled in this by the decision of the courts, he put forward a candidate for mayor who was understood to reflect his opinions and who would carry out his will. Possibly Mr. Pingree had been led by his success to regard himself—in political parlance—as "the whole thing." If so, he has been awakened from his dream by the decisive verdict of the people at the poles. We hope the governor will accept graciously the lesson administered and that in the spirit of humility engendered thereby, he will go forward with his beneficent plans for the commonwealth of Michigan.

Post Election Moralizing.

Whatever part provincial issues and influences may have played in various local elections, signs are not wanting which have significance along the lines of national politics. There are a few lessons which may legitimately be drawn without descending to the smoky level of partisanship.

One cannot fail to note the disappointment which has been registered in these elections that the looked for prosperity and plenty have not come in with the new national administration. However unreasonable this disappointment may be, our campaigners have themselves to blame for it. With ante-election generosity, they promised almost anything the people wanted, if they would only elect the demo-publican ticket in whose behalf they were speaking. With the crisis past, they declared, and the question settled right, confidence would at once return, the factories would start up, the furnaces would flame, business would revive and everybody would be happy. Those who listened and believed have been cruelly disappointed. Your Western Editor would like to see the day when party leaders and party organs shall be honest with the people. Such frank, straightforward talk as was given in the Review of Reviews, for example, during the last campaign, pays in the long run. It is dangerous business to hold out false hopes for the sake of drawing votes. It begets a leaven of distrust which bodes no good to republican institutions.

We are to be congratulated that party elections do not take place every three months. The alternate rise and fall of parties and their leaders would keep the country in constant hot water. Four years is none too long a time in which to give an administration a chance to show what it can do. Indeed, the trend of thoughtful men seems to be rather toward a longer term for the presidential office.

We noticed that President McKinley and other far-sighted men showed little elation over the result last November. They seemed to realize rather the solemn responsibilities which were about to be transferred to their shoulders, the trying situations in which they were about to be placed. We observe that the first exuberant joy of certain successful aspirants for office has already been tempered by the demands of their friends for office and the demands of the people for prosperity. We still think as we expressed ourselves on the eve of election, that it is the successful party that needs our sympathy.

The men upon whom the burdens of government now rest, who are looked to to meet the expectations of the American people—they are the men who, above all others, need to be borne up in our prayers that they may have wisdom and strength for the demands upon them.

THE BROTHERHOOD.

TRADITIONAL ERRORS AS TO THE MEANING OF SOME WORDS IN THE ENGLISH BIBLE.

BY J. P. HUNTING.

It is not clear knowledge of the teachings of the sacred Scriptures that has caused divisions among those who accept Bible authority; and only the truth will cure them.

1. The word Sabbath might almost always in the Bible be read rest, or cessation from toil, with a clearer perception of the sense of the original.

2. Hell, in the King James revision of the English Bible, is never the burial place, except where the body is spoken of; it is the abode of the dead, generally thought of as a dark, subterranean world (the under-world). Only once (child of hell) does it mean the world of the specially-wicked. Also, the word grave is often a mistranslation of the same Hebrew word. Wherever the person, not the corpse, is spoken of, the word is Sheol (the under-world).

3. Heaven, in English, has a meaning specifically different from the original (ouranos), and should always be read, the heavens (or, the heaven).

4. Convert in the Bible means to turn, and should be so read.

5. Church in the Bible never means meeting-house, denomination, or great ecclesiastical organization, and can best be read, as in the Old Testament, congregation. Not one in a thousand of English readers gets the meaning of the original, and so it is a misleading translation. Almost as strong is the case of

6. Bishop, which in the Bible means overseer, or president; and

7. Deacon is in general a servant, waiter, assistant; it should not be understood from our technical use of the word.

8. Baptize has become a technical word (as has "taufen" in German) and not only fails to faithfully represent, but to most people misrepresents, the original, which always literally means to dip, plunge, or immerse.

9. Communion is likewise a bad translation. The Greek word "koinonia" means sharing (in common).

If any one wishes to study by means of his English concordance, let him read under the words: common, unclean, pollute, defile; partake, partaker, communicate, distribute, contribution, partner, fellowship, ministrations, communion, companions. The words never mean approval, although that may be implied in the idea of sharing.

A translation that fails to give the true meaning is bad; one that misrepresents it is false. If it is wicked in the Romanist to omit the second of the Ten Commandments, what is it in others to hide truth or misrepresent God's Word by imperfect, and even false, translations, for fear of losing the unreal supports of some of our notions or practices? Let us be careful what we teach as God's Word. "He that hath my Word, let him speak my Word faithfully, saith the Lord."

9. Permit one more word. In the Authorized Version, the words "resurrection from the dead," should always be read, "from the dead ones, or people." So Paul's "attain unto the resurrection of the dead," in the Revised Version, correctly, "from the dead [ones]." Every tyro in Greek knows, when his attention is called to it, that "from the dead" (ἐκ τῶν νεκρῶν, ek ton nekron) can never in the original mean anything else, though, in spite of grammar, we often in English make it equal "from death." Let us be careful what we teach as God's Word. Read Neh. 8: 8.

If Protestant churches could mould and retain one-half the children that come within their influence, they would add so enormously to their strength and resources that we should think that they had been enjoying a series of mighty revivals.

As a rule, the fruitfulness of work with the young is not half appreciated. Somehow we have a lingering notion that hardened sinners are a more promising field, or at least a field that is more appropriate for the dignified labor of grown-up Christians. To seek to instil religious ideas into the minds of young boys and girls is, we think, very suitable work for young women of the congregation, but it would almost create a smile if the pastor should suggest that the foremost women of mature age, the merchants and the professional men of the congregation, could not find a more useful employment than this self-same task.

Every pastor does not realize the importance of this matter. Ministers are fond of preaching about the duty of reaching the unchurched masses, the intemperate, the Roman Catholics, or the Jews. That is important, but it is just as important to reach the children of the community. There is no conceivable line of work that pastors will find more rewardful than in strengthening the influence of the church over children. What should we think of a shepherd who devoted most of his attention to the old sheep and let the lambs shift for themselves? The distinctive New Testament title of the Christian minister is pastor, shepherd.—The Watchman.

TRACT SOCIETY.

Third Quarterly Report, Jan. 1, to March 31, 1897.

J. D. SPICER, Treas.,

In account with THE AMERICAN SABBATH TRACT SOCIETY.

Table with columns for Dr. (Cash, Receipts, Office Receipts) and Cr. (By Cash paid out as follows) with monetary values.

Table with columns for INDEBTEDNESS (Loan, December 2, 9, May 18, 1896, January 8, 1897) and Total with monetary values.

Text block containing the signature of J. D. SPICER, Treas. and the date PLAINFIELD, N. J., April 11, 1897.

Text block stating: We have examined the above report, compared it with vouchers and found correct.

H. M. MAXSON, } Aud. Com. D. E. TITSWORTH, }

FROM AN EVANGELIST.

I will be glad to correspond with a minister, who is a revivalist, and who preaches the whole law and the whole gospel; in view of partnership in evangelistic work. References exchanged. Have been in many states and territories, and labored nine years among Northern people, principally. Address, "Evangelist, Door of Hope, Terrell, Tex."

Tract Society Work.

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

OUR friends who have ordered the "Catholic tract" within the last week must bear with us a few days. The call for it has been unprecedented. The first edition was exhausted almost at once, and an edition of 5,000 is now in press. Send your orders just the same, and they will be filled in about one week.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 11, 1897, at 2.15 P. M.

President Charles Potter in the chair.

Members present—Charles Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, F. E. Peterson, Corliss F. Randolph, H. M. Maxson, W. C. Hubbard, Stephen Babcock, J. G. Burdick, J. M. Titsworth, J. A. Hubbard, C. C. Chipman, L. E. Livermore, I. D. Titsworth, A. L. Titsworth.

Visitors—H. H. Baker, D. V. St. John, T. B. Titsworth, J. P. Mosher, Jesse G. Burdick.

Prayer was offered by Rev. F. E. Peterson.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported and recommended a new edition of the Catholic Tract of 5,000 copies. Report adopted.

The Advisory Committee presented the following report:

The Advisory Committee reports that Dr. Lewis goes to Little Genesee this week to attend the Sabbath Reform Convention to be held there. He will remain in the Western Association for a time to visit such churches as are not well represented in the convention. During the first week in May, he will attend a similar convention of the New England churches at Westerly, R. I. The second Sabbath in May he will spend with the church at Berlin, N. Y. Beginning with the third Sabbath in May he will attend the Associations in their turn, the first being the South-Eastern, to be held with the church at Salemville, Pa. This plan will keep him in convention work until about the first of July.

In considering the general work that is pressing upon the attention of the Board, your Committee offers the following suggestions:

1. In beginning a reform like that in which we are engaged, it is of the greatest importance that our work be like a "Search light," covering the largest field possible, in order to find the few who may be ready for the truth and who may become points of interest and influence in building up Sabbath Reform in the future. In this way we can increase and make stronger our hold on the general public, which is an important consideration.

2. Much is yet to be done to arouse and unify our own people for the work that is before us. That work must be pushed through the RECORDER and by personal appeals, and personal supervision. In some respects your Committee feel that this work with ourselves is of paramount importance at this time.

3. In addition to all this, Dr. Lewis feels that he must revise his History of the Sabbath, and issue it in less expensive form for a wider circulation. Much of the opposition to the Sabbath, and to our work comes from ignorance, or from a misapprehension of the facts connected with the Sabbath question. One strong element of power in the *Outlook*, in its earlier history, was the critical way in which it dealt with matters historic. In its present form that element is lost, to a great degree, and your Committee is of the opinion that the reproduction of the history in a cheap form will be of great value to our work.

4. All this work is more than one man can do, and we are convinced that the time and strength of Dr. Lewis must be utilized to the best advantage. Your Committee is also convinced that the *Evangel and Sabbath Outlook* in its present form, and with the small circulation to which it has been reduced, does not, and cannot, reach the larger field that ought to be covered; while the time and labor necessary to edit it for six or seven thousand readers is as great as would be demanded for fifty or an

hundred thousand. On the other hand, the larger field could be covered by sending tracts through the mail, for the money that is now paid for the *Evangel and Sabbath Outlook*, which reaches but a few. Considering all these points, your Committee deems it wise to recommend that the *Evangel and Sabbath Outlook* be suspended at the close of the present volume, on the 17th of June next, and that the work of sending out the Catholic tract, and others, be pushed to a much greater extent than has been done hitherto. This step seems to be the more advantageous at this time in view of the growing interest in the Catholic question and of the interest which is evinced in many new directions in the new edition of a thousand copies which is already exhausted.

Respectfully submitted.

On motion the report was adopted.

Correspondence was received from Martin Sindall, S. S. Powell, W. C. Daland, Ch. Th. Luckey and C. M. Veiley.

The Corresponding Secretary presented an outline of work for the past month.

Voted that J. A. Hubbard be appointed a committee to ascertain the construction of will of the late D. C. Burdick, and seek to find out the wish of the testator in regard to the disposition of the funds, and report upon the expediency of a portion of the fund being used for the publication of the *Eduth*.

On motion the correspondence of C. M. Veiley, in regard to buying the late Joel Green property, was referred to the Treasurer.

