

THE SABBATH RECORDER.

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AT PARTING.

LIFE knows no sadder hour than when we say
farewell.

The once familiar spots know us no more; we
dwell

Far from the treasured scenes of youth's bright, golden
days,
And live anew in other paths, and walk life's rougher
ways.

Old ties, that bind us to a sacred past, must break;
Old ties that bind the heart to earth for love's sweet sake,
And lend it some small portion of the joy divine
Of Paradise, which leads our trembling feet its paths to
find.

'Tis better so; soul-growth thrives not on things of earth—
We crush the heartache that, transformed in newer birth,
Shall spring and feed on love eternal, and shall see
In earthly things but types of Love's eternity.

Ah, heart! Cleave not to earthly things in gloom and
grief;

Sigh not to sunder fragile ties, but seek relief
In hope for future joy and in the present peace
That service brings, till gloom departs and sorrows cease,
And Light dawns evermore in Heaven's bright release.

—Presbyterian.

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PLAINFIELD, N. J.

Sabbath Recorder.

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

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OUR attention has been called to a displayed advertisement in the *Calhoun County News*, Port Laraca, Texas, which teaches a Sabbath lesson, as well as to advertize a Sabbath-keeper's business. Bro. D. S. Allen, whom doubtless many will remember meeting at our General Conference at Alfred, advertises in the local papers his business, General Blacksmithing, etc., and then adds: Shop closed on the Sabbath. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. "The Son of man is Lord, even of the Sabbath-day." Matt. 12: 8 and Mark 2: 28. Bro. Allen keeps his colors flying.

In many places the so-called temperance drinks, or soda fountains, which offer so many temptations to the appetites of young and old, are very objectionable for several reasons. First, it is injurious to health to drink so frequently of such beverages. Second, a habit is thus formed, and a craving of appetite, not very unlike that of the liquor drinker. Third, vast sums of money are foolishly expended for the mere gratification of appetite, without any good results. The same amount saved, or expended in useful books, or for other things necessary, and for benevolence, would be far more profitable and satisfactory, in the long run, besides leaving the body in a much healthier condition.

THE devil used to be described as a very unlovely and frightful personage. But according to Dr. Henson he has appeared in a different guise in modern times. The Doctor is a shrewd observer, and we are inclined to think his opinion in this instance is well founded. He says: "The devil does not walk abroad as he used to, with horns and hoofs and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eye-glasses on his nose, encyclopedias under his arms and the learned lingo of philosophy on his lips. He does not squarley and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows."

ALL of the friends of Rev. I. L. Cottrell and family are in deep sympathy and sorrow, occasioned by the sudden death of his most excellent wife, which occurred Monday, May 3. She was taken severely ill with pneumonia the day after Bro. Cottrell went to Westery to attend the ordination of Bro. S. H. Davis. The parents also of Mrs. Cottrell, who had been spending the winter with them, in Shiloh, had just returned to their home in Richburg, N. Y. The body was taken to Alfred, N. Y., for burial. Bro. Cottrell is overwhelmed by this great affliction; but we know he will have all the comfort that can be derived from a large circle of sympathizing friends, and above all else the consolations of a strong Christian's hope.

THERE seems to be a hopeful increase of wholesome public sentiment against the sickening details of crimes, tragedies and sensational news with which many daily papers are regularly filled. Many respectable people are seeking to produce some protective legisla-

tion that will shut out such nauseating details. If things that breed pestilence and endanger the public health should be, and actually are, prohibited by law, why not extend this surveillance to that which corrupts morals and breeds crime? It is a well-known fact that most, if not all, of the youthful criminals of our times trace the beginning of their offensive life to reading trashy literature and detailed accounts of criminal adventures. When the people will demand exemption from such impositions it will induce publishers to supply acceptable literature.

CHARGES of heresy are now preferred against "Ian Maclaren," by various Presbyteries of the Presbyterian church. Dr. Watson declines to retract any statements involving questions of theology which he has made. He says, "In any event, I have stated what I believe to be truth, and I shall not recant." We believe a little more flexibility in the Presbyterian creed, sufficient to allow of some variety in individual conceptions of intricate theological problems, and some variety in the methods of their solution, would be vastly more conducive to the peace and prosperity of the church than are the frequent ecclesiastical trials for slight, or even generous departures from their formulas of faith. Comparing other Christian bodies, where greater liberties of faith and expression are allowed, with the strong and devout denomination to which Dr. Watson belongs, we cannot see that any great advantage, in the world's redemption from sin, is gained by the more rigid exactions.

MANY editors have also been pastors, and are therefore prepared to appreciate a pastor's joys and sorrows, his helps and hindrances, his encouragements and his embarrassments. The people frequently expect more of a pastor than is reasonable. They want the very best sermons, and yet they want him to spend a large share of his time in visiting their families, caring for their sick, conducting extra meetings, etc. The pastor must know when anyone is sick without being informed. A few years ago one of our good deacons, living half a mile from the parsonage, met his pastor one morning, and in answer to the usual inquiry concerning the health of his family, the deacon rather petulantly replied, "I presume we might all be sick and die before you would ever come near us." One member of his family had been sick two or three days, but the pastor had heard nothing about it. To the deacon's tart remark the pastor quietly said, "Deacon, when you return home wont you please take your Bible and read James 5: 14?" The deacon promised that he would, and there the matter rested. When he reached his home he took his Bible and read: "Is any sick among you? let him send for the elders of the church," etc. The deacon at once saw his mistake and acknowledged that the pastor's rebuke was well deserved.

The Rev. Dr. George F. Pentecost recently entered upon his engagement as pastor of the First Presbyterian church of Yonkers, N. Y. His opening sermon was prefaced with the following appropriate words, which many other pastors will appreciate, and which all congregations would do well to read and remember: "After to-day you will know me when you meet me on the street, but I shall not know all of you. On such occasions stop

me and introduce yourselves. I hope to visit you at your homes and become acquainted with you. But it is in the weekly prayer-meeting that a pastor gets his best knowledge of his flock. I hope you all attend the prayer-meetings. If not, I earnestly desire that you will. In the prayer-meetings our hearts open to each other and we talk more freely than in the formal services of the sanctuary."

THE April number of *The Peculiar People* has reached this office. It is a magazine devoted to the conversion of the Jews to Christianity. It would seem that our conversionist friends, despairing of any results from direct attacks by missionaries, etc., now take this more indirect method. Apart from the avowed object of the publication there is nothing, whatever, offensive in the various articles, and not one that might not appear in a Jewish periodical. The most interesting article is by G. A. Danziger, on "Jesus the Pharisee," being reprinted from the *Menorah*. Then there is a description of the synagogue service in the time of Jesus, which differs very little from the orthodox service of to-day, an article on the fertility of Palestine and a well-written account of a Saturday afternoon visit to the Ghetto, of New York. In the editorial department the very peculiar view is expressed that a Jew need be none the less a Jew for becoming a Christian, that, so to speak, his Christianity could be tacked on to his Judaism as a kind of annex to the original building; but we have yet to see in modern times the man who is a Jew and a Christian, a Monotheist and a Trinitarian, at the same time.—*The Jewish Times and Observer*.

WE clip the foregoing editorial notice of the *Peculiar People* from *The Jewish Times and Observer*, of San Francisco, Cal., April 23. The editor deals fairly with the *Peculiar People*, at least so far as one can judge from the standpoint of the Jew. He thinks it is a very peculiar view, that a man can be both a Jew and Christian at the same time. In the *RECORDER* of last week a letter was published from a "Converted Jew," showing how easily and literally that may be. Moses Nye is none the less a Jew, but he is more. He once believed as the editor of the *Jewish Times* now does; but he now sees in the new light of the true Messiah. He declares that he loves the Lord God Jehovah more than he ever did before, since he "learned to love Father, Son and Holy Spirit." But why not be a Jew and a Christian at the same time? Who is a Jew? Not necessarily one who rejects Jesus Christ as the true Messiah. Paul was as much a Jew after he accepted Jesus as he was before. This he expressly affirmed. A Jew is "a member of the Hebraic division of the Semitic race, the descendants of Abraham, through Sarah, and in the line of Jacob." "Under the theocracy they were known as *Hebrews*; under the monarchy as *Israelites*, and during foreign domination as *Jews*." The Saviour himself was a Jew. Christianity is not an "annex" to Judaism, any more than a mature man is the annex of the child; or the fruit is the annex of the tree. The one is the prophecy the other the fulfilment. One is the beginning, the other the completion. The growing, budding, blossoming and fruitage are all in the plan of the tree. Judaism is incomplete without the acceptance of the long foretold Messiah, who came in the most exact fulfilment of the prophecies of the very Scriptures in which the Jews believe. The Jews believe in Moses and the prophets, but make the great mistake of not recognizing in Jesus Christ the most wonderful and beautiful fulfilment of the very words of the prophets. Christians are praying and believing that God will open the eyes of the Jews to behold in Jesus the Mes-

siah and Saviour of men. Many are already rejoicing in their acceptance of the doctrines of Christianity, and we ardently hope the day is not far distant when multitudes of Jews will be born into the Kingdom of Christ, even as they were on the day of Pentecost.

ORDINATION OF SAMUEL H. DAVIS.

Bro. Samuel H. Davis, who has been the pulpit supply of the Pawcatuck church in Westerly, R. I., since the departure of Bro. Daland for London, was ordained to the gospel ministry on Friday afternoon, April 30. The churches in Rhode Island and Connecticut were well represented by delegates, and the committee from the Eastern Association, consisting of Rev. A. H. Lewis, D. D., Rev. O. U. Whitford, D. D., and Rev. I. L. Cottrell, were also present. Dr. Lewis was chosen Moderator, and I. L. Cottrell, Secretary. The meeting opened at 3 P. M., and the examination continued until 5 o'clock. Then the council unanimously declared that the candidate was worthy of ordination. In the evening at 7.30 the ordination services took place, under the direction of Rev. O. U. Whitford. In the preliminary services he was assisted by Rev. A. J. Potter and Dr. A. McLearn.

The ordination sermon was preached by Rev. Boothe C. Davis, President of Alfred University, and brother of the candidate. His text was taken from Isaiah 6: 8, "And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me." The following abstract of the sermon we clip from the *Westerly Narragansett Weekly*:

Mr. Davis took Isaiah as the type of a man who responded to the needs of his own time. He was a statesman as well as a prophet, living in the center of political life and activity, and performing a service for his people which only a prophet of the rarest gifts could perform. It is because the world needs such men to-day, and because Isaiah's call to such a ministry is one of the most notable in all history, that I have chosen these words descriptive of his call, and ask you to consider with me "The call to the ministry as exemplified in the call of Isaiah."

The first condition to a call to the Christian ministry is clear-cut, well-defined religious experience. There must be a consciousness of the sublimity of the divine presence and an intense longing to be cleansed from sin. God never calls a man to do the impossible. Physical or mental infirmity may, and often does, make a real hindering cause, when the religious experience has been complete and full.

Next we must notice the content of a call to the gospel ministry, and determine if possible what constitutes a call. Isaiah had a consciousness of regeneration. The first element in this call is the divine presentation of a need for a messenger. It is no drafting of a subject into service, no coercion of a slave, no appeal to the emotions. It is the rational presentation to an intelligent mind of a present need and a present opportunity. To sum it up in a single thought, the first element of a divine call is a reverent, intelligent mind, candidly weighing the opportunities of Christian work, and seeing that some soul must be brave enough and consecrated enough to volunteer as a worker in the field.

The second element in the call of God is a voluntary decision to enter the open door. The world does not want mere time-servers; neither does God want men in his ministry who are mere driftwood. The world is full of weak men who are failing of their privilege and their duty, because they are hiding themselves away in selfish choices behind the flimsy excuse that they are not called of God to a better mission. Sad is the waste of the rarest talents of our choicest young men, who hide behind this phantom of a call to duty that shall be irresistible, and squander their talents, their gifts, alas, sometimes their souls, in pursuits of wealth or worldly gain, while the high calling of God is left without volunteers, who should be the heroes of its glory. If our churches are sterile in their failure to produce a Christian ministry of great intellectual and spiritual power, I beg you to see

if we have not here uncovered the fountain of sterile waters. Take away the freedom of the consecrated soul to look out upon the field of God's possibilities and choose the highest and the best, and you have removed the underlying principle of great endeavor, of lofty and loving service. The divinest calling under heaven is to be the messenger of God to men. Volunteer service is the only service, and voluntary ministry is the only ministry.

The third element of a call is the commission. That commission cannot come until the need for the work has been felt, the offer of the self has been made, and the offer accepted. These three things constitute the only genuine call. The man who has the work thrust upon him, may hardly doubt that unconsciously, perhaps, he has had the call and has accepted it.

I doubt not that there are many ways in which the voice of God comes to a human soul, but there are four ways of supreme importance. The first is through consecrated parents. Much that goes to make up the call of God to him whom you have chosen to be your pastor dates back to the lending to the Lord of the child Samuel, by consecrated and sainted parents—parents whose prayers consecrated him to God when their lips pressed the first kiss upon his cheek; parents who led him to the baptismal waters when a little child of seven years, and there gave him to the church of Jesus Christ as a life-long worker; parents whose prayers have followed him through these nearly thirty years as their baby boy, and who to-night, in feeble bodies and with whitened locks and stiffened limbs, kneel by the old family hearthstone and pray for the Holy Spirit to hover over this consecration hour.

A second way in which the divine voice comes to men is through the Word of God. This depends much upon the way the Word is revered in the home, and the way in which a life is led to consider that Word. The Holy Spirit speaks face to face with men. It is a blessed thing to be guided to-day, to be led in the exact way. What could be more in accord with the progressive revelation of the Holy Spirit than that he, who, from his own love for the young men of our land who are held by the fetters of strong drink, has given the first ten years of his active life to their rescue, and at whose hands, and by whose personal influence, tens of thousands have pledged themselves to lives of sobriety and total abstinence; what could be more natural than that one who has given himself at twenty to such a great reform, should at thirty respond to the call of God as given through his brethren, and enter the larger field—the great open door of the ministry of Jesus Christ to all sin-darkened hearts?

Another way in which the call of God reaches the souls of his servants is through the voice of the brotherhood. A call must not necessarily come in any one of these four ways. They are often combined, and so I believe it is in the case of him whom we consecrate to-night.

The consecration prayer was offered by Rev. O. D. Sherman; Rev. G. J. Crandall gave the charge to the candidate and Rev. A. H. Lewis to the church; Rev. L. F. Randolph extended the hand of welcome in behalf of the ministry, and the meeting was brought to a close with the benediction by Rev. S. H. Davis.

BREVITIES.

IRELAND is said to spend about \$60,000,000 annually for liquor, and annually sends out an appeal for help against the ravages of famine. Such a call is now out.

AMONG the sorrows that have recently come to the island of Crete, both small-pox and typhus fever are now said to be added. But even these might be preferable to an epidemic of Turks.

REV. D. B. COON, recently a missionary pastor in Berlin, Wis., and vicinity, has accepted a call to the pastorate of the church at Farina, Ill., to fill the vacancy occasioned by the death of their late pastor, Rev. J. L. Huffman.

SAMUEL COLGATE, a man of fair fortune and a generous donor to Baptist educational enterprises, died a few days ago in Orange, N.

J. He gave \$40,000 to Colgate University, at Hamilton, N. Y., the institution his brother James generously endowed.

THE Common Council of Chicago has appointed twelve committees to look after the needs of that great city. Seven of the twelve committees (so the papers say) have saloon keepers for chairmen. The balance of power seems to be on the side of the saloons.

THAT section of the Mississippi Valley which has recently been submerged by the breaking of the levees, produced in crops last year about \$22,000,000. The disaster is great and beyond human comprehension. The suffering and losses must be borne in part by citizens of the United States and elsewhere.

NOT only in Europe, Asia, and Africa, are men moving in warlike forces to stir up or put down rebellions, but several countries in South America are also in battle array. Rebels in Uruguay have just defeated the government forces; the Brazilian government is massing its troops to quell insurrectionists; and there is a somewhat formidable rebellion in Honduras.

SOMETHING of the chances for public service for educated men may be seen in this statement, derived from existing facts. The men who are college bred in the United States are only one-fifth of one per cent of all the population; and yet colleges furnish thirty per cent of our congressmen, fifty per cent of our senators, sixty per cent of our presidents, and over seventy per cent of our Supreme Court judges.

THE death of Judge Sheldon, of Rockford, Ill., removes one of its most valuable citizens. His sympathies were with every good work. He left \$100,000 to Williams College, and the same amount to Hampton Institute, Virginia. Also \$10,000 to the Rockford Female College and similar sums to the Y. M. C. A.'s of Rockford and of Freeport, Ill. The balance of his fortune, \$600,000 was given to his six nephews and nieces.

MEXICO has been confessedly Catholic in its religious domination for many years. Protestants have been persecuted and every attempt has been made, that was at all safe, to suppress religious liberty. Still there is progress; for, where fifty years ago, there was neither school nor church of the Protestant faith, now there are 441 churches, 171 pastors, 164 evangelists, 244 teachers, and about 50,000 Protestants.

THE resignation of Police Commissioner Roosevelt in New York has caused much trouble, for it has been difficult to fill his place. He had eminent qualifications for his office. But after several attempts to find the right man, Mayor Strong has finally appointed Mr. Frank Moss, and the appointment has been accepted. Mr. Moss was for several years counsel for Dr. Parkhurst's Society for the Prevention of Crime. This is a good recommendation and will be a good prophecy of successful service, unless his hands are tied by political machinery and the stubbornness of less worthy men who are now on the police force.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

John Huffman.

"It is better so," he answered when the loving wife gently told him: "You are almost through." "It is better so"—these were the last royal words, a fitting keynote upon which to end that blessed, fruitful life.

Others will tell in proper time and place of his life, his character and work; a pioneer evangelist who labored patiently and sweetly until he saw the victory won; a grand preacher—where shall we look for a greater? a thorough theologian, clear, bright, original; a loyal keeper of the commandments of God and the faith of Jesus; a friend true and tried.

But the one simple tribute which I would lay to his memory—it is the greatest I can pay, and he was worthy of it—is that he was what he preached. He was "a living epistle, known and read of all men." He preached faith in God and he himself was an Elijah, taking his commission from above, fearlessly bidding the people choose between the Lord and Baal, seeing the answer to prayer in the cloud like a man's hand rising out of the sea. He plead for the kind, loving, forgiving spirit in home and church; but his own radiant face and brimming eyes were the best sermon. I wonder if many a man does not date the first awakening of his spiritual life at the time when John Huffman came down the isle and shook hands with him. I have never found the slightest trace of envy or jealousy or self-seeking in his composition. He was sweet and sound and wholesome all the way through. He preached the baptism of the Spirit—and O, my brethren, he had it. It was that which gave him his power—to God be all the glory.

I shall look with very deep interest for the biographical sketches which shall appear. I hope our young men will read and study his life. He was a man of God. The principles which were regnant in his character were those which must govern us if our work is to be strong and abiding. Times and methods change, but there are central principles which abide always, even to the end of the world. A son of the King has gone home. He was faithful over a few things and now has been made ruler over many things. Do not stand weeping at the grave. Plant your feet upon the turf and look up. As you love him and the gospel which he preached up to the last limit of his strength, give yourself to Christ and the work of saving men.

May there be young men rising up all over our land to carry forward the work which he laid down. And men shall say, behold the spirit of Elijah doth rest upon Elisha.

I SHALL never forget the feeling I had when once climbing one of the pyramids of Egypt, when half way up, strength failing. I feared I should never be able to reach the summit or get back again. I well remember the help given by Arab hands, drawing me farther; and the step I could not quite make myself, because too great for my wearied frame—the little help given me, sometimes more sometimes less—enabled me to go up, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from the lofty height. So in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson.*

Tract Society Work.

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

SABBATH REFORM CONVENTION AT WESTERLY, R. I.

A Convention—Conference—of the Seventh-day Baptist churches of New England was held at Westerly, R. I., April 30, to May 2. The opening session on the evening of April 30 was given up to the ordination services of Rev. Samuel H. Davis. A full account of that service, for which we are indebted to the *Westerly Sun*, appears in another column. The work of the Convention was carried out according to the following program arranged by a committee of which Pastor J. G. Crandall of Ashaway, was chairman:

MORNING.

Sermon—"Danger of Denominational Decay." Rev. A. H. Lewis, D. D.

AFTERNOON.

Young People's Meeting.

Paper—"How young people observed the Sabbath in Bible times." Harriett W. Carpenter.

Bible-reading on the subject of the Sabbath. Alena Burdick.

Practical Suggestions. Geo. H. Utter.

EVENING.

Praise Service. J. H. Tanner, Jr., Leader.

Symposium on Sabbath Themes:

"What relation has Sabbath-observance to a Spiritual life." Rev. A. McLearn.

"A better indoctrination of our people in Sabbath truth." Rev. G. J. Crandall.

"The power of exemplary Sabbath-observance." Rev. O. U. Whitford.

"Best methods of presenting Sabbath truth." S. H. Davis.

General discussion.

SUNDAY MORNING.

Address—"Protestantism, Romanism and Sabbath Reform." Rev. A. H. Lewis.

AFTERNOON.

"How shall we train our children in Sabbath truth?" Rev. Horace Stillman.

"Salvation and Law," discussed in ten minute speeches by Rev. A. J. Potter, Rev. O. D. Sherman and Rev. L. F. Randolph, followed by general discussion.

EVENING.

Praise Service, led by J. H. Tanner, Jr.

Address—"Permanent elements of agitation in Sabbath Reform." Rev. A. H. Lewis.

The following summary of the opening sermon appeared in the *Westerly Sun* of the next day:

In opening, Mr. Lewis referred to the holding of these Sabbath conferences as marking an era in the work of Seventh-day Baptists. Reforms come slowly, but they come by God's orders, and because they do men can stand against them no more than the child can stop the monstrous locomotive. The purpose of the convention is to awaken a sense of responsibility, and to create a willingness to accept it.

The text of the sermon was Rev. 3: 2, 8, "Be watchful," and "Behold, I have set before thee an open door, and no man can shut it." It is sometimes said that Seventh-day Baptists are decaying in New England. Whether this is true or not, I leave for you to judge. But when such a charge is made, it is our duty to stop and examine it. When the boys were called to face the Southern foe, they were examined carefully, lest some physical weakness might prove fatal to the whole cause at the critical period. So you Seventh-day Baptists, children of those who planted our faith on the rocky Newport shore, look to your condition.

One cause of religious decay is the development of denominational life. There are now in the United States 151 divisions of Protestantism. If this is right, it will live; if not, it will pass away. We as a denomination have been able neither to die nor to kill ourselves. The first danger I see to ourselves is a low conception of what we stand for. This world respects opinions that stand on principles, and it is sick of those people who believe in nothing in particular and everything in general. The world respects your New England granite-like character, while it only tolerates the oyster-like lack of backbone. We need to realize our individual responsibility. Can we have a too high opinion of ourselves? Never, in doing

God-given duty. If we have failed as a people, it has been the failure of appreciation.

The Sabbath is God's time. It is not a day of rest: it is a day of service for God. It is the day when we should receive God's visits. Let us drop the *not* side of God's law, and magnify the *thou shalt*. I warn you, therefore, against the danger of misapprehending what the Sabbath is.

The next great danger to us as a people is that of yielding to the prevalent notion that the observance of a Sabbath is unimportant. A large proportion of my correspondents from the opponents of our Sabbath say that this Sabbath question is not of sufficient importance to make it a matter of conscience. You know that in business the man who neglects the details because they are "not important" is on the sure road to failure. The day will never come when the world will return to its regard of the importance of the Sabbath, until it returns to the Bible truth. A mother makes strong laws for her child because it is for the child's welfare; so God has made strong laws for the welfare of his children. Law and love are not antagonistic.

The third danger of decay is inaction. You New Englanders know the necessity of activity. It is your country that has turned out active men. Any denomination or party will decay when it ceases to be active. That moment decay begins. We are in danger of failing in our duty by waiting for opportunity rather than seeking opportunity. We hesitate to make our principles known, when the world is anxious to hear. Those who are anxious over the decay of the regard for the sacredness of Sunday, are looking to us for help. One form of activity which I hope may be organized is the distributing of our publications. We have neglected the fields near to us. We have taken for granted that people understood us, when they do not, except that they do know our failures. (A personal experience was given to illustrate the point.) A practical form of activity for the Seventh-day Baptist people is to sow Sabbath literature knee-deep. And do this in a manner which recognizes the honorableness and the importance of our principles. We as a people need the warmth of activity. Don't say "It's no use." There is always use in doing God's work. The way may be dark, but God will make it light. Better to die in an active fight than to decay in inactivity.

AFTERNOON.

Miss Carpenter's paper was a story of two children and their participation in a Sabbath service at their homes, and at the "Great Temple." It was replete in details finely drawn, from a careful study of the history of the general and special services of the Sabbath in Jewish homes and at the temple. Beginning with the services of Sixth-day evening and including a special service of the "Blessing of the first born" at the temple, the story gave a fascinating word-picture, or series of pictures, as seen and told by a devout Jewish girl of that time. The descriptions were vivid, and the spiritual conception of the Sabbath, even in the minds of the children, were well set forth. Such a story is spoiled by any skeleton analysis we could make, and as we trust it will be seen in the *Young People's Department of the RECORDER*, we hope that all the readers will enjoy it as we did when listening to it. In it the work of the historian was made simple and attractive as it melted in the crucible of the story-teller. Don't fail to read it.

MR. UTTER'S PRACTICAL SUGGESTIONS.

Hon. Geo. H. Utter followed with some well-enforced "Practical Suggestions," since Miss Burdick was unable to present her "Bible Reading," because of illness. These suggestions were drawn out from the incident of a friend of the speaker, an army officer, who, in the days of "Secession," determined to go with the nation and its flag rather than with his seceding state. A partial idea of what Mr. Utter said may be gained by the following analysis and summary, though the forceful manner of the speaker is lost in the transfer to paper.