Treasurer presented 3d quarterly report, which, on motion, was adopted.

Committee on Distribution of Literature reported progress, in relation to the employment of Dea. Biggs in North Carolina, as colporteur.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

SABBATH REFORM AT DES MOINES, IOWA.

Rev. E. H. Socwell, Seventh-day Baptist pastor at Welton, Iowa, has made for himself an excellent standing as a Christian worker in that state. As his acquaintance has widened, those who observe Sunday have become interested in the Sabbath. As a result he has been invited to present a paper before the Ministerial Association of Des Moines upon "The Sabbath From the Point of View of a Seventh-day Baptist." The date fixed was March 15, 1897. Mr. Socwell was greeted by an audience of fifty or sixty clergymen of the city, and a few visitors. His paper followed the theme assigned, and avoided all cause for polemics and "debate;" he stated the position of Seventh-day Baptists, Biblical and historical, as based on facts.

At the close of his paper it was announced that by vote of the Association it had been decided that there would be no discussion of Mr. Socwell's paper until the next Monday, when Rev. W. M. Graften, Presbyterian, would read a paper upon, "The Sabbath From Another Point of View," and that both papers would be discussed at that time. At the close of the session, several leading clergymen of the city expressed to Mr. Socwell their appreciation of the "Christian spirit," the "scholarship," and the "clearness," which had characterized his paper.

Mr. Graften asked Mr. Socwell's paper for review; to which he replied that it was not written for debate, and that Seventh-day Baptists sought to avoid that form of treatment since it tended to obscure truth, and provoke personalities. Mr. Socwell also urged that the theme assigned Mr. Graften was an independent one and demanded the treatment as such and not a review of the paper already

read. Mr. Graften insisted until his demand crowded the line of courtesy, and so secured the paper.

On the following Monday he read a review of Mr. Socwell's paper. He fell into the common error of debaters, in substituting ridicule for argument, pressing with much vigor the claim that since Seventh-day Baptists had grown so slowly for the last two hundred years, therefore they must be wrong; an argument which would prove Christianity to be false, as compared with heathen religions, and Protestantism a failure as compared with Catholicism.

At the close of Mr. Graften's paper the presiding officer announced that there "would be no discussion," although one had been ordered by the Association. The Association, however, by vote, offered Mr. Socwell "ten minutes" in which to reply to a paper of an hour's length. Mr. Socwell was content to call attention to the fact that "Since Mr. Graften had abolished the Sabbath at the resurrection of Christ and had claimed that Christ did not institute any Sabbath, there could be no Sabbath question for him to discuss." And also, "that as, according to Mr. Graften, there was no Sabbath in the Bible since the time of Christ, it was not competent for Justin Martyr nor the 'Fathers,' to institute a new day, and make it binding on Christians."

It was evident that the leading men of the Association were not in sympathy with the no-Sabbathism and the personalities which prevailed Mr. Graften's paper; since, instead of being "The Sabbath Question From Another Standpoint," it was the essential destruction of the whole question through no-lawism. Thoughtful men in the Association said to Mr. Socwell, "That essay was no answer." "Mr. Graften took a dangerous position in abrogating the Sabbath at the crucifixion of Christ; that does away with the whole Sabbath institution," together with other similar expressions.

We fully commend Mr. Socwell's effort to avoid ordinary debate. Truth is positive, and makes its own aggression. Polemics darken counsel by words, induce personalities instead of arguments, and tempt narrow-viewed men to ridicule. The Sabbath, the law of God, and the Bible, do not need such treatment. A plain, quiet and dignified presentation of any truth is enough; beyond that it can "bide its time."

As a whole the Sabbath question in Des Moines was thoroughly stirred, and it will not be left to rest in Iowa. Mr. Socwell has agreed to speak again on any phase of the question, if the Association desires him to do so. It is well when such opportunities as this, and as the one reported from Boulder, Col., last week, are embraced by Seventh-day Baptist pastors. Our fundamental position is much misunderstood. Two days ago the writer said to one inquirer, "We do not plead for one day as against another, but for the Bible, and God's law, and Christ's example, as of higher authority than ecclesiastical customs, and illogical and unchristian civil legislation." He answered, "I am much interested in that statement, for I had held the popular notion that you were contending simply for a day without any underlying principle."

The truth must work its way slowly, by its own innate force and persistency. And we who represent it must bravely press it forward by positive discussion, and not by dust-raising debate.

Missions.

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

THE successful evangelist, the strong and stirring preacher, the consecrated worker, John L. Huffman, has gone to be with Christ whom he so greatly loved and so faithfully preached. We knew him in his young manhood, a student in Milton Academy, before it took on college life and work, a warm Methodist exhorter, an earnest student. He was one of our scholars in the Latin Grammar. From that early acquaintance and relation of scholar and teacher, and through all of our ministerial relations together, we learned to love him more and more. He was always genial, pleasant, and companionable. He grew in one's estimation and esteem. A good strong man has fallen out of our ranks, but his works do follow him. He has left behind throughout our whole denomination a host who sought and found Christ precious under his earnest, loving and powerful preaching. The cause of education, of evangelism, and of every good work among us has lost an able advocate, and a strong helper. He will be greatly missed by our people and by the First-day people among whom he labored as a revivalist. We feel that we have not only lost a brother in the ministry we greatly esteemed, but a personal friend. We extend to the bereaved companion of his life and labors, and to the sorrowing friends our deep sympathy, in their great loss.

THE Christian religion is not a theory, a system of speculation. It is a system of truths, precepts and principles. It is made up of love, faith, law, relation and duty. There are in it principles of purity, righteousness and holiness. Knowledge of all these does not make a Christian. The mental acceptance of all the truths, facts and principles of Christianity, and of Christ himself, does not make a Christian. If a man had all the teachings of Christianity in book form on his table, and he studied and mastered them as a student does his grammar or arithmetic, that would not constitute him a Christian. A man may have almost a perfect knowledge of the doctrines, principles and duties of the Christian religion, and yet be no more a Christian than a pagan man. To be a Christian one must have something more than an intellectual knowledge of Christ and his system of faith and practice. There must be true repentance of sin, faith in the atoning work of Christ, acceptance of Christ as a personal Saviour, a sense of sins forgiven and an open confession of Christ before the world. The Christian religion does not consist in a mere profession of Christ before men, it must be a real possession of Christ. One must be able to truly say: Jesus is mine and I am his saved follower. Profession amounts to nothing unless it expresses real possession. There must be real spiritual life in the soul, genuine fellowship and communion with Jesus Christ, and the indwelling influence and power of the Holy Spirit.

WHAT the world greatly needs to-day to redeem it and lift it up to higher life, is an exemplified Christianity. It gets a great deal, if not an over supply of theory. It wants more of practice. It needs more concrete religion and less of the abstract. Faith and love must express themselves in the works of

faith and love. Faith without works is dead. Christ is the author of all Christian principles. What if he had never exemplified them? He was the perfect embodiment of the spirit and precepts he taught and enjoined. He is not only our Saviour, but our Great Example. After him are we to pattern our manhood and character. Our religion is not a mere sentiment, an inner state only. There are principles to be practiced, duties to perform, obligations to meet, something to do. When one becomes a disciple of Christ, new relations are begun and those new relations give new duties and requirements to fulfil. The pattern, the warp, the filling, the woolen yarn do not constitute a carpet. The yarn must be woven into a tangible thing after a pattern before it is a carpet. Here are faith, love, truths, doctrines, duties, obligations, as elements of Christianity, but they will never make a Christian man until they are embodied in life, conduct, character. Spiritual life means action, example, deeds. The principles and precepts of the religion of Jesus Christ are to be taken into every relation and duty of life. They are to be exemplified in the family, in society, in business, in citizenship. Christianity is to recommend itself everywhere by Christian example. The righteousness, the purity, the spirit of the Christian religion is to be made manifest in all man's activities. Actions speak louder than words. We must look back and beyond pious ejaculations and genuflexions, religious rites and ceremonies, long and eloquent prayers, interesting and stirring exhortations, or clear presentation of Christian doctrine, to know whether a man is a real Christian. We must look to his life. The Christian life is a struggle with foes within and without, a continual warfare with the flesh and the devil, but with Christ in us and with us we shall come off victorious and present to our Lord and Judge a life which he will accept. What better thing can be said of us when we have left this world than to have it said by all who ever knew us: he was a true and exemplary Christian in every relation and duty of life. Such a life is a powerful witness of what the religion of Jesus Christ can make of a poor sinner, and do for a man.

SOME CONDITIONS TO SUCCESS IN OUR HOME MISSION WORK.

BY J. N. BELTON.

These conditions are in a sense common to all denominations in all places. But with no backing of popularity, and with a wide-spread misapprehension of what we are, they become doubly important to us.

1. We must strictly maintain our denominational distinction. We need not be ashamed of our history. Our church polity challenges criticism. While perhaps it is not perfect, yet none we think is better. Being simple, it yet binds by the mere force of spiritual cohesion. Our doctrines are such that they can be presented with the greatest boldness. We may then walk with others as far as we are agreed; but since in all things we agree with none, there is a reason for our separate denominational existence, and hence clearly, yet lovingly, we should draw the line. It is best always to sail under our own colors clearly defined. Baptists have suffered much, perhaps, by being confounded in the popular mind with the "Mad men of Munster."

People who "believe something" and believe it with all the heart are usually re-

spected, while those who believe nothing in particular and everything in general are passed by with indifference.

2. We must present a high standard of Christian living. I was impressed deeply with the statement by Bro. Socwell in the SABBATH RECORDER of March 29: "The world has yet to see the first Seventh-day Baptist tramp or saloon-keeper, or brothel-keeper, or to find such a person in jail (unless it be for laboring upon Sunday)." If this be the record then I am proud of the name of a Seventh-day Baptist. But to these negative virtues we must add the positive excellences of an active Christian life. Every religious cause is judged very largely by the moral character of its advocates. If we wish the world to believe that loyalty to the Bible is the basis of our faith, we must be Bible Christians. This I believe we are very largely; but let us strive for higher planes of Christian life, and deeper depths of religious experience. The world needs a purer type of practical religion than it has. Let us give it to them. May the Lord help us to be indeed a peculiar people, zealous of good works.

3. We must give the world the gospel. We must remember that the cross of Christ is the pivotal point in the world's history. Our Saviour said, "Go teach all nations," and Paul tells us that the gospel "is the power of God unto salvation to every one that believeth." Salvation! This is the world's great need, and God blesses those who tell them the way. Even grievous errors in doctrine or church polity may be counteracted by preaching the gospel. Methodism, which (as we see it) contains errors both in doctrine and practice, has succeeded, and God has blessed it. Why? A personal Christ has been presented to a personal sinner as a personal Saviour. Methodism has not succeeded because of its peculiar doctrines or church polity, but, in spite of them, because of the preaching of the gospel. Our doctrines and practices though true must be saturated with the gospel of peace if we wish God's blessing to rest upon our work. Any man may ride a hobby and make proselytes, but he must preach Christ to save souls.