(a) Young people, as Christians, and Sev-

enth-day Baptists, you must "Choose your uniform," and having chosen you must wear it well and proudly. A uniform stands for something far greater than he who wears it could be without it. A blue-coated policeman at crowded street crossings in Boston stops the rush of traffic and the haste of greed by a wave of his hand; the wave of his hand represents the power of Boston. And the "moter-man" turns off the electric current and holds a crowd of haste-stricken men in check while a child goes safely past. All law and government, order and well-doing; all repression of evil and punishment of crime go with outward uniform, which stands for power and authority.

(b) You must wear all of your uniform. You may say, I will wear the hat but not the coat, the coat but not the belt, the outer garments which are seen, but not the under ones which are not seen. In God's service a "whole armor" is demanded. My friend, the army officer, had sworn loyalty to the nation when others sought to destroy it, and this oath of loyalty carried all the uniform with it. Dressed in that uniform he represented the nation, and was safe in the protection of the nation. In becoming Christians we choose our uniform, and we are pledged to obey all laws which God's Word and citizenship in his kingdom put upon us. We are known as Christians, only as we wear our uniform. We scar and soil that uniform by any and all wrong, all disobedience. There are no unimportant things in God's service. Service cannot be omitted or deemed unimportant because it is "so little." The cry of a babe saved Moses, the great law giver, to Israel and the world. One bone enabled Agassiz to reconstruct the Mastodon. A pistol missed fire and Lord Cleve was saved to India and England. Because one spinner learned to "chalk his spindles," millions of dollars have been saved in cotton manufacture. Nothing is little to the man who is faithful and all littleness is infinite greatness in God's service. Heroes and martyrs are great in little things. In all Christian service we must care for and protect little things. Love God with all your hearts, and you will love to keep his commandments. Never violate conscience; that dishonors God and stains your uniform. He sins who violates or stifles conscience. Be true to your highest knowledge of right and your deepest sense of obligation. Being thus true all else of good will follow. Mr. Utter's address taught a grand conception of love, loyalty, and obedience.

The music of the afternoon, as of all the sessions, was most appropriate and well rendered. The organ and the singers were an important part of the Convention.

(To be Continued.)

SABBATH REFORM IN LITTLE GENESEE.

Aside from the merits in general of the late convention held in Little Genesee, N. Y., it was a great pleasure to the writer of this to be associated for a time with Dr. Lewis in the great and important work of Sabbath Reform. Some years ago when the *Outlook* began coming to him he gave it but a passing notice, but it was not long before he began to value it. He became truly interested in the historical articles so ably presented and, by and by, very much interested also in the Sabbath discussions. The consistency and the strength of the Sabbath side of the con-

troversy did not fail to appeal to him, and the absolute ease and dispatch with which the able editor disposed of all critics conveyed always a charm even before his conclusions were accepted. It is manifest that a great work has been done by the *Outlook* throughout our country. It has, I believe, made hundreds to see the weakness of their position and driven them from their defences to shifting ground. The absurdity of the recent Gamble theory in support of First-day discloses that its defenders see this and are driven to desperate straits. It was therefore a great pleasure to the writer that Dr. Lewis could be with us in our convention. His presence was truly an inspiration because he is devoted heart and soul to this one great cause.

But better than all else the Holy Spirit was present with his uplifting and strengthening power, for this subject of Sabbath Reform is well pleasing to the Holy Spirit. Does it not honor the Word? And the Word is the Spirit's Book. And do not the experiences of such men as Brown, Gamble, Ashurst and Seeley, who have come to the Sabbath, all with the perfect unanimity disclose the joy of the Spirit over obedience to the expressed will of God? The very fact of devotion to this holy cause such as Dr. Lewis displays brings with him, wherever he goes, the Spirit's own gracious and mighty influences. When these meetings were over the impression was strong upon the writer's mind that in some respects this was the best series of meetings he ever attended. One of the most intelligent members of the Genesee church also remarked the same thing. This is not because many other meetings, varied and excellent in their kind, have not been attended before, but I am convinced because of the beauty of holiness which shines through and through this Sabbath question. Many have been the expressions here of gratification over the meetings. One wished when they were over that they might have been immediately repeated. Hearts were deeply stirred. Strong men who knew by long experience all that devotion to Sabbath principle meant were moved well nigh to tears, and with joy set their faces toward the future with strengthened determination. The interest on the part of some displayed itself in a heavenly radiance, plainly discernable upon their faces.

The convention which we have just had ought to go a long way to convince all who are not aware of the intimate connection subsisting between Sabbath Reform and evangelism, of this great truth. We have had it demonstrated before our eyes in this Spirit pervaded convention from beginning to end. Brethren, we do wrong if ever we do not glory in our heavenly heritage in this great Sabbath truth or if we fail to bring it forward in evangelistic work. Are there not times when it ought to be brought forward from beginning to end in such work? We should be so much in love with the truth ourselves that we can bring it forward to the people, not in any harsh controversial way, but as it is, the very truth of the living and loving God.

Both sermons preached by Dr. Lewis were listened to with the closest attention. They cannot fail to do lasting good. He said in his closing sermon: "The work which has been done in this convention will last longer than any of us will live. Its influence will grow unto the end. No minority ever lived

long without endorsing some vital moral truth or principle to work for. Do you know what made our boys invincible in the war? It was because they had the highest possible conception of patriotism. So in this fight for Sabbath Reform, every Seventh-day Baptist is bound to be a hero or heroine in consecration to truth and right. Sentiment does not make conscience. We cannot build on sentiment, we must have conscience for a foundation on which to build reforms. There is no defeat for right, there is no defeat for righteousness. The world cannot defeat truth.

A happy incident occurred during this sermon. Dr. Lewis accidentally put out the light of a gas burner, but with the happy tact of the perfect orator turned the accident to serve all the more perfectly as an illustration of his purpose. As the gas originated deep down under the hills and the valleys and traveling afar comes to us we may put ourselves in right relations with it and the house is filled with light, or we may put ourselves in wrong relations with it and the light is extinguished and we are plunged into darkness, so if we put ourselves in wrong relations with history which has its many lessons to teach concerning the Sabbath truth, we are left in darkness.

The sermon of Pres. Davis was truly an excellent one and was thoroughly appreciated. In a future article some attention will be devoted to that. S. S. POWELL.

TRACT SOCIETY.

Receipts in April, 1897.

J. D. SPICER, Treas.,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Church, New Market, N. J.....	\$ 6 82
" Plainfield, N. J.....	31 58
" Milton, Wis.....	13 67
" Dodge Centre, Minn.....	7 37
" Scott, N. Y.....	1 29
" Farina, Ill.....	6 58
" Second Brookfield, Brookfield, N. Y., \$10., \$10.....	20 00
" Boulder, Colo.....	2 50
" First Brookfield, Leonardsville, N. Y.....	4 50
" Berlin, N. Y.....	9 00
" Independence, N. Y.....	3 00
" Nile, N. Y.....	3 23
" Richburg, N. Y.....	2 21
" Main, N. Y.....	1 54
" New York City.....	16 78
Sabbath-school, Dodge Centre, Minn.....	4 17
" " Farina, Ill.....	3 85
Convention, Little Genesee, N. Y.....	13 00
Fannie E. Stillman, Salem, W. Va.....	10 00
D. H. Davis, Shanghai, China.....	25 00
Rosa W. Palmborg, Shanghai, China.....	20 00
D. W. Cartwright, Cartwright, Wis.....	5 00
Theodora W. Jones, London, Eng.....	1 01
C. B. Barber, London, Eng., Dr. Lewis' work.....	1 00
Polly Cooper, Marion, Ia., ".....	1 00
L. M. Cottrell, collected in DeRuyter church and vicinity.....	3 75
Mrs. C. D. Potter, Belmont, N. Y.....	100 00
Ezra Crandall, Milton, Wis.....	25 00
D. M. Loofboro, Boulder, Colo., Dr. Lewis' work.....	5 00
Rev. Geo. P. Kenyon, Hebron, Pa.....	5 00
Morton Crandall, Richburg, N. Y.....	1 00
Mrs. Morton Crandall, ".....	1 00
W. P. Langworthy, M. D., New York City, Dr. Lewis' work.....	25 00
Wm. A. Langworthy, New York City.....	25 00
Mr. and Mrs. C. H. Lindsey, ".....	3 00
"A Friend, P. S.," Wisconsin.....	1 50

E. & O. E. \$409 35

J. D. SPICER, Treas.

PLAINFIELD, N. J., May 3, 1897.

SABBATH LITERATURE FREE!

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.

Missions.

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

EVANGELIST E. B. SAUNDERS, aided by Chas. S. Sayre, as singer and helper, held a series of meetings for a month, in March and April, with the Walworth church, Wisconsin. The members of the church were greatly revived. Some who had been in a backslidden state for years—did not go to church—were quickened, and have taken their places in the church. Twelve have been baptized, and they, with others by letter, make an ingathering into the church in all of about twenty. There were some others converted who will go to other churches. One who had passed middle life found the Saviour and was baptized, and joined the church, and an aged man who united 58 years ago with the Alfred church became revived, got his letter and united with the Walworth church. Many people were greatly moved, but did not come out and take a stand for Christ. Pastor S. L. Maxson and the people are greatly rejoicing over this precious outpouring of the Holy Spirit, and the Walworth church has taken new hope and courage. May they all be faithful. Brethren Saunders and Sayre are now holding meetings at Rock River, Wis.

BRO. S. H. BABCOCK, after he closed his labors with the New Auburn church, Minn., returned home at Milton, Wis. After a week or more of rest, he went to Cartwright, Wis. He writes: "I reached here on Friday morning, and found here the 'Crusaders.' When our people learned I was coming, they tried to arrange with the 'Crusaders' and the resident United Brethren minister to co-operate, or divide the time, but they declined to do either, so we are each going our own way. They appointed their meeting on Sabbath-day at the same hour that our people have been holding their Sabbath-school; so we changed our service to the forenoon, and the United Brethren pastor and the two 'Crusader' men (there are two men and three women of them) came and heard me preach, and were invited to participate in the services. Sunday morning I attended their services and took part. Have held meetings each night since I came, besides on the Sabbath, and have had an attendance of about forty. No doubt we would have had crowded houses, if it had not been for the other meetings. Find the majority of our people holding on faithfully, and those whom I baptized last spring seem to be steadfast. While here I was telegraphed to come at once to Brother and Sister Daniels, who are converts to the Sabbath, living near Menominee Junction, Wis., and had lately joined the Cartwright church; that there was something of a stir there on the Sabbath question. I went, and, by permission, I preached at the school-house, and presented the claims of the gospel and the law. There were about thirty present, who listened with close attention. Bro. Daniels has two neighbors, one on each side of him—the wife of one of them and the man and wife in the other—who are considerably stirred over the question of the Sabbath, as the result of Brother and Sister Daniel's influence. There is to be a prayer-meeting at one of their homes to-night, and I intend, if given an opportunity, to try to show why we are Seventh-day Baptists. . . . I led the prayer-meeting which I mentioned in my last and had an opportunity to speak

briefly on some lines of our faith, and to answer questions raised by different ones. One man at this meeting declared himself fully convinced in regard to the Sabbath, and his intention hereafter to observe it. Brother and Sister Daniels seem very earnest and resolute, and were very much pleased and encouraged by my visit there. Have returned from Cartwright. Preached nine times while there, administered the communion and took part in the Sabbath-school, visited all of the Sabbath-keeping families and a few others. The church was very much strengthened and encouraged by the meetings and my visit there."

FROM A. P. ASHURST.

Enclosed please find my report as General Missionary for Southern Illinois and Kentucky, with the financial statement. I entered my work on this field, as you know, not at the beginning of the first quarter of the year, but on the 4th of February ult.

I left Alfred Station on the above date for Louisville, Ky. It was my purpose to go to Stone Fort, Ill., but as Louisville, Ky., was somewhat *en route*, and also in my field of labor, I bought my railroad ticket first to this city. I found in Louisville a small church of six members; some were discouraged and some had almost concluded to unite with other churches, where they would have church privileges; but others of them were firm and insisted on holding on and waiting, hoping that help would come.

On my arrival, I soon procured the names and addresses of this little company, and visited them, making an appointment to have them all meet me at a private house on the next Sabbath, and we would have religious services. I do not believe I ever saw a people more anxious for services conducted by one of their own ministers than were this people. At our first meeting we decided that we could not reach the people through our meetings at private houses, but that we as a church would continue to meet, ourselves, on Sabbath-day and study the Word and pray for a church—a house in which to worship, and to invite others to come and hear the gospel. To this end, we decided to rent a suitable room in the city, to pay for this room ourselves, by the month, and hold meetings every evening, inviting the people, everywhere we could reach them, to attend these services. Dr. N. Cutting and your missionary were authorized to go out in the city and find a suitable room which could be had, to rent it by the month, and thus begin our work. On the day appointed, Dr. Cutting and myself started out (I had a good case of *la grippe* just taking firm hold, but was still on my feet). It was a rainy day, but we spent about six or eight hours walking (we did not ride in the street cars because we could not see as well). We found several good places for rent, but often when we would go to the real estate agent to get the price of the room, it was always asked what we were going to use the room for, and when we would tell them that it was to establish a Seventh-day Baptist mission, we would be told that the room could not be rented for that purpose. So we spent the day, until your missionary realized that he must seek his own room and a bed, for the fever, with the attending pain in his side admonished him that it might be a difficult matter to prevent a bad case of pneumonia. I took my

bed, called in a physician, and was confined to my room four weeks; part of this time my life hung upon a brittle thread. As soon as I was able to travel, I left Louisville to visit and labor in Southern Illinois. I have just arrived on this part of my field. I have been warmly received by Eld. F. F. Johnson, of Stone Fort, where I am writing my report.

I thank God for my recovery and for the prospect of useful labor, which seems to be inviting me in this field. Now that I am about well and ready for service, I hope to double my diligence to try and reclaim the lost time which was occasioned by my sickness.

The great floods in the Ohio and other rivers, together with the continued rains will obstruct the work in some measure for a time, but I have a large tent and just as soon as practicable, I shall keep it in active service until the season for such work shall close. With an earnest wish and a prayer for God's blessing on our Boards, and on our missionaries, and for the power from on high, I am your servant in Jesus Christ.

STONE FORT, Ill.

FROM A. G. CROFOOT.

It is time for another quarterly report, and I am sorry that I cannot make it more favorable. While Bro. S. H. Babcock was here we had the worst of our winter, also a big rain and thaw, so that the going was bad nearly all the time. All things considered, the interest and attendance were good. The preaching was good and spiritual, and I believe that the labor was not in vain, although visible results are not manifest yet.

The interest in all the appointments of the church is quite good, still some do not live up to their privilege. There has been considerable sickness in the community, so that the average attendance at church has not been as high as at some other times.

We intend to be faithful and do our duty, trusting in the Lord for the results. Pray for us.

NEW AUBURN, Minn.

TREASURER'S REPORT.

For the Month of April, 1897.

GEORGE H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, April 1, 1897.....	\$241 37
W. Black Jones, London, Eng. (one pound)....	4 87
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.:	
Home missions.....	\$2.00
Foreign missions.....	2.00—
C. W. Barber, North Loup, Neb.....	1 00
Estate Elvirah G. Crumb, Brookfield, N. Y.....	25 00
"A Friend, P. S., Wis.".....	1 50
E. E. Whitford, Factoryville, Pa.....	5 00
Ezra Crandall, Milton, Wis.....	25 00
Wm. A. Langworthy, New York City.....	25 00
Mr. and Mrs. C. H. Lindsey, New York City....	3 00
Evangelistic Committee, Collection at Berlin, Wis.....	13 65
Sabbath-school, Farina, Ill.:	
General fund.....	\$3.02
China mission.....	20—
Sabbath-school, Dodge Centre, Minn.....	4 17
Church, Boulder, Col.....	2 50
" Milton, Wis.....	13 68
" New Market, N. J.....	6 82
" Dodge Centre, Minn.....	7 64
" Plainfield, N. J.....	31 58
" Hammond, La.....	10 31
" Farina, Ill.....	2 20
" Scott, N. Y.....	1 29
" Carlton, Garwin, Iowa.....	7 37
" Farnam, Neb.....	5 00
" Second Brookfield, N. Y.....	20 00
" First Brookfield, N. Y.....	4 50
" New York, N. Y.....	16 79
	\$486 46

Cr.

O. U. Whitford, salary, traveling expenses, etc., quarter ending March 31, 1897.....	253 87
Balance in Treasury, April 30, 1897.....	232 59
	\$486 46

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

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

"GIVE YE THEM TO EAT."

BY ELEANOR C. BURDICK.

For the "Woman's Page" I was asked to write,
But naught I could think seemed suitable quite,
So gave up the task, and paused to look
For words of wisdom from the Holy Book,
And these words were first my vision to meet—
"They need not depart, give ye them to eat."

The words came with power and deep lessons fraught,
I read and re-read this wonderful thought;
Though oft read before, the meaning was new,
The Author now seemed to bring to my view.
The Ethiopian's words found likeness in me
"How understand I except taught I be."

The language so plain, was meant to declare
The hidden truth found in words terse and rare.
'Twas Christ who uttered the beautiful line
Poetic, lovely, far-reaching, divine,
Oh ponder and send the life-giving word
Till all nations come to the feast of the Lord.

The multitude there were following him
With knowledge of Christ so meagre and dim;
From cities they'd come, the sick they had brought,
The sorrowing Lord in the desert they sought.
Compassion he had, their loved ones he healed,
Thus his divine power to them he revealed.

The evening was come, the people must go,
Yet still compassion to them he would show.
When two loaves they thought could no way suffice,
At his creative command the supplies
Unceasingly grew, their hunger to meet,
They need not depart but wond'ringly eat.

Still those blessed words sound to all men,
The world needs the truth the same now as then.
Missionaries hear, and strong is their faith,
They must carry food as the Master saith,
And earnestly strive to do well their part,
And give all to eat—"they need not depart."

And ministers too as years onward roll
Must find the best food for each hungry soul;
Sabbath-school teachers and workers so true
Be not discouraged, the work given you
Is to present food which Christ shall prepare
That all his children his bounty may share.

Fond, anxious parents must too hear the call
Lest sin shall the souls immortal enthrall.
Christ blessed little ones, his lambs must be fed
If they to the Saviour in youth shall be led.
Christ's love is best food for each little heart,
"Give ye them to eat, they need not depart."

DERUYTER, N. Y.

CO-OPERATIVE WORK.

It was not the design of our Lord that mankind should be idle, and if in our varied employments our work is done in a right manner, we may live lives of usefulness and blessing. Aside from the general design of universal activity, God has committed to his children special lines of work. In order therefore that our efforts be crowned with success, we should first of all go to God for soul cleansing and thus be fitted for the work prepared. True success comes of hard, untiring labor. Faithfulness in small duties, home duties perhaps, lays the true foundation of all success.

It may be true that to the work of the church a wide application of meaning is given, yet perhaps no one word more fully expresses its full scope than the word mission, as the church of Christ is everywhere regarded as a missionary church. The spirit of the mission song should be photographed on our minds as an inspiration to home mission work.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You may help them at your door."

It has been well said: "Anyone that can do anything anywhere can do something somewhere." Recognizing the sentiment of the quotation to be true, and unwilling as women of the Seventh-day Baptist Denomination to acknowledge ourselves unable to do anything anywhere, our effort should be, and we trust has been, to some degree, to find the somewhere, in order that we might do the something. To reach satisfactory results in our work we need to have before us a definitely set pur-

pose. And our success or failure will largely depend upon the fact whether that purpose is exalted and noble or ignoble and low, for God has not pronounced his benediction upon any work except some grand and holy purpose is kept in full view. And certainly we need seek none higher than that which our Master announced as the object of his mission to seek and save the lost.

Our effort then should be to give the greatest publicity to the words of Jesus, and help make known his saving power, to the ends of earth. Perhaps there are certain phases, the conditions and problems of society that must be left for other generations to devise plans to suit their varied cases. But there are some lines of work, the present hour demands, that are too pressing to wait for future opinions, and among them how shall all nations of the earth be reached by saving gospel truth. To solve this problem and secure the most speedy results the united efforts of the church are needed. And to the women of this age there are responsibilities committed that cannot be delegated alone to the brotherhood without the fear that we incur the displeasure of him who said, "Go work in my vineyard." We are free to admit that there are lines of work in which others may do better service than ourselves. But we are equally sure that to fairly succeed we must go to the work with the consecrated ability we unitedly possess, and work with the zeal its importance demands.

The work that the Woman's Board has been able to accomplish, since its organization, should stimulate us to greater activity, so that the future years shall evidence still greater and better results. We cannot afford to be idle while so many millions are suffering for the bread of life. Therefore let us go to the work with that degree of enthusiasm which we are able to contribute to the general effort. It is ours to work, leaving the results in the hands of our Master and Lord, casting our bread upon the waters, resting our faith in him who said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A. E. R.
SCOTT, N. Y.

GLADNESS IN JESUS.

A dear Christian sister said to me yesterday: "I cannot remain depressed—there is a joy in my heart which rises above all trials of sickness and loss of friends." Ah! this is gladness in Jesus—the gladness of heart which will bubble over in spite of all trials, and it is to such that Jesus fulfils his promise: "Ye shall find rest unto your souls." No one can know the preciousness of this peace but those who are true yoke-fellows with the divine Master. If we have truly experienced the second birth, a love for him and his work is thoroughly engrafted in our nature, and we find our greatest pleasure in planning and giving and doing for him who has done so much for us. All Christian power comes from communion with God, and no one can do his work well, only as his own heart pulsates with love to Jesus, and his soul daily waits upon him to find new strength, in prayer and in the study of the Bible.

We every one have a mission to fulfil, a work to do or a burden to bear, for none may be idlers in the Lord's vineyard; even the shut-ins may, and do, let their light shine

brightly and show to the world the grace and strength given to the beloved of the Lord, to be patient and happy in the most intense suffering. The writer had a short acquaintance with such an one, of whom it was said a short time after her death: "Our dear suffering one, who for over thirty-eight years with tongue silent has yet sung the praises of the Redeemer more eloquently than mouths have uttered, is now among the ransomed of the Lord. A prisoner to pain and helplessness, and yet the 'Lord's freeman,' her room became the 'door of hope' to those who entered and came out."

We in reading our Bibles find many beautiful examples of the peace and joy afforded to those who were sincere followers and workers for the Master, and even now we can point to our own beloved missionaries as such examples, having left their own home-land and friends, and all the heart holds most dear, to carry the truth and story of Jesus and his love to those who know it not. May God bless them and spare their lives to accomplish much in his name, and may we in the home-land also buckle on the armor and help in every possible way to make their work a glorious success; and then when our life work is finished, every cross borne, every duty done, we, too, can sing with St. Paul: "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

J. H. S. H.

POTTER HILL, R. I.

"WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

—Selected.

MRS. S. M. I. HENRY.

There came to our home a few weeks ago, a letter containing a little book from Mrs. S. M. I. Henry, one of our grand pioneer women in the ranks of our Woman's Christian Temperance Union, and from "Thumb Nail Sketches, of White Ribbon Women," I take the following item:

Mrs. S. M. I. Henry is the daughter of a Methodist itinerant, whose parish extended in early days from the Alleghenies to the Big Muddy. When quite young she developed remarkable literary talent, and Sarepta M. Irish became known to all intelligent Methodists as a poetical writer for the *Ladies' Repository*. The Civil War left Mrs. Henry a soldier's widow, with three little children to support and train. Her toil in this was heroic; her brain and pen being all the little ones had to depend on. When crusade days came, Mrs. Henry led the forces of Rockford, Ill., and developing remarkable powers of public address, was called to the front, among White Ribboners.

She is an evangelist, *par excellence*, and has visited nearly all the states in the Union and many of the cities of Canada, in the interest of the W. C. T. U., and Gospel Temperance. Ill health finally compelled Mrs. Henry to give up continuous, active work, and for some years the service she has been most often called upon to render is to "Be still and know that I am God." In 1890, Mrs. Henry was taken ill, and struggled with great difficulty to continue her active labors for the Master, but was compelled to rest.

From her booklet entitled, "How the Sabbath Came to Me," I will give a few of her statements:

In the spring of 1894, I was taken out of Bethesda Mission to die, as all supposed. Having an anxiety to consult Dr. Kellogg, I was taken to Battle Creek Sanitarium in August, 1896. I knew that I was coming to a Seventh-day Adventist institution. This, however,

meant nothing to me, further than the personal interest I had in what I knew of the health reform work, of which it is the center. I was also interested in the fact that Mrs. Kellogg was one of our W. C. T. U. women, and identified with a department (Purity), which had been closely related to my own in the National W. C. T. U. We arrived at the Sanitarium on the Seventh-day—Sabbath—evening, which begins Friday, at sunset. To anyone who recalls the first visit to this institution as a stranger, and the efforts to conform to its custom of Sabbath-day observance, I will not need to explain the impression which this made upon me. I determined at once, however, that I would fall into line with the spirit of Christian service and fellowship which pervaded the atmosphere. I would not spoil the day of worship by anything not consistent with the Sabbath. I would, however, do nothing on Sunday which would violate my own conscience. I had been so shut in during my illness that the services were to me as bread and water to one who is famishing; therefore the day was to me, from the first, a real Sabbath. I kept Sunday to the extent of refusing to take extra treatments, but did not consider it right to interfere with the work of my physician, so far as she thought treatment necessary on that day. The rule is that no efforts shall be made to change the belief of the guests. When the chaplain once referred, incidentally, in his discourse to the time when he began to keep the Sabbath, it gave me a little shock and it was a moment before I could quite take in his meaning.