4. We must have the Holy Spirit's power. Neither logic nor learning, rhetoric nor reason can take the place of Spirit power. Physical force cannot conquer the mind, neither can intellectual power conquer the soul. "Not by might nor by power, but by my Spirit, saith the Lord." Jesus taught us that the Father would give the Holy Spirit to them that ask him. With this we succeed, without it we fail. May the Lord grant us a double portion of that Spirit.

ATTALLA, Ala.

TEACH mankind to lift itself out of the mental conditions that create the petty frictions of daily life. It is power to control nerve force, that the slamming of a door, the dripping of water, the hissing of steam will not excite it. It is power to control mind, power to slip the dead latch against rubbish thoughts and rubbish conversation; it is power to hold the anchor of purpose, and not drift into unprofitable acts; it is power to hold self above worry, anger, jealousy, insult; it is power to hold self above irritation, selfishness, unkindness; it is power to bring happiness into the lives around you. It is this we want!—Selected.

Woman's Work.

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

THE SHUT-IN FLOWERS.

Out in the garden's sunny breeze,
In the days of the early spring,
Gay blossoms danced with the humming bees
And laughed to the birds on the wing.
But up in the greenhouse, close and still,
Away from the breeze and the showers,
Looked out with many an envious thrill
The poor little shut-in flowers.

"Ah me!" they sighed, "how happy they are
Out there in the garden at play;
And the children come from near and far
And romp with them day by day.
They make the world so bright and new
With their beauty and strength and power;
But alas! what work can we weak ones do?
What good is a shut-in flower?"

Down from her sick-room came just then,
Borne in her nurse's arms,
A wee little sufferer, pale and wan,
To view the greenhouse charms.
The out-door air was keen as yet,
But here she might stay for hours,
And be just where she had longed to get—
Close, close to the growing flowers.

Her hot hands patted their cooling leaves
As she passed from place to place,
And that glad, calm light that contentment weaves
Came over her small white face.
"Oh, nurse, aren't they good," she cried,
"To grow here just for me!
I feel so happy and—satisfied;
And I'm better, don't you see?"

No longer the greenhouse buds looked out
To envy the garden gay,
But with joyous hearts they talked about
The good they had done that day.
And whenever God shuts his blossoms in
Away from the breeze and the showers,
There is some bright work that they may begin,
Like the little shut-in flowers.

—From *The Open Window*.

WE thank you, dear sisters, one and all, those who have already responded, and those who will yet respond, to our call for help in editing the Woman's Page. It has not been possible for us to reply to the individual letters, so full of interest and good wishes for our work, which have accompanied the papers that our sisters all over the denomination are enjoying from week to week.

We have not been unmindful of the efforts which have been made by many thus far during the Conference year, to use their talents for the Master. Very helpful papers have come from sisters who have expressed a feeling of inability to write anything for publication. We could quote sentences which would open our eyes more fully to the fact that many hidden thoughts are lost for want of expression. One dear sister speaks of her gratitude for the blessed religion of Jesus, and wants every one to share in it. She says: "If I could put my thoughts into words and write one sentence that would reach the heart of some one without this blessed assurance, I would willingly do it."

Sisters, have not many of you received rich blessings this year? Has not the promise of a "very present help" been yours? "Unto every one of us is given grace according to the measure of the gift which God has given us." Our intellects are gifts from God. In speaking of consecrating our intellects to the Master's use, Frances Ridley Havergal says: "Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if he will, by your whisper of the one word, 'Come,' as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect him to use a mind which we are wilfully neglecting, and taking no pains whatever to fit for his use, than I should have to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it."

A FEW LESSONS LEARNED FROM THE STUDY OF PROVERBS.

The following article was prepared by the writer in a course of systematic study of the Bible. Living away from her church and its Sabbath services, and not finding it convenient to attend Sunday-school, but with a soul-hunger for the Word, she commenced alone a course of Scripture study. Others learning what she was doing, and desiring to join in the work, a club of interested and intelligent ladies was formed for systematic Bible study. Isolated Sabbath-keeper, "go thou and do likewise."

M. G. P.

"As in water face answereth to face, so the heart of man to man."

Each human heart with its joys, sorrows, passions, strifes, cares, ambitions and aspirations is to a large degree but the mirror of every other. Consequently, a book that teaches one how to be happy, how to bear sorrow, how to quell passion, how to endure strifes and cares, how to control ambitions and how to aspire to true excellence, must be of general interest and use.

Such is the book of Proverbs—a universal guide-book for the conduct of man in his relations to the world and to God. It does not contain abstract dissertations difficult for most of us to understand, but it is made up of clear, simple precepts, as applicable to us of the present day as they were in that long-gone age when they were first inscribed, proving that humanity of every age is akin in its desires, emotions and pains.

Are we tempted by the allurements of this world? Let us read, "Riches profit not in the day of wrath, but righteousness delivereth from death." "The reward of humility and the fear of the Lord is riches and honor and life." Does that unruly tongue of ours lead us into trouble? Let us learn that "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Do we imagine people cannot detect our real characters? "Even a child maketh himself known by his doings, whether his work be pure and whether it be right." Or, do we belong to that class of luckless individuals who think that the world and all its forces are against them because they do not prosper? Let us remember that "In all labor there is profit, but the talk of the lips tendeth only to penury."

We may be moved by the pathos, the beauty and the deep religious fervor of the Psalms; or, we may turn to the New Testament and read one of Paul's sound sermons; or, we may bow with reverence before the matchless simplicity of Christ's teachings; but the book of Proverbs still remains unrivalled as a code of conduct in all the practical affairs of life.

Let us examine it from a literary standpoint. A Hebrew poem of rare merit, containing three hundred and seventy-five maxims, terse and simple, expressed in parallelisms characteristic of Hebrew poetry. But this is not all there is in it. If you are fond of solving enigmas, try those found in chapter 30, or study that ancient acrostic poem on the virtuous woman, remembering that there are the same number of verses as letters in the Hebrew alphabet, and each verse begins with the corresponding letter. Or, if your fancy leads you into the realm of poetry, meditate on the noble and lofty conception of Wisdom, her nature and attributes.

All these features combine to make the book of Proverbs worthy of a place among the few choice books most often needed and read. Its unique method of teaching great moral truths makes it an important part of

the valuable literature of our precious Bible, and proves its worth to the Bible student and the Christian.

E. A. B.

BELMONT, N. Y.

AM I MY BROTHER'S KEEPER?

These words seem to pass continually before my mind, and have for the last few weeks; "Am I my brother's keeper?" and after thinking of them many times, I am led to exclaim, "yes, we are; at least to a certain extent our brother's keeper. If we, as professed followers of Christ and members of the church, do not fulfil our church obligations, and strive to follow closely the commands of God; if we enter into the pleasures of the world by attending balls and card-parties, and other amusements of like character; if we are careless in our speech, and speak lightly of religious matters, and are found speaking evil of one another; if we enter not in at the door ourselves and thereby prevent or hinder others from entering in, how can we expect to draw those who have no knowledge of Christ to seek him by repentance and belief on him? Are we not making of ourselves pillars behind which the unconverted can hide themselves, instead of proving to them, that there is a reality in the religion of Jesus Christ, that he is a God of love, and that there is really and truly peace and joy in believing in his Word? No, my brother! No, my sister! We must rise above this low level, and come up to a higher plane of living, and be so filled by the Holy Spirit that our lives, our conversation, our examples, our countenances, will show what the inner life is, and that God's love changes our old natures and dispositions, so that we hardly recognize ourselves in the new being we have become.

Therefore let us arise and put on the whole armor of the Lord, and be ready to work for him in earnest, so that no unprofessors can say of us. "I am as good as thou art."

In this way we may be accountable to God for our brother or our sister not accepting Christ, whereas if we had lived a Godly life by example and precept, they might have been led to accept him. Let us see to it, that our own lives are right before God, and so be blameless, and be the means in God's hand of doing much good.

"Christian, walk carefully;
Christian, walk prayerfully;
Take heed lest thou fall."

F. A. B.

RESOLUTIONS OF SYMPATHY.

WHEREAS, by the will of Him who doeth all things well, our dear sister, Harriet P. Greene, has received the message, "Come up higher;" therefore,

Resolved, That we as a Society mourn the loss of one who was a constituent member of the First Verona Ladies' Benevolent Society, and always an earnest worker among us, and had held the office of Treasurer since our organization in June, 1886.

Resolved, That we extend our heartfelt sympathy to the bereaved sisters, and commend them to God, with the prayer that he may be with them, through the Holy Spirit of comfort, and that her mantle may rest upon those of us who remain.

Resolved, That a copy of these resolutions be sent to the bereaved sisters of the deceased, and that this token of our esteem be placed upon the Record of our Society, and that we request their publication in the SABBATH RECORDER.

"Hope bids the anguished heart rejoice;
Tho' earthly ties are riven,
We still may hope to meet again,
In yonder peaceful haven.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

MRS. FLORA W. HYDE,
MRS. IDA W. THAYER,
MRS. ADA H. PERRY, } Com.

VERONA, N. Y.

THE MARKS OF THE LORD JESUS.

BY MRS. MARY E. FILLIYAW.

"From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Gal. 6: 17.

Henceforth let no man trouble me,
From Satan's bondage I am free;
For in my body I do bear
The marks of Jesus everywhere.
Look at this scar upon my head,
For I was stoned and left for dead.
And these were made when I was scourged
While furious crowds around me surged.

But I have other marks that tell
Of him who conquered death and hell:
These roughened hands hard labor show,
For I have wrought as well ye know;
For I a burden ne'er would be
To those whom I have sought to free
From bondage worse than Egypt's yoke,
Of which our fathers oft-times spoke.

And these gray hairs, they speak to you
Of conflicts and of victory too;
Apollyon's darts oft pierced me sore,
But I the battle ne'er gave o'er,
Till he was vanquished by the power
That Jesus gives me ev'ry hour;
For though I suffer all day long,
'Tis when I'm weak that I am strong.

Therefore my pleasure now I take
In all my trials for his sake.
When like a sheep to slaughter led,
My body severed from my head,
The conflict o'er the pangs of death
Gone with my last expiring breath;
Triumphant then my soul shall be
Through Christ who lived and died for me.

STORIES OF S.-D. B. MINISTERS. NO. 1.

Her Mission.

BY UNA DELL.

[The hero in this story, here known as Lyman, is now an aged and honored minister.]

"I want to tell you, Sara, that that boy of ours has a temper that will bring him into trouble some of these days, and I know it."

"Why James, how you talk! What makes you have any such notion in your head?"

Before answering his wife, James Rankin drew his great oaken rocker nearer the fire, for December weather and a peculiar chill within, which he could not account for, compelled him to seek warmer quarters.

"Well, I will tell you," said Mr. Rankin, as he settled comfortably back into his chair, "Lyman has of late shown a trait of character which seems to have had a natural and persistent run in the Rankin family for several generations, and I was in hopes it would end with me,—for you know probably, by sad experience that I have quite a supply of that article commonly called temper," and Mr. Rankin glanced toward his wife with a sad smile.

"You seem to have controlled it in an admirable manner then so far as I have noticed," replied Mrs. Rankin, "but as to Lyman," she continued, "he has of course shown a certain degree of bad temper, but no more than most boys of his age usually do. I don't know as I have had any such fears as you seem to have. I do hope that nothing of the kind will ever happen, for, as you know, Lyman has a wonderful amount of strength for a boy of seventeen."