One evening some friends, fellow patients, representing different denominations,—Methodists, Congregational, Presbyterian—came to my room to ask me to help them out in an investigation of the Sabbath question. They had become stirred upon the subject, not by reading or interference, but from the Sabbath-keeping in the institution. They asked me for the authority upon which the keeping of Sunday rested. They came to me as a Bible teacher, because they thought I could help them out in their difficulty. I supposed that I could do so very easily, but when I began to state the reasons as I knew them, I was chagrined to find how they fell flat from my lips, like the words of men, where only the word of God had a right to speak. I then began to seize upon the New Testament statements concerning the Sabbath and the first day of the week. The statement of Christ concerning those who should “break one of these least commandments,” and “teach men so,” immediately came to my mind. I felt that I must decline an answer. In fact I found that I had no answer to give. I determined that since I had nothing to say, I would go through the Scriptures which touch this subject, until I should find a reply. Accordingly the next day, as soon as I was at liberty, I took my old Bible and began to read the first passages in Genesis, and to recall the hidden truth laid away, for I had made God’s Word a study. The necessary attitude of the Apostles toward the Sabbath and the first day of the week came plainly to my mind. Considering that John, the latest of the Apostolic historians, wrote about forty years after the ascension of Christ, and that he made a very clear distinction between the Sabbath and the first day of the week, at that distance, I could not but see that he, as well as his yoke-fellows in the Gospel, must have kept the seventh day as the Sabbath, according to the law which Christ came not to abrogate, but to fulfil.

There are many points I should like to mention, but time will not allow; suffice it to say Mrs. Henry has become a Seventh-day woman, and has written her little book to send out her testimony to the truth, to at least those who have looked to her as a teacher. She writes:

I wish I could tell those to whom this comes of what this Sabbath-truth has opened up to me in the Bible. It seemed that a high wall which had bounded my horizon on one side of my life-way, but of which I had had no knowledge, had suddenly been opened by the swinging of a wide gate, and I saw through into a vast field of beauty, and delights, of the existence of which I had never dreamed, but for which my soul was unconsciously hungry. I not only saw but entered and am enriched as I had never hoped to be, because I did not know enough to have such a hope. I thought I knew my Bible, but I find so much now to learn that I am as eager for years in which to study as though I had only just begun.

Mrs. Henry has written many valuable books, which are true histories of her work in the temperance rooms, where men daily came to be helped by signing the pledge, and then to go out again to fight the craving of an un-

controlled appetite, because of the licensed saloon. Some were saved after numerous defeats—through prayer,—and this Godly woman’s patience and kindness, for she never gave up a man, giving them assistance and a chance to overcome the long established habit. I wish everyone would read her works, which should be in every Sabbath-school library: “One More Chance,” a story of the patience of God; “The Pledge and the Cross;” “The Voice of the Home;” “Mabel’s Work;” “After the Truth Series;” “Victoria.” I will merely quote one passage from “The Pledge and the Cross:”

There is no home so protected that it is not exposed to the great curse. You cannot build your walls so high, or plant your foundations so deep, or sweep the circumference of your power so wide that with existing institutions as they are in our land at this day, this evil of drink will not find a way over and under, and through until it has made itself felt in every fibre of your being, except you actively, positively and in God’s name bend all your powers to its overthrow. What is true of the home is true of the church in this regard. The church is not spared personal contact with this evil. It is not spared personal pollution, neither will it be spared in the ruin which is inevitable, except its power be turned to the destruction of the traffic.

MARY D. TOMLINSON.

PLAINFIELD, N. J.

WOMAN’S BOARD.

Receipts in March, 1897.

Junior C. E., Albion, Wis., Boys’ School.....	\$ 5 00
Ladies’ Aid Society, Berlin, Wis., Tract Society \$2, Susie Burdick \$1.25, Helper’s Fund 50c, Board Ex. Fund 25c, Home Missions \$2.....	6 00
Ladies’ Aid Society, Shiloh, N. J., Boys’ School. Ladies’ of the Hartsville Church, Hartsville, N. Y., Home Missions.....	5 00
Junior C. E., Milton Junction, Wis., Sabbath Reform \$5, Boys’ School \$5.....	8 90
Sabbath-school, Daytona, Fla., Boys’ School....	10 00
Mrs. Wm. A. Rogers, Waterville, Maine, Home Missions.....	1 00
Ladies’ Missionary Society, Salem, West Va., Tract Society \$5, Susie Burdick \$4, Helper’s Fund \$1, Home Missions \$5.....	5 00
Ladies of Andover Church, Andover, N. Y., Susie Burdick \$7.50, Helper’s Fund \$1.50, Board Expense Fund \$1.....	15 00
Womans’ Society for Christian work, Plainfield, N. J., RECORDERS.....	10 00
Mrs. Mary A. Babcock, Phoenix, R. I., Tract Society.....	5 00
Womans’ Missionary Aid Society, Second Brookfield Church, Brookfield, N. Y., Tract Society \$5, Sabbath Reform \$6, Susie Burdick \$20, Board Fund \$5, Missionary Society \$5.....	5 00
Mrs. Anna Whitford, Hartsville, N. Y., Missionary Society.....	41 00
	2 60
Total.....	\$119 50

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., April 26, 1897.

THE TIME OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST.

BY J. T. HAMILTON.

(Continued from last week.)

Another fact to be noticed and remembered is that the time of the beginning and ending of Bible days is very different from that of the present time. Our days begin and end at midnight—Roman time—an arrangement made by a Pagan government. But Bible days begin and end at sunset, and the night or dark part of the day of 24 hours precedes the light portion thereof, and this arrangement was made by God himself when he made the world and all things therein. For proof of this see the 1st chapter of Genesis.

The passover lamb was to be killed and eaten in the evening of the 14th day of the first month of the year, and, of course, it must have been done soon after sunset of the preceding day, or 13th day of the month. Ex. 12: 6—“And the whole assembly of the congregation of Israel shall eat it [the passover lamb] in the evening.” Respecting one of the annual Sabbaths—the day of the

atonement—it is said, Lev. 23: 32, “In the ninth day of the seventh month at evening, from evening to evening, shall ye celebrate it;” that is, it should begin on the evening after sunset of the ninth day of the month and continue till sunset of the 10th day of the month. The same arrangement was observed by the people when “Jesus was here on the earth among men.” In Luke 4: 40 we read: “Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them and healed them.” This was at the close of a weekly Sabbath, a part of which he had spent in the synagogue teaching the people. The reason they waited till sunset was, that the Jewish rabbis taught the people that it was wrong to have the sick healed on the Sabbath-day, so they waited till the Sabbath ended. But Jesus did not pay much attention to their teachings, for he did heal the sick on the Sabbath and said it was right to do so, because it was doing good. Mark says in 1: 32, “And at evening when the sun did set, they brought unto him all that were diseased, etc.” Matthew also says, 8: 16, “When the evening was come, they brought unto him many that were possessed with devils,” etc. These three quotations relate to the same fact, told by three historians. Now, bear in mind, I have made these statements and quotations to show (1) that Bible days begin and end at sunset; (2) that there were two Sabbaths in the crucifixion week, one of which was the weekly Sabbath of the Fourth Commandment, and the other was an annual sabbath, which occurred on the 15th day of the first month, and that year, as well as the present year, it was on the fifth day of the week—the day called Thursday.

3. That Sunday being the first day of the week, it follows that Saturday is the seventh day of the week, and, therefore, the Bible Sabbath. And it also follows that if Thursday was, and is the present year, the 15th day of the first month—Abib—then the preceding day—Wednesday—the fourth day of the week, was the fourteenth day of the first month—Abib—which was the passover day, on which Jesus was crucified.

Now, let us see if there is any proof to establish this. There is a day in the church calendars called Palm Sunday, and it is put in the almanacs every year. It was the first day of the crucifixion week, and it has that name because Jesus made that triumphant entry into Jerusalem, riding on that lowly and unpretentious animal, so universally used in that land as a beast of burden then and now, and the people spread their garments and branches of palm trees on the ground for the animal to walk on, while the multitude shouted, “Hosanna to the Son of David; blessed is he that cometh in the name of the Lord.” This fact is mentioned by Matthew, Mark and Luke—Mark making this record, 11: 11: “And Jesus entered into the temple, and when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve.” And the narrative goes on to say: “And on the morrow, when they were come from Bethany,” etc. This must have been on Monday—second day of the week. The 19th verse of this same chapter says: “And when the even was come he went out of the city.” The 20th verse continues: “And in the

morning as they passed by," etc.; and the 27th verse says: "And they come again to Jerusalem." This must have been on Tuesday—third day of the week. Then in the 12th and 13th chapters a record is made of what he said to the people and his disciples, respecting various subjects, including the prediction about the destruction of Jerusalem and the end of the world. Then in the first verse of the 14th chapter are these words: "After two days was the feast of the pass-over and of unleavened bread." These two days must have been Monday and Tuesday—second and third days of the week, and the next day was Wednesday; and as the pass-over was celebrated on it, it must have been the 14th day of the month, and the two preceding days must have been the 12th and 13th days of the month, just as they are the present year. Luke, in speaking of these two days says, 21:37, 38: "And in the daytime he was teaching in the temple; and at night he went out and abode in the mount of Olives. And all the people came early in the morning to him in the temple for to hear him."

(To be continued.)

AN IMPORTANT QUESTION.

The following words of Mrs. Margaret Botome in the *Ladies' Home Journal*, February, 1897, are fraught with the greatest of significance to every one who may read these words.

"It is of comparatively little importance whether you are married or unmarried, whether you are rich or poor, whether you belong to a church or not—I have a more vital question to ask you than any of these. I want to know if you are a disciple of Jesus Christ. A disciple means a learner, a follower, an imitator, and that is the vital question for you and me, and we shall have to summon to our aid all the knowledge that the words of Jesus gives us in the New Testament, and we shall find even then, I am sure, that we are face to face with the hardest question that was ever asked us.

Jesus is King, and nothing less than an absolute surrender to his authority would be reasonable for the subject of a king; and he must have no rival. He must reign alone. His kingdom is within us, and he must reign from shore to shore, over our affections, over our imaginations; our will must be his will, and unless we love him more than father or mother, or husband or wife, houses or lands, we are not worthy of him and cannot be his true loving disciples."

Brothers and sisters let us give this question our most careful and prayerful attention. Are we wholly consecrated to the service of our king? If we are we will be earnest workers for him, not only doing what "Our hand findeth to do," for those about us, but helping to spread this everlasting gospel to "Them that dwell on the earth, and to every nation and kindred, and tongue, and people."

When we think of our four dear missionaries in that vast Chinese Empire, waiting, hoping, praying, for more workers to help sustain and enlarge the work that is pressing upon them; when we read of that devoted brother and sister, on the island of Java, alone carrying on the work they have undertaken, as God opens the way for them, walking by faith, not sight; when we hear the appeals of our leaders in home mission, and Sabbath Reform work, and see the great and important fields open before us; are we not

most forcibly impressed with the need of a more thorough, individual consecration, to the work of our Master? Let each and every one of us seek perfect consecration to Christ and his work, not only for the good of the cause but for our personal salvation. "He that is not with me is against me." "Faith without works is dead." Salvation is not given to any church, or denomination, as a body, but to the individual. It is not a question as to what our church or our society is doing for the cause of Christ; but, what am I doing? How much have I denied self for him? Have you adopted any of the methods of systematic giving, which have been suggested in the RECORDER during the past year? Paul says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." A tenth of your income, given grudgingly, at the dictation of the church or denomination to which you belong, loses its value in the sight of God. But a tenth set aside by a heart filled with love for Christ and his service, will bring a far richer blessing to both the receiver and the giver than can ever be obtained from money raised at church socials, fairs and bazars.

Let us strive for a higher plane of Christian living, and Christian giving. Let us build fewer church parlors, and equip more gospel tents; have fewer church socials and cultivate a more personal, self-denying effort to render unto God the things which are God's; not omitting the weightier matters of the law, judgment, mercy, and faith. It is only as we realize and discharge our personal responsibility to God, that we may hope to see his cause advanced as Christians desire, and God wills that it shall advance.

M. C. H.

MEMORIAL SERVICE.

Memorial services were held at the Farina church, Sabbath, April 24, in memory of Rev. J. L. Huffman.

After the preliminary exercises of appropriate Scripture readings and singing, a discourse was given by the writer from 2 Cor. 4:7, "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." The power of God through ministry of dying men; the theme.

The choir sang, "Shall we meet beyond the river." President W. C. Whitford, of Milton College, delivered an address, giving an account of Bro. Huffman's parentage and early life, of his school life and entrance upon the ministry, and analysis of his character.

Singing, "Meet me there." After which Rev. Baker, pastor of the M. E. church, of Farina, spoke of his impressions of Bro. Huffman gained from his brief acquaintance. He spoke particularly of his apparent earnestness, sincerity and broadness of Christian sympathy. Bro. Thomas Zinn followed, giving an interesting description of some of Bro. Huffman's characteristics as a preacher, and as a business man, and also a statement concerning revival labors here in former years.