Mrs. Rankin gave a deep sigh after her somewhat lengthy reply to her husband's well-grounded apprehension.

Going to the window she continued, "Well, I must go and prepare the supper now, for Miss Stedman will soon be coming home from school. I hope she has had a better time to-day than usual. She says some of the older boys have caused considerable trouble of late. I am so glad Lyman behaves himself, at least Miss Stedman has not complained of any ill behavior on his part."

Mr. Rankin made no reply. He sat as one in deep thought, but finally arose and drew

on his boots preparatory to doing his evening chores. He had more anxiety at heart than he was at present willing to make known to his wife. He had watched his boy very closely as he worked about the farm, drove the cows to and from the pasture, and had noticed that Lyman, as he grew older, exhibited a bad temper which reminded him of the many struggles which he himself had had in trying to gain the mastery of a like passion.

"There comes Lyman now," said Mr. Rankin, as he opened the door, "he is just in time to-night, a little earlier than usual I think," and he glanced at the old clock in one corner of the kitchen to ascertain if he was right.

Lyman, on the run, did not stop to open the low gate in front of the house, but, with seemingly little exertion, leaped over it.

"Well done my boy," said the father, "I guess you ran home in order to get here earlier than usual. Well I'm glad of it. Put on your overalls and we'll at them."

While father and son were busily engaged doing the chores, the mother busied herself with preparations for the evening meal, and, while thus engaged the school-teacher arrived.

As she opened the door, she was greeted with not only a pleasing and appetizing odor, but with an equally pleasant "Good evening Miss Stedman, how has school prospered to-day?"

Dropping her books upon the table with a bang, and proceeding to remove her bonnet, the teacher replied, "O I hardly know; it is such nervous work to teach a lot of uncultured children; but then, I think teaching is my mission, or at least a part of it."

She looked at the busy house-wife to see how she took the remark, but as Mrs. Rankin did not offer any reply, continued, "Perhaps some of those mischievous boys will learn that I have more of a mission than simply teaching."

Mrs. Rankin immediately thought of Lyman, but merely replied, "I'm sorry they are troublesome, but perhaps you will have a better day to-morrow."

"I hope so. Do you know that I have always, ever since I first thought of teaching, believed that my great mission in the world is to conquer boys?"

"When I was a young girl, I used to know and hear of their misusing their teachers, even to half killing and forcing them out of the school-house. None of them ever tried it on me, and I don't intend they ever shall, either!"

Her listener thought of a passage of Scripture which reads, "Let him that thinketh he standeth take heed lest he fall," but simply replied, "I most earnestly hope you may never have such an experience." Then, drawing her apron over her head, the good woman went to the well for a pail of water.

"Mercy! I had no idea it was so cold; first time I have been out to-day, I ought to have put on my shawl. My, the air is so penetrating."

She drew but half a pail and hurried to the house.

Supper being ready, the men were called and all sat down in their accustomed places.

"I suppose you haven't studied hard enough to burst your head to-day, have you, Lyman?" asked his mother.

"Pretty near. Our lessons in algebra and history were long enough and hard enough

to burst almost anything; that is, if I'm any judge."

He noticed a slight smile on the faces of his father and mother, but did not dare to look at his teacher. Could he have seen her eyes and read her thoughts, he would not have felt quite so jubilant during the remainder of meal time.

"It is for your interest that long and hard lessons are given you," said the father; "if you never had anything more difficult than the lessons of the day before, your powers would not increase, you would be wasting time and money in attending school."

Lyman seemed to pay little attention to his father's remark. He was thinking of numerous things which had occurred during the day, which had by no means strengthened the friendship between teacher and pupil.

The parents addressed themselves mainly to the teacher during the rest of the meal. The supper was ended, but they continued sitting, one after the other relating incidents, until Mrs. Rankin, complaining of an approaching headache and chilly feeling, begged to be excused that she might recline on the couch.

After the chores were done, Lyman went to his room to study his lessons for the following day. "Miserable stuff!" he exclaimed, after studying algebra awhile, "I hate the stuff. I don't believe I was cut out to study mathematics, much less to teach them, or any other kind of ticks, for that matter."

He then took up his Latin grammar and turning to the first conjugation of the verb which means "to love," he became very quiet for a while. He soon raised his head and began to recite to the walls the words which he had learned. Translated into English, he could have been heard saying: "I love, you love, he or she loves; we love, you love, they love."

"That may be all right, and for that matter I know it is; but I hate to recite it to her, and what's more, I won't!"

He was right. The next morning Mrs. Rankin was unable to leave her bed. She had taken a severe cold, probably while after the pail of water the night before, and now the doctor who had been summoned from the village said it was rapidly developing into pneumonia, and he did not know as it was possible for him to prevent it.

Miss Stedman asked the trustee for a leave of absence, that she might care for the sick one, and it was granted. She went quietly, but energetically, to work, doing the customary house-work and caring for her who had been so suddenly stricken.

Lyman, who was now relieved of his burdensome school duties, assisted his father part of the time, but spent the larger part with his mother. He dearly loved his mother and was anxious for her to regain her health. But notwithstanding all that loving hands and skill could do for her, she grew worse day after day, and now all became deeply concerned.

Mrs. Rankin had been sick nearly three weeks, when Lyman received a letter from an old chum in one of the Western states. The letter was "chuck full of good things," as Lyman expressed it. It told of tobogganing, skating, rabbit-hunting and all manner of winter sports, which the writer was enjoying.

"Only seventeen pages," said the happy

recipient, after he had read it. After carefully going over it several times, he folded the letter, placed it in the envelope and laid it on the mantel over the huge fireplace.

Toward evening as he sat by the window reading the local newspaper, his father startled him with, "Come, Lyman, time to do the chores;" and opening the door passed out. As he closed the door after him, a gush of wind, which had threatened to make Mr. Rankin lose his hold on the door-knob, blew the cherished letter from its resting-place on the mantel to the floor, in front of the fireplace.

Miss Stedman was sweeping some refuse from a log into the fire-place, and just as Lyman, having seen the letter blown to the floor, started with a bound to rescue it, the teacher, with a quick movement of the broom, swept the letter at one stroke into the blazing mass, where it was consumed in a moment's time.

Lyman stopped, stood motionless for a moment, glared at his teacher, and then, without a word, but with firmly closed lips and revenge gleaming from his protruding eyes, he raised with one hand a chair which stood near, and was about to strike her down with it, when, through the partly-opened door from the bedroom where his sick mother lay, came a gentle voice and warning; a voice from one who had not spoken above a whisper for nearly two weeks. It was only one word which came from those fever-parched lips—long-drawn was the word, and spoken just twice—"Lyman, L-y-m-a-n!"

As if petrified, he who was thus addressed looked through the opening, and there he saw an exceedingly pale and anxious face; the lips were moving, but said nothing.

The strong arm was still raised, the chair still hung in the air, grasped in a vise-like grip. The muscles at length quivered, relaxed. The destructive weapon had only been waiting for the bidding of its master. But the spell was partly broken. He turned his head, looked at the teacher, dropped the chair to the floor, and quickly stepping forward, grasped her by the shoulders and began to shake her, at the same time forcing her backward.

She was soon pressed against the wall, where the enraged boy, temper and strength giving a giant-like power, held her as in a vise. How many minutes she stood there under that painful pressure she never knew; nor did he, nor the anxious mother.

But finally, when he seemed to be sufficiently revenged, Lyman released his prisoner, but caught her again, for she would have fallen had he not. He laid her on the couch and went to call his father. He did not have to go far, for his father, wondering why Lyman had delayed in coming, met him at the door.

What Mr. Rankin saw at the open door was something unexpected; a sad, white face, a face which differed very much from the happy one which had bent over the letter but a short time before. Lyman related what had happened, from beginning to end, and then said: "Father, I have become a man in the awful experience which has just been mine. I don't know what she has become; an invalid, perhaps. I'll go for the doctor."

The people who saw Lyman riding horseback to town in the twilight that evening were undecided whether the boy was mad, or practicing for a circus. Then came the

thought, "Perhaps his mother is worse."

When the physician arrived and had made the needed examination, he gave it as his opinion that it would be many weeks, and perhaps months, before she would be strong enough to do the least amount of work. Turning to Lyman the doctor said: "Young man, this may have been a dear experience for you, but it is much more so for her. She has sustained a spinal injury, which may abide by her all her life."

It was more than five years before the trustee who had granted Miss Stedman a furlough again hired her as teacher.

Strange to say, from the moment of the terrible episode, Mrs. Rankin began to amend, but it was three days after the incident, so awful in its nature, before she again found her voice. She said afterward that God must have given her a voice at the proper time, for Lyman had told her that it had been his intention at the awful moment to kill his teacher.

Lyman's temper was forever cured. As for Miss Stedman, she never again said anything about her mission.

REVIEW OF "AN OPEN LETTER."

In "An Open Letter" in the RECORDER for April 5, "Harry" asks "a few questions" regarding "evangelism and Sabbath Reform," about riding hobbies, etc., in which he seems to misapprehend the question of Sabbath Reform and, by implication, attributes very poor judgment to those who are advocating it.

People who are thoroughly imbued with the spirit of Sabbath Reform and are earnestly engaged in laboring to build up God's down-trodden Sabbath and to win men from the sin of Sabbath-desecration, do not think that "the Sabbath is more binding than any other command," nor is there any Scriptural authority for regarding the fourth precept of the Decalogue of any less importance than the other nine. The obligation to observe the Sabbath is as much in force as the obligation to worship God, instead of idols; therefore, as we are a foreign missionary people, we should also be a Sabbath Reform people.

Not that we should make a "hobby" of the Sabbath question, nor make a hobby of opposing Sabbath Reform work, but patiently, lovingly and wisely let our light shine by presenting the just and universal claims of God's Sabbath, adopting whatever "methods" are best suited to the occasion. No absolute methods can be laid down to govern Sabbath Reform work; any more than in evangelistic work they must be the outgrowth of surrounding circumstances in each case.

It is possible to "find an old man riding some hobby" and thereby doing more harm than good, but experience has taught us that hobby-riding is not always confined to old men, and that we younger ones need to exercise care, lest while we are criticising the old, we ourselves are found guilty. It is certainly true that we are "living witnesses" and that we do not need to "tell the people that we keep the Sabbath before they will know that we keep it," neither do we need to tell them that we are Christians before they will know that we are such. If living out Sabbath truth frees us from the obligation to preach Sabbath truth, by the same reasoning it fol-

lows that living out Christianity frees us from the obligation to preach Christianity.

The living example is a power for good, but the doctrines of the Bible must be pressed home upon the conscience before men will yield, and not unfrequently this must be repeated for months, nay for years, before the desired results are obtained. Yes, the evangelist is working for the "conversion of sinners," and, if he be an evangelist after the pattern of Timothy, he comes under the following divine instructions: "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. . . . Take heed to thyself and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee."

The evangelist is to take heed to the doctrine, continue in the doctrine and to exhort with the doctrine, and we therefore conclude that true evangelism and Bible doctrinism are closely allied. The "conversion of sinners" means to turn people from sin unto God and, since the violation of the law is sin, the violation of the law is to be "rebuked" with all long-suffering and doctrine, and this most certainly is the duty of every preacher of the Word, whether he be pastor, missionary or evangelist. Whatever comes short of this, is just so much short of the behests of the Bible.

It may not be "reasonable for a man in revival effort to begin on the people with the Sabbath . . . before he has reached a point where they can receive it." Neither is it reasonable for him to fail to give them sound instruction on this point, altogether. Yet, like all other preaching, it should come in a kind, loving manner; the unloading of a burdened soul.

No, Paul did not succeed in winning men to Christ by "trying to be different from them;" but he was different from them and they recognized it. Paul never winked at the sins of those to whom he preached, but rebuked sin in all its forms. He preached the law and referred to it over and over, showing it to be in full operation and the very basis of repentance and conversion.

"Harry" desires to know "who of the boys are converted and who have come to the Sabbath." We answer, every one who has come to the Sabbath is converted, for they would never come to the Sabbath unless they were converted, and we know of no good reason why truly converted persons will not come to the Sabbath, if Sabbath truth has been properly presented before them. Perhaps many others would have embraced the Sabbath if more Sabbath truth had been kindly presented. As it is, many have come to the Sabbath where Sabbath Reform work has accompanied evangelist work. The results of a revival reported in the RECORDER a year ago were 27 additions to our church, of which number 12 were converted to the Sabbath. This revival began during the closing discourse of a series of Sabbath discourses and continued for several weeks, during which time the whole church was revived and 50 persons professed conversion.

Evangelistic and Sabbath Reform efforts combined were recently put forth for a few evenings with one of our small churches; the church was revived and one person accepted the Sabbath and united with our church.

(Continued on page 253.)

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

I write you from Walworth, Wis., where we have been for three weeks, holding meetings through rain, snow and mud. All roads do not "lead to Rome" here, as we have had none, unless it is one which they call here the new road, from a foot to eighteen inches under the old one. People have done well attending the meetings, all things considered. The interest has steadily grown from the first. We are now holding five meetings each day, a women's and also a men's meeting at 3 o'clock, a girls' meeting at 4 o'clock, a prayer service in the Sabbath-school room at 7 o'clock for half an hour before the regular evening services. Some have made their offering to the church for baptism and are waiting for baptism. Some eighteen have been forward for prayers; most of them are rejoicing in a Saviour's love. We need your prayers for this work here at Walworth.

E. B. SAUNDERS.

THE WORLD-REFORM WORK OF THE CHRISTIAN ENDEAVOR SOCIETY.*

BY ANNA L. LANGWORTHY.

As I understand the Christian Endeavor Society, it readily divides itself into two grand divisions: first, that of personal Christian living or endeavor by which we strive to make ourselves and our whole society more Christlike; and second, that of aggressive reform work, by which we are to help lift humanity up to a higher plane where Christian living will be the natural outcome. The former includes the Lookout, Prayer-meeting, Social and Literary Committees, and the latter the Sabbath Reform, Temperance and Missionary Committees. As Bro. Hubbard's paper deals entirely with the Sabbath Reform committee, I'll omit that here.

First, always before we can help others, we must let our own lives be free from self and filled with Christ; then like him, we will be filled with compassion for the multitude who are wrapped in vice, intemperance, and misery. Because we choose to work by committees, here we place our Temperance Committee. As we look out on the millions who have never heard of Christ, and read his command, "Go ye into all the world and preach the gospel to every creature," we see the work of our Missionary Committee.

These committees representing as they do the aggressive world-reform work of the Christian Endeavor Society must represent our part as young people, in all great reforms; and they seem to me of so great importance, that I will spend my little time here on this part of the work.

Do not think that I discount for a moment that which has been generally conceded to be the work of young people's societies. I count it of greater importance, because we must first be His before we can do his work. "But this ought ye to have done and not to have left the other undone." And the time has come when we, as young people, must stand out firm and strong, ready to do the work which is at our hands to do. To hold our name where it belongs, nothing short of the cleanest, purest, strongest, most helpful lives will suffice.

* Read at Marlboro, N. J., at the Yearly Meeting, Nov. 22, 1896.

The Temperance Committee must stand for our determination as Christian young men and women to eradicate all forms of vice. I have seen societies where this committee was such only in name, doing little and reporting nothing. Probably few if any of our Christian Endeavorers are prone to touch, taste, or handle the accursed thing, but is it enough that we save ourselves? When we see vice, intemperance, crime and insanity increasing to an alarming extent, dare we do aught but oppose them uncompromisingly? What can the Temperance Committee do? Very much. First see that the quarterly temperance topics are carried out in your prayer-meetings; I was surprised and pained to see, not long ago, the topic card for one of our own churches this year, and not one of the prayer-meetings was given the temperance topic. I hope this was an exception, but it showed that there was room for the reminder. Then at prayer-meeting do your part toward making it a temperance meeting. I attended one last summer, small in numbers, but the temperance committee was strong and faithful, and they were all alive with the facts which stirred them as they ought to stir us; there were some even of their members who had started on the road to a drunkard's grave; God forbid that there should be any such in the societies represented here, who might be there through our negligence.

Then we can circulate the Christian Endeavor temperance pledge, and so go on educating ourselves and the community in which we live, remembering that our influence, strong or weak, is going out to all the lives which touch ours in this generation, and on to our children with the inevitable force of God's laws. If there should be in the community a church which still uses fermented wine at the communion table, we can use our influence to have it changed.

The temperance prayer-meeting in connection with the temperance lessons in Sabbath-school will go a long way toward educating and strengthening the young in pure lives.

Do we think there are enough Missionary Societies to do the missionary work? If so we forget the blessing we get by doing ourselves a part of this great work. Youth is no barrier, but rather an incentive; one of the greatest organizations of this century is the Student Volunteer Union for Foreign Missions, in which several thousand young people are educating themselves to go as missionaries. We cannot all go, but we can help to send others, and unless we know the need we will not give. So here is the work of the Missionary Committee; not to supplant the Missionary or Woman's Boards, the mite or benevolent societies, but to aid them and, at the same time, to educate ourselves. At the monthly missionary prayer-meeting, help the pastor on the program and bring in missionary news.

In New York I fear some of the missionary committees have not yet realized there was anything to do; for though the Student Volunteer Union offered to send out speakers without expense to help them in the missionary meetings, very few of the churches and societies have responded; perhaps the blame is as much on the pastor and church as on the Christian Endeavor Society; but we know that a live society can have a missionary prayer-meeting if they want it. The committee's work is not limited to foreign missions,

it includes home missions as well, and if we keep up with the demand we should be busy all our days. Java, Holland, London, as well as the great need in China, all appeal to us.

I promised Mrs. Burdick, since she could not be here, that I would speak a word for the Mizpah Mission. You all know of the work for seamen, so I need only say it is growing and with growth come added expenses. Though she is an indefatigable worker, work cannot be done without money. It is her present plan and hope to get as many churches, societies, and individuals as possible to contribute one dollar a month; if to the number of one hundred this year the expenses will be met. We hope many will be moved to pledge at once and so lift the already heavy burden.

Then there are the Western fields and the noble workers in West Virginia, all of them so thankful for every little help. When the Missionary Committee begins to look for work, the members will find their hearts so full of every need, that it will bubble over into the whole society for help.

Then let us faithfully take up the aggressive reform work of Christian Endeavor, leaving nothing undone that shall make us better, broader, nobler men and women, filled with the love for all humanity which was ever shown in the life and love of our pattern, Christ.

THE TENTH LEGION.

This is an organization—rather, an enrolment—of Christians that make it a practice to give at least one-tenth of their income to the Lord's work. It was established by the New York City Union, and by them transferred to the United Society of Christian Endeavor. Its purpose is to get the inspiration that comes from numbers and to give this stimulus to others, that systematic, proportionate giving may come to be the regular habit of Christians everywhere. What a glorious triumph that would be!

We ask all that are now tithe-givers, and all that wish to become such, to enroll with us. You need only send your name to Secretary Baer, with a postage-stamp for return of a numbered certificate. No publicity will be given to the names.

We ask all Endeavorers to help us in pushing the plan. Send to Secretary Baer for a package of blank application cards, and obtain converts to the plan among your friends. Help us to push the enrolment into the tens of thousands. Every new name means so much!

Finally, we ask for testimonies. If you are a tithe-giver, tell us how it blesses you; give suggestions for others; ask questions about any matter that perplexes you. We have two of such messages this week, from two members of the Tenth Legion. Here they are:

"Tithing is a method that transfigures the word 'duty' to 'privilege.'" B.

"I have found that as I gave systematically, it taught my mind to take wide views of God's work; and as I gave proportionately, it enlarged my heart to enjoy giving, so that it has now become one of my greatest pleasures." R.

—Golden Rule.

If you will send your names and letters to Edwin Shaw, Milton, Wis., he will send you a certificate and will thus establish denominational headquarters. This is a plan worth trying.

OUR MIRROR.

THE Christian Endeavorers of the Leonardsville Seventh-day Baptist church are endeavoring to do their part in the Master's work. The attendance has been somewhat smaller of late on account of sickness among the members. At the last meeting, held March 23, we were glad to see the number increasing. About fifty from here attended a local Union

of Christian Endeavorers held at Brookfield last month, and derived much benefit from the meetings. There are, I think, about ten societies represented in this Local Union, some of them being some little distance apart; but for all that there must have been very nearly two hundred Christian Endeavorers that wended their way over the hills to meet with the Brookfield Christian Endeavorers in praising God and planning more earnest work for his kingdom. At the business meeting held at this time a committee consisting of the President and several other members, was appointed to visit the various societies before the next Quarterly Meeting and note the different ways of conducting the meetings and work, and then give all the societies the benefit of their experience at the next Local Union. We expect to derive much good from this. I would like to say, also, that this Local Union consists of societies of several denominations, but we realize that we are all working for the same great purpose and that "in union there is strength." The beautiful colors in the rainbow form together in perfect harmony to represent to us the symbol of God's promise. Let this be our example, let us work together in as close harmony to help in carrying the promises unto all people.

To return to our own society—we are adding one or more members at nearly every business meeting, for which we are truly thankful. We must not forget our Junior Society, that is doing excellent work with Mrs. W. E. Phillips as Superintendent, and Mrs. J. A. Platts assistant. Some of the older members have left and joined our ranks. Truly the Junior Society is a great help to the older society as they come in more thoroughly prepared for the work. When you pray for the Christian Endeavorers, don't forget those at Leonardsville, that we may grow in strength. E. E.

OWING to the bad condition of the roads and much sickness, the meetings of the Verona Y. P. S. C. E. have been somewhat lightly attended for several weeks, but last Sabbath, April 3, dawned bright and clear, and our people seemed glad to attend both the public service in the morning and the Endeavor meeting following, and to testify for Christ and his willingness to help if we trust him.

The death angel has visited us and taken Miss Hattie P. Green, one of our much loved, honorary members from us; also Mrs. Eliza Williams, who, although not a registered member, was often at our meetings and always took an active, helpful interest in our society. While we deeply deplore our loss, we feel it is their eternal gain. A. H. P.

MISS DESARGI, a native Chinese missionary, recently gave a series of lectures in Los Angeles. One lecture described a visit to a native family and their home, customs, and etiquette, dwelling especially upon the foot-binding, which distinguishes the girls of upper classes from those who can be bought and sold.