Singing, "Oh! to be over yonder." The pulpit and sofa were draped in black, and there was a profusion of flowers; some of which were arranged in the figure of a cross, an anchor and a crown. On a banner were the words, "In Loving Remembrance," wrought in evergreen. The decorations were very beautiful and appropriate.

The memorial service had been postponed awaiting the return of Mrs. Huffman from Wisconsin. She came back last week. She will soon leave here for West Virginia where one of her sisters resides.

The accompanying resolutions of respect were reported by a committee and passed by the meeting, following Bro. Zinn's remarks:

WHEREAS, it has seemed good to the Chief Shepherd of souls to remove from this flock our beloved under shepherd, Rev. J. L. Huffman, bidding him enter into rest; therefore,

Resolved, That, though we feel a disappointment in the removal of our pastor after so brief a ministry among us, and are grieved at being called to part with him as a dear brother, yet we yield submissively to the good pleasure of him who knoweth best, and who doeth all things well, and rejoice in the thought that, having been called, he has entered upon the reward of his labors.

Resolved, That we gratefully remember his solicitude for the welfare of the church and of unsaved souls, and the zeal and efficiency of his evangelistic labors in this field at different times in former years.

Resolved, That we deeply sympathize with Sister Huffman in her great bereavement, and assure her of our love and remembrance of her in our prayers.

Resolved, That a copy of these resolutions be presented to Mrs. Huffman, and that copies be sent to the Farina papers and to the SABBATH RECORDER for publication.

C. A. BURDICK.

LITERARY CRITICISM AND CHRONOLOGY.

Professor Harnack's first volume of his "Chronology of the Old Christian Literature" is fresh from the Leipzig press. He is a man of unquestioned scholarship, in the very prime of life, and he is the bright, particular star of the University of Berlin. "He is perfectly at home in the entire Christian literature of the first three centuries." He is not a safe guide in theological beliefs, but he is firmly set against manipulating the facts of history in the interests of a preconceived theory. In his preface he declares that the attempt to sketch the origin and development of Christianity by assuming that the New Testament books were "a tissue of deceptions and frauds," and late in appearance, has utterly broken down. Historical studies are displacing interest in literary criticism, and "the problems of the future lie in the domain of history, and not of literary criticism," simply because tradition is right in its estimate of the literary. Harnack will carry the younger scholars of Germany with him, and the Old Testament critics will have to follow. In discussing the chronology of Paul, he puts many of the events of Paul's life earlier than the usually received chronology. He would place Paul's conversion in the year 29 or 30, the year of the crucifixion. This would crowd back the Pauline epistles from four to six years; Thessalonians to 48; Galatians and Corinthians to 52; Romans to 53; Colossians, Ephesians, Philemon and Philipians to 56-58; the pastoral epistles to 56-64, in which last year the apostle suffered martyrdom. The death of our Lord and Paul's conversion are separated by less than a year. Thus the man who wrote Galatians and Romans was converted in the year in which Jesus was crucified. We are indebted for the facts of this note, if facts they be, to a paper of A. J. F. Behrends, D. D., in *Christian Work*. He says: "Harnack has done a bold thing; but as I have read his pages, I have not been able to see where he is vulnerable; and the man who challenges his verdict on a matter of history had better do a good deal of thinking before he writes!"—*Morning Star*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

Some very practical questions have come to me of late for answer. They will no doubt interest you. One is this: Is the Christian Endeavor Society strictly undenominational? Shall the Societies among our people take into membership those who are not Sabbath-keepers, when there is no church or C. E. of their own faith, or if they belong to no denomination? A good question this is. The United Society claims to be entirely undenominational; they have been, so far as I know, except in their attitude toward us as Seventh-day Baptists; but in this particular they have certainly committed a breach of good faith. What are we to do about it? Nothing, only see that we do not commit the same wrong, with others, or even with them. As long as Christ was a Seventh-day Baptist I am content to be one. I have no doubt that the largest per cent of our young people are organized, and loyal to the C. E. pledge of any denomination. "To Christ and the church." That is not sustaining us, but the Bible. The General Society asks of us no contributions. If we buy of them the *Golden Rule* or other supplies, we get value received, we make no donations. If the pledge and organized methods are good, use them; if not, or there are better methods, adopt them. That someone else has done wrong should not change our course of action, in the least. Have we not learned by bitter experience that the conduct of one brother, or a whole church for that matter, should have nothing to do with our course. The moment we refuse to take our place, and do our duty, we injure not those with whom we are offended, but ourselves, the cause, and our families: I presume more families have been turned away from Christ in this than in any other way. Bury the hatchet deep. The robe of righteousness has no pockets for hatchets. If the handles stick out in sight, you have not on the robe.

No, we are not going to sit on the fence and see the Endeavor workers pass by, as a certain young man was permitted to do by a young lady who had refused him the privilege of escorting her home. We are not waiting on the C. E., but on the Lord and on lost souls; get every one you can to attend, to join, do something at your meeting, help them if they have fallen, to straighten up until seventy times seven. Especially let us see that young folks who work for our people, and so do not attend Sunday services go to our churches, Sabbath-schools, and Endeavor Societies. Do not help people to leave church privileges, and their religion (the best and all they have ever known) because they happen to live among us.

I know of some very sad cases of this kind among our societies. It is very easy to push people down, but not so easy to help them up again. To be sure Sunday is very slippery ground on which to base our Sabbath-keeping, but now, be honest, do not some of us seem to enjoy pulling even this out from under people more than we enjoy giving them a helping hand, to help them up on the rock Christ Jesus? "As ye would that men should do to you do ye even so to them." Let us do by their children as we would have them do by ours. We shall make no mistake.

E. B. SAUNDERS.

NOT AS IT ONCE WAS.

The month of February was made noteworthy in London by the opening of the season of the "Greater Jubilee," as the celebration of the sixtieth year of the reign of Queen Victoria is coming to be called, in distinction from the Jubilee ten years ago. As the Queen held the first Drawing Room of the season in person, that function was the most brilliant for a long while, for her majesty seldom appears in public now, and the infirmities of her age render it extremely doubtful whether she will personally participate in many of the ceremonials which are being so elaborately prepared to celebrate the conclusion of the longest reign in English history.

By driving several times around St. James Park during the afternoon, it was possible to gain a fine view of the event of the day, as far as it could be seen from the outside. Looking upon the long line of carriages filled with gorgeously apparessed women, as they waited their turn to enter the quadrangle of Buckingham Palace, the stately Horse Guards mounted in the outer court, and observing the respectful and grave reception of the Prince and Princess of Wales, as their carriage, saluted by the playing of the national anthem, passed between the lines of soldiers, one could not help thinking how absolutely shut out from all sight or knowledge of what was going on within the Palace was the immense throng without. To watch them gazing at the great building, where highborn gentlemen and ladies are presented before the throne of their ruler, of whom these so seldom catch even a glimpse, is to be forcibly reminded of the great change which has come over the manner of life of the sovereigns of England within the last three hundred years.

Before and during the Middle Ages, the king had a great deal more real power than is possessed by Queen Victoria to-day. If a man of ability, he could really govern his kingdom pretty much as he pleased, and even when his acts were deliberately opposed to the constitution, so great was the influence of that "divinity" which "doth hedge a king," that he could succeed in committing a great many arbitrary deeds and in practically disposing of the lives of his subjects at his own pleasure, for a long while before the patient people could be induced to resist him and call him to account. Nevertheless, the commonest people had in those days a freedom of access to the sovereign which is impossible now to the most of the highest rank, and what the court has lost in real power it has gained in a stately seclusion, the idea of which would have astonished any ruler of England before the time of William the Third as much as the practice of kings up to that period would scandalize the present denizens of St. James, if they could suddenly become the *mode*. One writer says: "Whoever looks closely into the manners and customs of the Middle Ages will find that the English subjects were permitted to hold very close intercourse with their monarchs, who almost lived in their presence."

All boys and girls are familiar with the delightful scenes in "Ivanhoe," where Richard Cœur de Lion fights side by side with Robin Hood, feasts with the outlaws in the forest, and passes many a quip and joke with Friar Tuck. Monarchs after his time were fond of mixing with their people in disguise, and though a great show of reverence was be-

stowed when the disguise was removed, the preceding pranks could hardly fail to leave a comfortable sense of familiarity in the breasts of those who had been placed for a brief season on an equality with their royal master. Even so late as the sixteenth century, Queen Elizabeth, although as jealous of her authority as any sovereign who ever breathed, would take her walks in the park within plain view of crowds of the humblest of her subjects, and would directly address a remark to one of them if she felt so disposed.

But it was probably during the early years of the reign of Henry the Eighth that the multitude obtained the most satisfaction from the display of the magnificence of royalty, for Henry as a young man was inordinately fond of all the masks, pageants and mummeries so much in vogue at that day. He also tried hard to revive the dying interest in tournaments and archery, and as he pursued these amusements he seemed never to have grudged the common people their share of the sport. Under the head of "King Henry goeth a Maieing," one old chronicler quaintly gives the fact of "his grace being young and willing not to be idle" as a sufficient reason for his going with his followers out into the woods in the costume of a forester. Nothing delighted him more when the court was assembled than to steal from Queen Katherine's side and to return in some fantastic disguise, at which his wife always felt it her duty to appear profoundly surprised.

On one of these occasions a most laughable incident occurred. A festival was in progress in Westminster Hall in honor of the Queen, after the birth of an heir to the throne—poor baby! he died only a few weeks after these great rejoicings—and one evening a nobleman entered and informed Queen Katherine, "How that in a garden of pleasure was an arbor of gold, full of ladies, who were desirous of showing pastime for the Queen's diversion." Katherine made the expected reply that she would receive them with pleasure, and immediately the curtain was withdrawn and the "pageant" approached. It was a structure made to imitate an arbor, the posts and pillars gilded and twined with garlands of silk and satin in colors to imitate natural flowers. This gorgeous affair moved on invisible wheels, and within it were six ladies dressed in white and green satin, and beside it stood the King and five of his lords in purple satin. They all wore a great many of the letters H and K, the initials of the King and Queen, in gold, woven together with gold lacing, and each had, besides, some fanciful name for the occasion, emblazoned in gold letters. As the king and his company, thus attired, danced before Katherine, the arbor was wheeled to the lower end of the hall, where, according to the free and easy custom of the times, stood a great crowd of the populace, who, as long as they did not intrude upon the royal party itself, were not forbidden to view their amusements from a distance. But this time the gaily decorated arbor was wheeled so close to the people that they could not resist the temptation to handle it. From this they soon fell to pulling off the spangles and flowers, and in a few minutes had almost completely demolished it, in spite of the efforts of the lord steward to drive them back; for he did not care to annoy the royal performers by raising an actual disturbance.

All this was unobserved by those at the upper end of the hall until, the ballet being over, the king asked the ladies of the court to come forward and help themselves to the gold letters and devices from his clothes and those of his companions. He expected an aristocratic scramble as the result of his invitation, which, however undignified such a proceeding would appear to us, was well suited to Henry's childish temperament. But he little anticipated the effect of his words. The crowd heard him and, in high good humor with the frolic they had been having, and exulting in their victory over the lord steward, they with one accord swarmed up the hall and took the invitation to themselves by falling upon the King and his gay company and carrying off the golden trinkets intended for the ladies of the court. The king, completely taken by surprise and disarmed by his laughter, was stripped of every ornament, while the lords and ladies fared no better, some even losing their jewels in addition to the masking spangles. One gentleman, Sir Thomas Knevet, was by no means willing to part thus with his finery. He climbed up above the crowd and defended himself gallantly, but the mob made him pay for his resistance by carrying off all of his clothes!

It is quite in accordance with the spirit of the times that Henry showed no displeasure at this rudeness of the multitude. After some difficulty the hall was cleared, but without violence, and the King and his courtiers showed their appreciation of the joke by sitting down to the banquet in the disheveled condition in which the crowd had left them. "The good old times" are extremely interesting to read about, but I think that Queen Victoria in the seclusion of Buckingham Palace or Windsor Castle is a nobler lesson to her subjects than Henry VIII. in his tattered state, after his subjects had despoiled him.

AGNES NORTON DALAND.

LONDON, Eng.

THAT TENTH LEGION.

Thank the Lord we have one member of the Tenth Legion! Of course that one is a woman. She is one who supports herself and earns what she has. Thank the Lord for that too! The idea of giving one-tenth of her income to the Lord is not a new one to her either. But what is still better, the *practice* of giving the tenth is not new to her, and all this time she has been blessed and now has a good position. Thank the Lord for this too!

During the past few years I have in this department from time to time offered various suggestions for plans of work among the young people. Some of these plans required the expenditure of the time to write a letter and the cost of a postage stamp. I have requested the young people to write to me offering approval or criticism. All these plans have been dismal failures except one; and that was the plan of securing the names of people who would promise to read the RECORDER every week for a year. Strange as it may seem, this was the only plan which held out a money inducement, for I paid five cents a name in prizes for the first twenty names, or less, received from each church.