TO LIVE without Christ is to live in gloom. No one knows the fullness of joy until he finds it in the Saviour. Frowns, worry, discontent and pessimism are attributes of sin, and from them all Jesus came to save men. Believers should be glad and rejoicing. The sign of our salvation is a smile.—*Golden Rule.*

Children's Page.

"IT'S NOTHING TO ME."

"It's nothing to me," the mother said;
"I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart and darken my name."
It was something to her when her oldest son
From the path of life was early won,
And madly quaffed of the flowing bowl,
Then—a ruined body and shipwrecked soul.

"It's nothing to me," the young man cried;
In his eye was a flash of scorn and pride.
"I heed not the dreadful things you tell;
I can rule myself, I know full well!"
'Twas something to him when in prison he lay,
The victim of drink, life ebbing away,
As he thought of his wretched child and wife,
And the mournful wreck of his wasted life.

—Selected.

RESCUED.

"Here, you, Jen, start your boots 'n see if you can sell any papers this day. And mind what I say, young woman, I want them papers sold, d'ye hear?"

Jen, a bright-looking girl of fourteen, hugged the bundle of papers tightly under her old and thin shawl, and flashed out of the house just in time to escape a rough push from the coarse woman who spoke, and the door banged sharply behind her, making the cracked and dirty windows rattle and the rusty stove send out a fierce puff of smoke.

She hurried along in the keen air, and in a few minutes was in the square, where she took her usual place and began her day's work. Trade was not very good, and it was cold standing still; her hands ached, and it was hard work keeping the tears back as people hurried by, and the bundle of papers grew no less heavy, although she was doing her best to lighten it.

"Papers go slowly this cold morning," said a pleasant-looking lady, stopping to buy one.

"Yes, 'um." was the answer, but Jen did not look up; she was winking hard to keep the tears back.

"Where do you live, my dear?" continued the lady. "I often see you as I pass this way. Don't you go to school?"

"I live with Miss Bumpers, down in Simpson Street," replied the child, venturing to look into the pleasant blue eyes. It was very nice to have some one speak kindly to her again. But her heart was too full, and in a moment the big tears rolled down her cheeks and dropped upon her cold little hands. She tried to brush them away, but they would come, and the lady, seeing she was in trouble, drew her into the shelter of a building and tried to quiet her and draw from her her story. It came with many sobs, and soon she knew it all—no, not all, for the neglect and cruelty Jen had suffered could not be put into words.

A year before, she had been taken from an institution by Mrs. Bumpers, and, soon after, the family moved into this city. In the sudden departure the kind friends at the home lost all trace of Jennie Hill. The girl was put to work and became the household drudge. School and church, which had been faithfully promised, were denied her, and the last straw was her being obliged to sell papers on the street.

This she had done for a week now, and her little heart was so full of the wrong and injustice done her, that the kind voice, the first she had heard in all that great city of strangers, caused it to overflow.

"You poor child!" said the lady kindly; "something shall be done about it at once.

Now, tell me the number of your house and I will do my best for you. But you must be patient for I must write to the home, and it may take some time to hear, but I'll find you again, never fear," and writing the address in the little book she carried, with a few parting words the lady left her. But the sunshine had sunk into Jennie's heart, and her life had grown brighter for the kind words and promised help.

"She said I ought to tell Jesus about it, and I 'spose I had, but I'd 'most forgotten. I thought he'd forgotten me, too; but now I know he hasn't," she thought. It cheered her, and things looked brighter. The bundle of papers lessened, and Mrs. Bumpers didn't scold quite as much when she went home. The thought of the strong Friend she used to hear about so much was a help over the hard places.

Miss Lane, the city missionary, who had spoken to Jennie, knew just what to do in the case and how to do it, and it was but a few days before she appeared at her home, and, with proof of all the neglect and abuse, and failure to keep her agreement, she confronted Mrs. Bumpers.

At first the woman resisted, but, frightened because she had been discovered, she at last consented to give up the child, and a very happy girl Jennie was to escape her clutches and enter the new home provided for her in an institution.

"I'm just going to pitch in now and do my best," she said one day to Miss Lane; and "pitch in" she did. Her studies were a delight to her, and it was not long before she made up her mind to be a Christian, and then she longed to do more for her dear Friend who had done so much for her.

A place in a training school for Christian workers was found for her, and she made the most of her opportunities, and after a few years of study and work she was ready to teach.

On last January (for this is not a fancy sketch) our little Jennie, now a bright and wide-awake young woman, set out for her chosen work among the colored people in the South, and what a glad and happy day it was for her! And with what earnestness did she say to her dear friend, Miss Lane:

"Only to think of it, that I can go! O, how different it all might have been! Do tell people that it pays to save the children."

And the friend whose life is spent in the work thinks that truly indeed "it pays."—*M. Louise Ford, in Child's Paper.*

BEAUTIFUL HANDS.

"Oh, Miss Roberts, what coarse looking hands Mary Jessup has!" said Daisy Marvin, one Sabbath afternoon, as she walked home from Sabbath-school with her teacher.

"In my opinion, Daisy, Mary's hands were the prettiest in the class."

"Why, Miss Roberts, they were just as red and as hard as they could be. How they would look if she were to try to play on the piano!" exclaimed Daisy.

Miss Roberts took Daisy's hand in hers, and said, "Yes, your hands are soft and white, Daisy, just the hand to look beautiful on a piano, and yet they lack one beauty that Mary's hands have. Shall I tell you what the difference is?"

"Yes, please, Miss Roberts."

"Well, Daisy, Mary's hands are always busy. They wash dishes; they make fires;

they hang out the clothes and help to wash them too; they make bread, and sweep and dust and darn and sew; they are always trying to help her poor hard-working mother."

"I never thought of that," said Daisy regretfully.

"Besides, they wash and dress the children; they mend their toys and dress their dolls; yes, and they find time to bathe the fevered head of the little girl who is so sick in the next room to theirs. They are full of good deeds to every living thing. I have seen them patting the horse and dog in the street. They are always ready to help those who need help, from the little fellow who gets a tumble because his legs are too short to keep up with the big brother who is running away from him, to the poor old rag-picker who is too stiff to stoop for some coveted scrap or bone."

"I shall never think Mary's hands ugly any more, Miss Roberts."

"I am glad of that, Daisy; and I must tell you their best beauty is that they do all this service cheerfully, gladly, for the sake of Him whose hands were pierced through with nails for us."

"Oh, Miss Roberts, I feel so ashamed of myself, and so sorry," said Daisy, looking into her teacher's face with tearful eyes.

"Then, my little Daisy, show your sorrow by prayerful deeds. And if you ask Jesus to help you, you will be sure to succeed."

"I'll try, Miss Roberts."—*Selected.*

ON TIME.

A business man advertised for a boy. The place was a good one, and a large number of boys applied. Out of this number two were selected, whose references were very good and whose appearances and manners were alike favorable. He hesitated between the two, and, after a private conversation with each one, told them to call the next morning at 9 o'clock, when the decision would be made.

The gentleman sat in his office at 9 o'clock. Promptly as the great clock outside sounded the hour, one of the boys appeared. He was engaged at once. Five minutes later the second boy came. "Just five minutes too late," said the gentleman. "I made this appointment with you that I might see how much value you placed upon promptness. The boy who is on time is the boy for me."

Be prompt, boys. Time is money. Yes, your time is money. Do not fancy that your time is of little value, and so you can use it as you please. Take care of the minutes, and the hours will take care of themselves.—*Advance.*

FRICION—WHAT IT WILL DO.

"O, Frank, come and see how hot my saw gets when I rub it; when I draw it through the board awhile it is almost hot enough to set fire to it."

"That's the friction," said Frank, who was two years older.

"Yes," said Sister Mary, who was passing, "it's friction. Do you know what it makes me think of?"

"No. What?" asked all the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their tempers grew, until there was no knowing what might have happened if mother had not thrown cold water on the fire by sending them into separate rooms."

Eddie understood and looked a little ashamed. He began at once to talk about something else.—*Exchange.*

Home News.

New York.

ADAMS CENTRE.—For Northern New York we have enjoyed a mild and pleasant winter, although we have not been free from sickness. Three of our members have passed away: Mrs. Herman White, Mrs. Spicer Green and Mr. Franklin Green.

Religiously we have been highly favored by the many instructive and uplifting sermons from our faithful and beloved pastor.

When Mr. E. B. Saunders was with us he advised the Y. P. S. C. E. to hold prayer-meetings in homes where such aid might prove helpful. This we have done to some extent; not only have we helped those who desired to live a better life, but we have been richly blessed in our own hearts.

The Y. P. S. C. E. Socials which have drawn to a close, have been very enjoyable. Such occasions help to keep alive the social element, and as we become better acquainted with each other we are bound together by stronger ties.

The Junior Society held a prayer-meeting at the home of Miss Mina Crandall, who has been ill with consumption for over a year. They carried her oranges, and reported a pleasant time. They are now doing some missionary work for a little girl in the line of sewing. The Juniors are a live society.

The Philomatheans have met at the homes of Mr. and Mrs. Arthur Green, Miss Janie Green and Mrs. Frank Kellogg, the program for the evening at Mr. and Mrs. Green's included: "The Seven Wonders of the World," and music. The evening we met with Miss Janie Green was very stormy but there were twenty present, and at Mrs. Kellogg's the exercises consisted of prayer, questions, readings, music, and a quotation contest which occupied a larger part of the evening.

Miss Jessie Barney has returned from Alfred, where she has been attending the Alfred University.

Mr. Gene Coon of New York is here spending a two weeks' vacation with his friends.

Mr. Holly Maxson, who is attending the Alfred University, is home for a short time.

COM.

Pennsylvania.

HONEOYE.—The Shingle House church has no pastor. Eld. G. P. Kenyon has been engaged by the Hebron church for the coming year. It seemed as though we could not have him and his estimable wife go to another field, but we can say with Paul, the will of the Lord be done. We have lost one of our faithful workers by death, Sister Anna Dolberg, but our loss is her eternal gain, for Christ has said, "Blessed are they that do his commandments that they may have a right to the tree of life," etc. Some of the brethren feel as though we were forsaken because we have no pastor, and the Board no longer aids us; but I am inclined to think it all for the best. Perhaps we have depended on the arm of flesh too much, and instead of holding up our Master's arms, we have stood back and let him carry the burdens. If this has been the case, may the Lord forgive us and help us from this time on to awake, and Christ will give us something to do. Every Seventh-day Baptist ought to do personal work for the Lord and his truths. I feel for one that with the Holy Spirit, the Word of God, and our publications I can put to flight Satan and all his hosts.

In speaking of our publications, I want to say right here, the last RECORDER is the best I ever saw, so many short paragraphs and so full of the Holy Spirit. You know the Bible says the common people heard him gladly. Oh you educated writers come down where we can hear you. Now as I have your attention there is something else I wanted to say, but I am almost afraid you will think I am a critic. Please don't say any more about politics, *gold* or *silver*. I am acquainted with two good brethren, the one silver and the other gold, who have been terribly disgusted with some of your writers. Peter said, silver and gold have I none, but such as I have give I thee. In the name of Jesus rise up and walk. Let's help some poor brother to rise up and walk. I read a story once of Robert Burns. They were collecting money to buy him a monument. An old Scotch woman made this remark, "Poor Bobbie, ye asked for bread and they give ye a stone."