Is it possible that if I had offered prizes for all who organize Reading Circles and report them to me that I should have heard from at least one person? Is it possible that if I were to offer prizes to the persons who send the largest lists of names of those who belong to Tenth Legions, that I should be kept busy making records and sending certificates? Dear young friends, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

Children's Page.

THE APPOINTED TASK.

BY ELIZA STRANG BAIRD.

If I could do a little work—my work!
Not missing what was meant
As special task for me, nor seem to shirk
The duties by the Father sent—
I should be glad to-day,
For this I pray.

If I could find a little place—my place!
Just here beneath his feet:
Looking up trustingly into his face,
Hearing his voice so sweet—
How blest to-day were I!
For this I sigh.

If I could sing a little song—my song!
Whose every tender note
Should by the heavenly breezes borne along,
Up to his presence float;
It would mean joy to me,
If this could be.

—New York Observer.

ROBERT'S VICTORY.

Robert turned down a sidestreet on his way from school. He walked rapidly, appearing anxious to put as much distance as possible between himself and his schoolmates, as indeed he was. The sound of their shouts was hateful to him.

He carried only two or three books in a strap. And yet it would be safe to say that few people in that town bore a heavier burden than he.

Heavy, because it was a burden of ill-doing, sought out of his own choosing, bound faster and tighter upon his heart with every day of concealment.

At last it was coming out. Most of us have found that it is difficult to hide a sin.

Faster and faster Robert walked. If only he could get away from himself.

"What shall I do? What shall I do? The boys all suspect it. They don't know exactly, but they might as well. It is getting worse and worse. Alf. Harding asked me out and out the other day. If I had time to think I might have got round it somehow, but he took me by surprise, and I said I didn't. Yes, I lied. There's where I am. What shall I do?"

Another quarter of an hour of rapid walking. He was out of the town now. It may be that nature's sweet silence bore its message to him, for, bringing himself to a sudden standstill, Robert arrived at his first wise conclusion in the whole sad business.

"I'll go to mother."

He turned, the weight lightening a little with every step.

"Even if there was nothing else to it but this thing of not being able to look in her face, I could't stand it much longer. But—O dear!"

What a bitterness to have to sadden those loving eyes with such a thing.

The talk was had and the advice given.

"Must I?" Robert said. "How can I?"

"You must, dear. You can—you will be helped. It is the only thing left to do."

The next day Robert stood up in school after the morning's religious exercises and made a speech.

"You've all been suspecting me of doing a mean thing, and it's true. I found Alf. Harding's rough draft of his essay and I used it. I may say for myself I didn't know it was his till I'd got so far into the thing I didn't see my way out. That's been the way with it all the time. I kept getting farther in. I took the day at the Exposition—the prize for the best essay. I guess you'll all think I didn't

enjoy it very much. When Alf. Harding asked me about the rough draft I lied to him. That's all—except you can't any of you think any worse of me than I do of myself."

There it was. He had gone to the very bottom of it. There was nothing more to be said, even if anyone had wished to say it, which it soon appeared they did not.

The boys were surprised and touched. They knew it was a very difficult thing which Robert had done, and some of them felt in their hearts that while they might have equalled him in wrong-doing they could not have done so in the unreserved confession.

In short, the general opinion was that Robert had done a brave thing, a thing which entitled him to respect; and to his great comfort the boys were not slow in letting him know it.—*Zion's Advocate*.

"YOU WORK FOR HIM."

Like many other girls who visited the World's Fair, she wore a tiny silver cross.

A certain morning found her in the Turkish village, studying the bright-faced merchants and laughing at the queer jingles with which they announced their wares. One of the men was more insistent than the others—so much so, that, scarcely knowing why she did it, she crossed to his booth and made some small purchase. As he was wrapping it, he looked up at her. "You work for him, don't you?" he said.

For a moment the girl was puzzled. Then she touched the tiny cross. "Do you mean this?" she asked in surprise. "Do you know what it means?"

"Yes," he answered gravely. "I. H. N.—In His Name. It must make you very happy."

The girl went away, but the words clung to her memory. Happy? She had known many hours of aimless impatience. Restlessness and discontent oppressed her friends as well, even those whose hands were full of life's best gifts.

She and they called themselves Christians, yet one whom she might have thought a heathen had perceived her privilege and told her her duty.

"You work for him?"

Did she? If she failed in the thing that she had promised, how could she expect the reward of joy? The secret of the happy Christian life is service.—*Youth's Companion*.

A BOY WANTED.

Walking down one of our business streets, the other day, I saw a placard in the show-window of a store on which were the words, "A Boy Wanted." Just then a bright looking little fellow came along, looked at the placard and hurried into the store. I knew him as the son of a poor widow, so I waited until he came out, and said to him:

"Well, Johnny, did you get the place?"

"Yes, sir," he replied.

"And what are you to do and how much are you to get?"

"I am to sweep and dust and do errands, and they will pay me two dollars a week. I must hurry home and tell mother. She will be so glad."

And the boy, who had found a place after weeks of weary hunting, rushed up the street as if he had discovered a gold mine. A sweeper and duster at two dollars a week—it did not seem to be a very grand opportunity, but many a merchant prince and millionaire started on the lowest round of the ladder. It was a beginning, at least, and it enabled the

son to help his mother a little in her hard struggle to keep the wolf from the door.

As I walked on, the words upon that play-card kept ringing in my ears. Some boys I have heard saying sadly: "There is no chance for us. All the good places are filled." But they are mistaken. There never was such a demand for boys as there is to-day. Just think a moment. The railroad presidents, the bank presidents, and the college presidents are nearly all past middle life. And so are the active and successful men in all departments. Many of their places will be vacant in ten years, more than half of them in twenty years, and nearly all in thirty years. How are those places to be filled? From the ranks of the boys of to-day. And who of the boys will get the best places? Those who are the best boys—those who embrace present opportunities, no matter how humble, and are faithful in present spheres of duty, no matter how lowly.

During a debate in Congress, some years ago, a member of aristocratic birth, in replying to an oponent, said:

"When we were boys, he used to black my boots."

"And didn't I black them well?" asked the other.—*Zion's Advocate*.

MARY ESTHER LANGWORTHY.

I take occasion in sending the following resolutions, to add a few words to that which appears in the notice on the next to the last page of this paper. The resolutions fittingly describe her character. Although so far advanced in age, she was active in church work and interested in every good cause. She was a friend to all, greatly respected, and greatly loved. She brought sunshine with her wherever she went. Her experience in religious things was deep and fervid. One son, George L. Utter, of Cincinnati, Ohio, survives her, who was faithful in his attentions to the last. There are two step-children, Mrs. George H. Taylor, of New York, and Miss Lu M. Langworthy, of Little Genesee. The latter had known no other mother.

WHEREAS, the loving Shepherd has called home to his fold our sister, Mrs. Mary E. Langworthy; therefore,

Resolved, That we, members of the Auxiliary Missionary W. C. T. U., and Ladies' Benevolent Societies, recognize the loss of a faithful Christian worker, a true and sympathetic friend, whose presence in our gatherings was an inspiration to all.

Resolved, That we rejoice that our loving Father, in his goodness and mercy, spared her to us for so many years, to bless by her cheerful companionship and co-operation in every good word and work.

Resolved, That we strive to imitate her in bringing sunshine out of darkness, and joy out of sadness; that we make a more complete consecration of ourselves to our Father, the God she loved and trusted.

Resolved, That we extend our heartfelt sympathy to the family and friends in their deep sorrow, trusting they may have the consolation of Him who doeth all things well.

"In Christ we live, in Christ we sleep,
In Christ we wake and rise;
And the sad tears death makes us weep
He wipes from all our eyes."

A HUGE METEOR.—A dispatch to the *Boston Herald*, dated Tucson, Ariz., Aug. 16, 1896, says: "Dr. P. M. Smith, of Hagerstown, and a party of mining men who have just returned from the Ripsey mines, report the fall of a meteor, which struck the desert two miles north of Hall's ranch, Aug. 9. The concussion was terrible, and the air for miles around was filled with sulphurous gas. The meteor covers about two acres of ground, appearing to be imbedded hundreds of feet in the earth, and now forms a great mountain in the desert."

Home News.

New York.

NILE.—The Friendship church has an annual roll-call meeting in connection with the covenant meeting, on the first Sabbath in May. The occasion is always enjoyable, although there are sad thoughts suggested by the pathetic silence that follows the reading of some names. Responses came from absent ones in Rhode Island, Connecticut, Pennsylvania, Michigan, Wisconsin, California and many places in New York. A good letter was also received from Mrs. D. H. Davis, Shanghai, China.

The Nile people also enjoyed the opportunity of having Dr. Lewis at our church on Thursday evening following the Convention at Little Genesee. The attendance was good, fully one-third being our First-day friends, most of whom came from the village of Friendship. In the number were ten teachers from the High School, the pastor of the Congregational church and other thoughtful and interested people. The meeting cannot fail to result in good. We are looking forward to another interesting meeting next week, when the Christian Endeavor Society assumes the Sabbath morning service, and gives a missionary program, which will doubtless be reported in its place. G. B. S.

VERONA MILLS.—"And again I say, rejoice." There is always reason for a general rejoicing when a soul has been born again; when a soul has had the courage to come into the blessed light of God's entire Word.

Last Sabbath we had a glorious meeting at the Second church. My sermon was founded on the words, "Christ is all and in all." Bro. W. H. Lawton, of Oneida (who, you will remember, is an ordained minister and a convert to the Sabbath), presented a few well-chosen thoughts along the line of the sermon. He, with several others, were received into the Second Verona church. After the services we went down to the waters, where five were baptized. Two of these, a father and his son, have just embraced the Sabbath truth. Two others were young ladies of our society, the other was Bro. Wm. C. Green, of whom I spoke in "Sabbath Reform Every Week," which appeared in the last RECORDER.

Next Sabbath (May 8) is the time for our quarterly meeting. At this meeting the two Verona churches meet in covenant and communion services. We are looking forward with pleasure to our Associational gatherings. Brethren, let us draw near unto God, and he will draw near unto us. His promises never fail. PASTOR MARTIN SINDALL.

INDEPENDENCE.—The only event of unusual interest that has occurred here since Independence last appeared in the Home News column was the visit and lecture of Dr. Lewis, which took place April 23. This visit followed the Sabbath Reform Convention, held at Little Genesee. As it was not decided that Dr. Lewis should speak here till we met at the Convention, the notice was not circulated till the day before the meeting was to occur. The roads were poor and people very busy, yet quite a company gathered and listened with rapt attention to the presentation of the Sabbath truth and our duty in the present crisis. We trust the seed sown will bear the fruit of an increased interest and larger contributions.

The *grippe* has prevailed here the last two months, but with no fatal results. Though the winter has not been a severe one, yet the coming of spring brings joy and hope to our hearts. The revival work of the past winter is proving itself a permanent one.

W. L. BURDICK.

MAY 3, 1897.

Wisconsin.

WALWORTH.—The RECORDER readers will doubtless be glad to hear how the Lord has blessed his people in Walworth. Owing to sickness and bad roads, the Week of Prayer was not observed by the Walworth churches. About a month later, however, union meetings were begun by the two churches—Seventh-day Baptist and Congregational—under the leadership of their pastors. This work was carried on for nearly four weeks, awakening a good degree of interest among the Christian workers. Besides this, two or three were made ready for baptism. It was then thought best to suspend special services, and, if possible, secure the assistance of an evangelist.

According to this plan, Brethren E. B. Saunders and Charles Sayre were secured, and meetings resumed on the 16th of March. Again very serious obstacles were met. In the bad storms, and extraordinary muddy roads, it was very difficult to secure the attendance of many from a distance. It seemed as if the difficulties were almost insurmountable, yet the blessed Holy Spirit has wonderfully moved the hearts of the people. Bro. Saunders' preaching has been able and searching. The influence of the work has been widely felt. While it is not in the range of human comprehension to measure the extent of the good accomplished by this work, yet a decided change for the better is clearly manifest in the spirit of the entire community.

Perhaps this may be the greatest good done, although twelve persons have been baptized, and enough more have joined the church by letter and profession to make a total of seventeen additions, three of whom were formerly members of First-day churches. In addition to this we are greatly rejoiced to have the goodly number of church-members, who have been heretofore quite disinterested, active in the Master's service again. Yesterday, May 1, was the regular covenant and communion season, which was certainly a most happy occasion, the attendance being the largest of the kind held here for many years, it is said. The C. E. Society has also been much help, both in spirit and in the addition of members. Pray for this work, brethren, that it may continue and increase in power and influence, until many more shall come to Jesus. S. L. M.

THE CENTER OF POPULATION.—By taking a plane surface of the size and shape of the United States, and then reckoning the population in every state as distributed over the surface, and supposing all the people to be of uniform size and weight, the census authorities are able to judge at what *point* in the country, as a pivot, the whole mass would balance, and this is taken as the center of population. In 1790, when the first United States census was taken, the center of population was 23 miles east of Baltimore, Maryland. A century later, in 1890, the center of population had moved westward 505½ miles to a point about twenty miles east of Columbus, Indiana.