Bro. S. S. Scott, from Shingle House, has organized a Sabbath-school on Bell's Run, and with Dea. Edgar Wells to help in the work and Miss Scott at the organ, the Lord will bless the work, I am sure.

Dea. Charles R. Voorhees is our Sabbath-school superintendent, and also leads our prayer and conference meeting. Last Sabbath a little girl of ten years spoke of her love for Christ, for the first time in conference meeting. Silver and gold have I not much, but am ready to distribute all *Outlooks* and Sabbath tracts you will send, would like some by return mail.

H. S. BURDICK.

HONEOYE, Pa.

Florida.

DAYTONA.—I have seen nothing in the RECORDER this winter concerning our Sabbath-keepers here, and I am sure all will be glad to know what pleasant and faithful workers they are. So many of our people from different sections of the country now have their winter homes in Daytona, one of the finest locations in all Florida, that I have regretted that they did not have a winter pastor at least. There are Hon. Asa S. Briggs and family, and Miss Lucy Cray; Dr. William Langworthy and family, Joseph Potter and family, Sanford Stillman and family. All these from Rhode Island have lovely Northern homes. Then there are Dr. Stillman and family, from Wisconsin; Edward Green, with his large and interesting family from Berlin, N. Y.; Mother David Rogers, one of the earliest settlers, with her family, comes here for most of the winters. D. D. Rogers, still an earnest Sabbath-keeper, has a permanent home here, with Julia Davis Rogers, his talented wife. They are workers in temperance and every good cause. They are loved and respected by all.

Our well-qualified leader, Miss Amelia Potter, has made our Bible study very pleasant and profitable. I have felt that I could not miss a single meeting. Nearly thirty have sometimes gathered at the different homes, as some outsiders often joined us. You will be glad to know that, though far from their home churches, they have been faithful to principle.

Daytona is one of the loveliest locations in all Florida, and it seems to me a veritable paradise, especially for the aged. We can but grow young in this genial climate, where the temperature, though ranging from 62° to 90°, does not make it oppressively warm. A cool breeze, full of the ozone from the great ocean, keeps the life-currents active. The people here, mostly from the North, are cultured and very genial.

A. A. ALLEN.

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.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.

For Sabbath-day, May 1, 1897.

LESSON TEXT.—Acts 13: 1-13.

GOLDEN TEXT.—Go ye into all the world and preach the Gospel to every creature. Mark 16: 15.

INTRODUCTION.

This lesson begins a distinct division in the book of Acts, sometimes called "Part Second." From now on all the events cluster about Paul and his ministry, to the exclusion of the other apostles, only as they are related to Paul. The church at Antioch in Syria, during the eight or ten years of its existence had been very prosperous, and it now proposed, under the guidance of the Holy Spirit, to send out two of its members as evangelists. At a meeting held for this purpose, Paul and Barnabas are chosen and formally consecrated to the work. They go first to the island of Cyprus and from thence to the southern part of Asia Minor, returning to Antioch after some three years. This is known as "Paul's first missionary journey."

NOTES, EXPLANATORY AND PRACTICAL.

1. *Prophets.* Inspired teachers of either sex in the early Christian church. They sometimes, although not usually, foretold future events. *Teachers.* Those who had the gift of teaching, corresponding to the modern "pastor." *Niger, Lucius, Manaen.* Influential leaders in the church at Antioch, but otherwise unknown to history. *Saul.* Saul's name at the end of the list shows that at this time he was new and untried.

2. *Ministered.* Evidently some especial religious service. *Fasted.* "Showing their intense earnestness." *Holy Ghost said.* Just how we do not know, perhaps by one of the prophets mentioned; perhaps by a remarkable unanimity of feeling on the part of all present. *Work . . . have called them.* Paul and Barnabas had doubtless been thinking of this matter for some time.

3. Paul and Barnabas had the sympathy and prayers and blessings of the home church.

4. *Seleucia.* Down the River Orontes about fifteen miles, about five miles from the sea. *Cyprus.* An island off the coast about ninety miles. It was the native place of Barnabas, and very likely this accounts for the direction of the journey.

5. *Salamis.* The Greek capital of Cyprus on the eastern shore. *Synagogues.* The plural indicates the large number of resident Jews. *John Mark,* cousin of Barnabas, author of the gospel.

6. *Gone through.* "The process of going over the country as a missionary, for the purpose of evangelization."—*Ramsay.* *Sorcerer.* Magician, combination of scientist and fortune-teller. An impostor in this case.

7. *Deputy.* Pro-consul from Rome. It was once supposed that the author of Acts had made a mistake as Strabo wrote that Cyprus was governed by propraetors. It was later discovered however, that a change was made and that the Acts has the correct title inscriptions bearing testimony to the act.

8. *Elymas.* Aramaic for magician. *Withstood.* Jealous of the influence of the apostles.

9. *Saul who . . . Paul.* Always before this Saul; ever after this, Paul. Perhaps a second name to denote his Roman citizenship given at his birth, or later by his friends, "though it is difficult to get quit of the idea that the conversion of the governor, who bore the same name, had something to do with it."—*Stalker.* *At his eyes.* "Paul stood up, as it were, in a flame of inspired indignation, against a man whose cowardice, greed, and worthlessness he saw and wished to expose."—*Farrar.*

10. *Pervert.* The special sin was, that of laying hold of the nascent inquiry after God in the minds of men, and wresting it in the wrong direction."—*Dean Alford.*

11. *For a season.* The punishment was temporary, giving a chance for reform. *Immediately.* As a proof of the words of Paul. *Seeking to lead.* It was a real blindness.

12. *Believed.* Convincing evidence to the mind of the deputy.

13. *Company.* Barnabas and Mark, perhaps others. From now on, Paul holds the leading place. "Is there not a trace of the narrator being among them, in this expression?"—*Dean Alford.* *Perga.* On the southern coast of Asia Minor, one hundred and fifty or one hundred and seventy-five miles from Paphos. *Returned.* The reason is not given here; from chapter 15: 38, it is judged that John was rather fickle, and was unwilling to face the danger ahead.

THE MEDICINE HABIT.

If the habit of taking some proprietary concoction for every illness and indisposition keeps on growing at the rate it has been growing the last ten years, we shall soon need a cure for the medicine habit as well as for the liquor habit. In the market and in every conceivable shape, there are plenty of nicely-labeled but worse than useless nostrums, that are warranted to cure anything and everything, and they are advertised so adroitly, with high testimonials, and in such a way as to attract the attention of every nervous and chronic invalid in the land. They read the list of symptoms to which the remedies apply, and find some of them, at least, similar to their own, and hence invest in them. Women are thus victimized oftener than men. There are thousands of barrels of stuff consumed every month, and tons of pills and powder taken, by those who think themselves capable of taking the responsibility of curing themselves rather than to put their cases in the hands of a responsible physician. If they happen to recover from their headache, tired feelings, or other discomforts, they credit the change to the medicine taken. If they do not get relief, they go straightway and get another kind. The most benefit derived from this course of medication goes into the pocket of the producer, and the patient suffers the consequence. How long, we ask, will such an evil have sway?—*Pacific Health Journal.*

THE PASTOR'S WIFE.

The impression widely prevails—more perhaps in rural than urban churches, though by no means confined to them—that the church has some sort of claim on the pastor's wife for larger service than is expected of any other woman in the church. This we believe to be a wholly wrong idea. No doubt a true woman who happens to be a pastor's wife will gladly do all she can, just as a merchant's or lawyer's will, to advance her husband's interests, and if she can best do this by taking the lead in church work, she will do it. But that is quite a different thing from having this service exacted from her as a right. If she is expected to do pastoral work she should be called to it, as her husband is, and paid accordingly. Often the best service she can render to the church is to devote most of her time and thought to her home, relieving her husband of care and making him happy, leaving to others of larger leisure and means the direct work of the church. We happened to know of only one instance of a pastor's wife being directly remunerated for special service for the church; but we are glad to know of even one.—*The Examiner.*

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Sabbath literature, including the new 60 page booklet on "The Catholicization of Protestantism," will be sent free on application to this office. Send for yourself and for your friends. Give us the addresses, and we will send direct to those whom you desire. Write your order now; letter, or postal card.

Review of "An Open Letter." (Continued from page 249.)

Under the same kind of labor with another of our small churches, the church was thoroughly stirred and two persons embraced the Sabbath, uniting with our church. If the work in these two places could have been continued, the results would undoubtedly have been much greater.

Not long since, similar labor was performed in a locality where there was but one Seventh-day Baptist; now there are at least 13 such persons in that locality, a Sabbath-school has been organized and several persons are exercised over the Sabbath question, who have not yet embraced it. On the field occupied by one of our workers, are 10 persons who have recently embraced the Sabbath and nearly all of them are now members of some of our churches. Other cases might be cited in answer to the question, "Who have come to the Sabbath?" but it is not necessary. The questions that crowd upon us just now are, Who have come to the Sabbath under the ordinary evangelistic labor where Sabbath Reform has been omitted? and, Who would have come to the Sabbath who have not if this truth had been kindly presented to them?

Lastly, the question is raised by "Harry," "How you manage when you have shot off a big load of Sabbath doctrine and you didn't get anything but feathers?" Personally, we have never tried the experiment, just as it is described by Harry. We have seen the evangelist almost discouraged when he has kindly, lovingly and patiently preached the gospel of Christ to willing hearers and none of them accepted it. We have known such an evangelist to steal away in solitude and draw near to God in earnest supplication, beseeching God to make bare his arm of salvation and rescue perishing souls; pleading for power and devotion for himself as he preaches the Word, then go and preach the same glad tidings with renewed fervor. So also will it be with him who, with burdened heart and with trembling lips, preaches the richness of God's Sabbath truth, and with kindness, devotion and love tries to win men's hearts to the message he brings.

God has given us Sabbath truth and will certainly hold us responsible for the way we treat his gift. Let us thoroughly prepare the hearts of our hearers with warm, earnest, energetic preaching and exhortation, then, in the hearts thus prepared, scatter the seeds of Sabbath truth. Do it kindly; do it with a devoted heart; fill each word with love; God loves such work and such workers and will add his blessing.

EVAN.

EDUCATION IN THE HOME.

The place above all others where an educated Christian woman is needed is in the home, especially in the home of those in moderate circumstances where the mother, with little outside help does her own work and superintends her family. It may look to others as if her time and money had been wasted, and education were useless, but she herself feels the advantage. It is probable that she did not have a special training for these duties, but her interest in the advancement of the race, and their desire to do whatever she does with an enlightened conscience, led her to adopt the best methods in her housekeeping. When we think that perhaps nineteen-twentieths of the happiness we shall ever know we get at home, the influence of an educated Christian woman in the home can hardly be estimated.—*The Gospel Messenger.*

Popular Science.

BY H. H. BAKER.

Axiomatic Proposition No. 4.*

That there is no known force that will act independently on inert matter, that is not in the least degree magnetic.

Mysteries and Absurdities.

Professor C. F. Wright, of Boston, in a lecture recently delivered before the Lowell Institute, made the statement, that modern physical science is not free from serious difficulties, and has more or less doubtful conclusions.

He states that science is leading us deeper and deeper into mysteries, and instead of the mysteries being single, they involve a series, and in some cases a multitude of mysteries.

With this idea of Mr. Wright's we most heartily concur, and believe that very many things are laid down, taught, and believed to be scientific facts, that if carefully followed out to their ultimate conclusions would be found so full of mysteries as to cast a shadow of doubt over the whole phenomena, as not being founded upon what we call scientific principles.

Professor Wright instanced, in proof of his statement, the Newtonian theory of gravitation, as involving paradoxes that have never to this day been explained.

Prof. Wright argues that if bodies act upon each other at a distance, without any intervening medium, then a thing can act where it is not, which is an absurdity, while on the other hand, if there is a material medium, filling all space, and a gravity is transmitted through that, by a push, then the transmission of the power ought to occupy some appreciable time, which it does not do. At any rate, if its action is not instantaneous, absolutely, its velocity must be at least fifty million times greater than that of light. Every effort to represent gravitation, as the result of a push from behind, involves absurdities of various kinds.

The theory of gravitation, or the push force, originated with Sir Isaac Newton, in 1666. Johann Kepler, a noted German astronomer, had formulated his three laws of planetary motion, between the years 1609 and 1618. Newton really founded his theory of gravitation on Kepler's laws, and the length of a degree on the earth's surface, which was first measured by Picard in 1671. Sir Isaac elaborated his theory and published it in 1686. Although his theory has been generally adopted, yet it remains only a theory, for, in fact, the final conclusion that Mr. Newton came to was that the philosophy of gravitation is absolutely inconceivable, and its action paradoxical. The story of the fall of an apple which was said to start the theory was first told by Voltaire, who was not born until 1694, and then when he told it he said he had it from a Mrs. Conduitt, a niece of Mr. Newton.

We agree with Prof. Wright in his statement and deductions in respect to gravitation being full of mysteries, and we go a step farther, and believe that the pull theory, called "attraction," is also more mysterious, and contains greater absurdities than the push theory, or gravitation. We instance the claim that there is a pull force in active

operation, that will and does raise inert matter to various heights, from a fraction of an inch to over 60 feet, while at the same time that this attraction is so powerful it is inactive, and imperceptible, in other instances where the same matter is present.

We think and believe that it can be shown that the same mysteries and absurdities surround the pull power, called attraction, that does the push, called gravitation, and with Sir Isaac Newton, that the philosophy of attraction, or the pull power, is "absolutely inconceivable and its action paradoxical."

Axiomatic proposition No 1 says, "That like causes produce like results, under like circumstances in all cases," but neither are the so-called laws of gravitation or attraction the effect of a cause, but are clean cut laws for a purpose, and are independent principles, in and of themselves, and will so remain.

NATURE-STUDY FOR PUBLIC SCHOOLS.

Nature-study, or seeing familiar things in a new light, is a valuable factor in education. How many people can explain, so that a child can understand, why water puts out fire, why some young squash plants bring their shells out of the ground on their backs and others do not; or show the difference between a leaf-bud and a fruit-bud of the apple; or tell from whence all the house flies come? The world is full of such common things, about which people do not inquire. Yet, such subjects can be made very interesting to children and they can be taken up in the schools, not as an added recitation, but as a rest exercise once or twice each week to relieve the monotony of the school room and later be made the theme for a language exercise. Here are two important faculties that may be brought into exercise,—accurate observation and the power of expressing definitely what is seen.

The College of Agriculture of Cornell University, has, under the Nixon or Agricultural Extension bill, undertaken to assist, free of expense, all teachers who wish to introduce this work into their schools. All parents and teachers interested in this work are asked to send their address for more detailed information to

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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.

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

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 Regular 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.

*If not axiomatically correct, please controvert, in not exceeding three times the number of words used in this axiomatic proposition. You shall have space at the head of this column, and no reply.

MARRIAGES.

UPSON-FARNSWORTH.—At the home of the bride's parent's, Mr. and Mrs. A. W. Farnsworth, near Boulder, Col., by Rev. S. R. Wheeler, evening after Sabbath, April 10, 1897, Luther O. Upson and Josie M. Farnsworth, both of Boulder.

PICKRELL-BABCOCK.—At the home of the bride's parents, Rev. and Mrs. H. E. Babcock, Friend, Kas., March 28, 1897, by her father, Miss L. Elvira Babcock, of Friend, to Mr. Mahlon K. Pickrell, of Finney Co., Kas.

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.

BEEBE.—In New London, Ct., April 6, 1897, Thomas C. Beebe, aged 63 years, son of the late Ezekiel T. Beebe. The funeral services were at his home, Rev. Joseph P. Brown officiating. Interment at Waterford, Ct. A. J. P.

AUMICK.—At Boulder, Col., March 6, 1897, of pneumonia, Alice O., daughter of W. E. and Ellen Calkins, and wife of John B. Aumick, in her 17th year.

She died trusting in Jesus as her Saviour. Though a great grief to her friends to have her called away so early in life, yet it is their joy that she could calmly bid them meet her in heaven. S. R. W.

LACKEY.—In Little Genesee, N. Y., March 30, 1897, Palermo Lackey, of paralysis, in the 92d year of his age.

He was born in Swanton, Vt., in 1806. He experienced a change of heart when six or seven years old. In 1830 he came to Little Genesee, where, together with some time at Main Settlement, he resided until death. In 1833 he was married to Louise Jacques, who died in 1835. One daughter survives. Late in 1836 he was married the second time, to Eunice Edwards, who now, far advanced in years, mourns her loss. Soon after coming to Little Genesee he was baptized and became a member of the First Genesee church. A devoted husband, a tender and loving father, and loyal friend, he was, above all, an earnest and triumphant Christian. He had one son, who died in the service of his country during the civil war. There are four daughters. On July 19, 1895, Mr. Lackey was stricken with paralysis and was helpless until the end. The funeral was on April 2, 1897, and was largely attended by many sympathizing friends. S. S. P.

Literary Notes.

Harper's Magazine.

The May number of *Harper's Magazine* will consist of a variety of interesting contributions. There will be an article on "Cross-Country Riding," by Caspar Whitney, with illustrations by C. D. Gibson, reviewing the history in this country of one of the most interesting forms of sport. George W. Smalley, who for so many years acted as London correspondent for the *New York Tribune*, and has an intimate acquaintance with English society, will contribute a paper on "English Country-House Life." Dr. Henry Smith Williams will discuss the "Geological Progress of the Century"; and in "The Hundred Years' Campaign," Professor Francis N. Thorpe will present a study of American political history. The new installment of "The Martian," by George du Maurier, will be accompa-

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A CHART OF THE WEEK.

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nied by characteristic illustrations by the author.

Grant's Achievement as a Peacemaker.

The honors and attentions showered upon General Grant during his tour of the world are, perhaps, unequalled in the history of kingly hospitality. He was received everywhere as the greatest soldier of his time and as the foremost living American. Hon. John Russell Young, who accompanied General Grant throughout the famous journey, graphically recalls, in the *May Ladies' Home Journal*, its conspicuous incidents: the receptions, dinners, fetes, balls, etc., given in honor of the illustrious American. It is said that Mr. Young brings to light a fact that has received but passing attention: that General Grant was instrumental in arranging the terms of a treaty of peace between China and Japan, which prevented an outbreak of war between those nations.

LYING SPIRITS.

Many people who will not read what the Lord has given for their guidance and will not be led by the Spirit of God, will consult spirit mediums and seek information from unclean demons concerning matters in which they are interested. Sometimes they are told what they already know. Sometimes they are told what they know is false. Sometimes they are misled to their own destruction.

A writer in the *London Vigilance Record*, in giving a slight sketch of the life of Lady Isabel Burton, widow of the late traveler, Sir Richard Burton, gives the following story from her own lips of her spiritualistic experiences. This story is published as an answer to those who, since Lady Burton's death, have claimed her as a spiritist:

"Sir Richard had been called away suddenly on one of his many expeditions. Before leaving England he had warned me that I had better not follow him, as after arriving at a certain place his movements would be very uncertain. He had been gone about two months, and I had received no tidings, although he had promised to keep me informed of his whereabouts. Naturally I was extremely anxious, and as days passed on I became distressed and restless.

"Observing, as I passed by a certain street, an advertisement that a spiritualistic seance was

about to take place, I determined to go in and seek intelligence of my husband. I paid my money, and as I was unknown to the few people who were present, I had no hesitation in submitting myself and circumstances to the medium for analysis. His first words startled me and riveted my attention.

"Your husband," said the medium, "is in a foreign land. On arriving at his destination he was stricken down with sickness and was unable to proceed. He is now dangerously ill, and his one desire is for you. He wants you to go over to him."

"I immediately left the room, unnerved, but determined to lose no time in seeking him. I found that a vessel was sailing in a few days, and I was on my way to book my passage, when my conscience troubled me at not having consulted my spiritual adviser in the matter. I immediately turned my steps in the direction of his residence and told him my story. He was much shocked at my having attended the seance, and more so at my thinking of acting on what was said. I was dejected and troubled, but the Bishop's words were emphatic, and convinced as I was of the wisdom of his statements, I felt I had no alternative but to do as he had advised. I therefore gave up the idea of booking by that vessel, and determined to await



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.

the course of events a little longer. In less than a fortnight I had received a letter from Sir Richard, saying that his mission had been successful, that he had enjoyed splendid health and was just about starting for home. At the same time came the news of a fearful wreck of an outward bound steamer, and the loss of all on board. That steamer was the one by which I should have booked my passage, had it not been for the advice of the Bishop. That is my experience of spiritualism, and I have not had much to do with it since."

If persons could realize that, aside from the arrant frauds and humbugs of money-getting knaves, all there is of reality about modern spiritualism is the work of unclean, lying and deceiving demons, who seek to wreck faith and lead men into infidelity, despair and death, they would heed the warnings God has given, and shun everything connected with spirit communications as they would shun the breath of pestilence, and turn away from the gates of hell.—*The Christian*.

About "K. C." Flour.

As people live and learn and suffer, they are appreciating more and more the important part food plays, not only in general health and spirits, but in the treatment of special diseases. The "staff of life," which so often proves a broken reed to physicians attempting to secure the best results in medical treatment, should receive particular attention in all digestive and liver complaints. This is given especial consideration in the process by which the famous "K. C." flour is milled. This flour, manufactured by Farwell & Rhines, Watertown, N. Y., is made up of the best and most digestible parts of three different wheats. It is wholesome and delicious to a degree when used either for bread or for gems, griddle cakes, etc. A sample will be sent free to anyone on receipt of name and address.

MAKING MONEY IN HARD TIMES.

Mr. Editor:—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is, with a good outfit its the best business I know of, as people get old goods replaced instead of buying new. I'm making \$35 a week plating Jewelry, Tableware, Bicycles, &c with Gold, Silver, Nickel and White Metal. Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything complete, receipts, secrets and taught me free. No experience needed. Work is elegant, customers pleased and bring us all we can do. Sister has already made \$60 with her outfit. Anyone can do as we have. A READER

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