"Westward the star of empire takes its way."

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 VIII.—THE CONFERENCE AT JERUSALEM.

For Sabbath-day, May 22, 1897.

LESSON TEXT.—Acts 15: 1-6, 22-29.

GOLDEN TEXT.—Through the grace of our Lord Jesus Christ we shall be saved, even as they. Acts 15: 11.

LESSON SURROUNDINGS.

Acts 15: 1-35, the section from which this lesson is taken, is all the record we have of the time between the first and the second missionary journeys of Paul, a period of perhaps three years. It includes the entire account of the difficulty in the church at Antioch over the question of circumcision and kindred Jewish ceremonies, the referring of the matter to the church at Jerusalem, the discussion of the question there, and its final settlement.

LESSON COMMENTS.

1. *Certain men.* Very likely the false brethren of Gal. 2: 4. *Down from Jerusalem.* People always went up to, and down from, Jerusalem. See verse 2. *Except ye . . . cannot be saved.* Upon the decision of this question rested the greater question of Christian liberty. It met Paul wherever he turned all the early part of his ministry. To it we are indebted for the epistle to the Galatians and doubtless many other noble passages in the great apostle's writings. From the strict Jews' stand-point circumcision was essential, not only for the purity and success of the church, but even for personal salvation. To the Gentiles it was a burden, a hindrance, and would prevent the new religion being universal.

2. *Paul . . . Jerusalem.* Scholars quite generally agree that this is the journey alluded to in Gal. 2: 1-10, where Paul says he went up "by revelation." The parent church was at Jerusalem; a decision coming from that quarter would have great weight in all the churches. Whatever power there was in earthly authority was located there. *Others.* Titus was among them. See Gal. 2: 1.

3. *Brought on their way.* Perhaps an official escort. More likely only a kind brotherly assistance. It was a journey of about three hundred miles along the coast through the large commercial cities of the eastern Mediterranean. Along the way they found many faithful converts who were filled with joy at the report of the recent tour in Asia Minor.

4. *Were received.* There seems to have been a public reception at which an account was given of the conversion of the Gentiles in southern Galatia.

5. *There rose up.* The strict formal Pharisees, who had accepted Christ, could not countenance such a disregard for the law of Moses.

6. *To consider.* And so a council for discussion was called consisting of the apostles and elders, although in verse 22 it included the "whole church."

22. *Then it pleased.* After a long, earnest, and heated discussion, they at length came to a unanimous decision. *Judas.* Nothing more is known of him. *Silas.* Same as Silvanus, who afterwards became the companion of Paul when the latter and Barnabas separated.

23. *Wrote letters.* There is always an added weight and dignity to a written message, owing to its definiteness and unchangeableness. *Send greeting.* "The word used is the Greek form of salutation." The fact that it is used in James 1: 1 and not in Paul's writings makes us feel that James had a part in writing this letter.

24. *Subverting.* The word means a devastation caused by plundering.

26. *Hazarded.* Literally, delivered up. Not in reality, but in spirit.

27. *The same.* Most likely the contents of the letter, and not as Neander thinks, "the same things as Paul and Barnabas have preached." The two phrases "by letter" and "by mouth" are against the latter view.

28. *Holy Ghost.* Just how we do not know. Perhaps by the evident blessing that had attended the preaching of the gospel among the Gentiles; perhaps through the prophets of the church.

29. *Meat offered.* Only a part of the animal was used in the heathen sacrifice, the rest being sold at the public market. To a Jew it was unclean both because of the method of slaughter and because of the part it had played in the heathen worship. *Blood* was forbidden to the Jews but was often a part of the sacrificial feast among the Gentiles, being mixed with the wine. *Strangled.* Animals strangled to death were not eaten by Jews. *Fornication.* An almost universal sin among the Gentiles, especially connected with a certain religious service. Some people make a distinction between the first three of these four requirements and the last one, saying the first were only temporary. There doubtless is a difference, but I do not think that it is found in this passage. They all seem to be treated alike here.

EDGAR W. IRISH.

Deacon Edgar W. Irish died at Hammond, La., the 26th day of April, 1897. He was born in the town of Genesee, Allegany County, N. Y., March 25, 1838, hence was 59 years of age at the time of his death.

Converted in his boyhood, he joined the Third Seventh-day Baptist church of Genesee, and during all the years that have intervened his life has been that of a rare, patient and faithful Christian, and a comfort and a blessing to everyone with whom he was associated.

In 1861 he entered the army, serving first a three months' enlistment in the First Rhode Island Regiment, and after this enlisting in the 85th New York, with which organization he remained until the close of the war, except the time when he was in Andersonville as a prisoner of war. This period of confinement was exactly a year and one day, and the sufferings he then endured so undermined his constitution that he was never a strong man afterward, yet he bore his infirmities so uncomplainingly that only a few ever realized how much he had sacrificed in the service of his country. His surviving comrades have always referred to him as a model soldier, a Christian gentleman and a friend upon whom they might lean in any emergency.

In January, 1866, he was married to Charlotte Maxson, of Westerly, R. I., and together they lived at Farina, Ill., until her death in August, 1877. Two years later he married Helen Coon, of Farina, who survives him.

In 1886 he sought to improve his health by removing to a warmer climate, and so chose Hammond, La., as a home, and here he has since lived, a pillar of the church, a loved and trusted citizen, a man relied upon for integrity and good judgment in the affairs of his town. He was a brave and cheerful sufferer, who went calmly down into the valley and the shadow of death, believing and trusting in the goodness, wisdom and mercy of the Heavenly Father, to whom a life of faithful service had been devoted.

Three children survive him—Ernest and Harold Irish, of Hammond, La., and Bertha, the wife of J. A. Potter, of West Hallock, Ill. Deacon Irish was the oldest son of George Irish and his wife Maria Potter, both of whom were born in New England and died in Genesee, N. Y. A large family of brothers and sisters have been bereft of the faithful and loving one, who aided in the care of all the younger ones; his children have lost an affectionate father and his wife a devoted husband. The Seventh-day Baptist church of Hammond will long grieve for the departure of its senior deacon; but each and all find comfort in the memory of the life and Christian character of this man, who sank calmly to his rest in the full hope of a blessed immortality.

G. W. L.

Popular Science.

BY H. H. BAKER.

A New Measurement of the Earth.

It would seem, that for some time past, there has existed doubts and dissatisfaction among scientists not only as to the form, but more particularly the measurement, of this earth.

Since the origin of dividing a circle into 360 parts by the Babylonians, about 2,000 years before Christ, efforts have been made in various ways, to obtain an exact measure of one of the 360 parts called a degree, at the sea level; and heretofore, none have been more accurate than the Norwegian astronomers, in measuring with glass rods on the ice.

A degree of latitude has therefore been made to consist of 68.702 statute miles at the equator, and 69.396 at the poles. A degree of longitude is equal to 69.16 statute miles at the equator.

The measuring of the earth, which is now going on, and has been for some time, is a work of no small dimensions. We have seen the bright reflections of the sun by the use of mirrors from the tops of Mount Marcy, Pharoah, and other high mountains, during the years that are past. We have learned that an accurately leveled and measured line has lately been completed from the Atlantic to the Pacific oceans, which is the longest measured line in the world.

The oceans, of course, have to be measured by the rising of certain stars. The Atlantic by observers at Greenwich, England, and Washington, D. C.; the Pacific, by observers at Lick, in California, and at Tokio in Japan. These careful observations of the difference in time of rising of stars between those places when transferred into distance of surface on the earth, are found to be remarkably correct.

The longest distance that human eyes have ever reached, so far as it is known, was 183 miles; this was between the peak of Mount Uncompahgre, in Colorado, and Mount Ellen in Utah. This distance was seen by surveyors, while engaged in the government Geodetic survey. Signaling has been attempted at longer distance, but they could never be seen; but at the 183 miles, they were seen at different times, and responses from one to the other continued for more than an hour.

Mount Uncompahgre is 14,300 feet in height and Mount Ellen 13,400 feet. The longest distance human vision ever reached before, was between Algiers and Spain, a distance of 168 miles.

When we get our new and more accurate measurement, it may turn out as it did with the distance to the sun, that it was not as far away as it was supposed to be, but we hope not; we would like to find that the diameter of our earth has been increased in distance, at least to the extent of 47¼ statute miles.

Testing Machines.

The information obtained by the use of testing machines is becoming of vast importance to engineers at the present day, both in regard to the tensile strength of iron and steel, also for testing timber, as to its weight, carrying properties, for floors, bridges, trusses, and other structures where large beams and columns are found to be necessary.

One of the most wonderful strength-testing machines ever made belongs to the Massa-

chusetts Institute of Technology, and is rendering valuable service in this country, by accurately giving the tensile and bending strength of iron and steel of different qualities, and also of the various kinds of wood, as grown in different sections,—samples of which are forwarded to the Institute for testing.

Formerly the tensile or bending strength of iron was estimated by the size of the rod or bar, more than by the quality or manufacture of the material, and that of wood, by taking small pieces that were free from knots, and subjecting them to the test, thus calculating the strength of beam or column, making due allowance for knots, and other defects that might appear. The practical use of the testing machine shows that such calculations were very defective and dangerous, showing clearly that beams that were figured to carry certain loads with safety were really very close to the danger line, because the allowance made for defects was not as large as it should have been. This wonderful, powerful testing machine weighs every pound of power applied, and will take great timbers and bend them upward to their utmost limit of strength, until they will break with a tremendous rending crash fearful to behold. The power required is registered at the instant the yielding point is reached.

We are those that march through a wilderness, and each one carries some burden on his back—of toil, of sorrow, of sin; and in this caravan some go grumbling and complaining all their life because of the burden they are bearing, and some try to get their burden off slyly on to another's shoulders, and some bear bravely their own burden, and march uncomplainingly on; but some—the noblest of them all—are they who stand erect, bearing their own burdens, then creep up behind others burdened like themselves, and put their shoulders beneath the burden of their fellows and lift it, lightening the load. Blessed are they who know how to so bear their own burdens as joyfully to bear the burdens of others also!—*Lyman Abbot, D. D.*

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

Special Notices.

WANTED.

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

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

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

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

THE 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.

BRO. D. H. DAVIS, of the China Mission, requests that all correspondents in writing to any of our China Missionaries, address them as follows: West Gate, Shanghai, China.

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

ALFRED WILLIAMS, *Church Clerk.*

THE Seventh-day Baptist Church of 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 next Semi-Annual Meeting of the churches of Berlin, Coloma and Marquette will be held with the church of Coloma upon the first Sabbath in June. Rev. S. L. Maxson, of Walworth, Wis., is expected to be present and preach the introductory discourse. Misses Hettie Whitney, Nellie Hill, Laura Gilbert and Hattie Richmond were requested to prepare essays to be read in connection with the meeting. The first session to be held at 7.30 P. M., June 4. E. D. RICHMOND, *Clerk.*

THE next session of the Ministerial Conference of the Southern Wisconsin churches will be held with the church at Rock River, in connection with the Quarterly Meeting, May 21, 1897. The following programme has been arranged for that occasion:

1. Evangelism and the Pastorate. Geo. W. Burdick.
 2. How can Sabbath-keeping be made a greater help to spirituality? R. B. Tolbert.
 3. What is the Scripture doctrine of the person of Christ? L. A. Platts.
 4. How can religious growth be best promoted in connection with intellectual culture? E. B. Shaw.
 5. What is justification by faith as taught by Paul to the Romans? S. L. Maxson.
 6. What is the meaning of the phrase, "Until the times of the Gentiles be fulfilled?" W. D. Tickner.
 7. What are "The keys of the kingdom of heaven," spoken of in Matt. 16: 19? E. A. Witter.
 8. Exegesis, 1 Peter 4: 8. D. K. Davis.
- This appointment is made one week earlier than usual in order to avoid conflict with Decoration-day exercises.

L. A. PLATTS, *Sec.*

QUARTERLY MEETING of the Southern Wisconsin Churches will be held May 21-23, 1897, with the Rock River Church.

Sixth-day evening, sermon by Rev. Geo. W. Burdick.

Sabbath forenoon, at 10 o'clock, Sabbath-school of the church, conducted by Chas. D. Balch, the superintendent; and at 11 o'clock sermon by Rev. E. A. Witter, followed by the communion administered by Rev. W. C. Whitford and Rev. Geo. W. Burdick.

Sabbath afternoon, at 3 o'clock, sermon by Rev. S. L. Maxson.

Evening after the Sabbath, at 7:30 o'clock, song service led by Chas. S. Sayre, and Conference Meeting under the charge of E. B. Saunders.

First-day forenoon, at 10:30 o'clock, sermon by Rev. L. A. Platts.

First-day afternoon, at 2:30 o'clock, exercises of the Young Peoples' Christian Union, conducted by Prof. P. L. Clarke, the President.

L. T. ROGERS, *Church Clerk.*

MILTON JUNCTION, Wis., April 22, 1897.

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.*

THE EASTERN ASSOCIATION will convene with the Piscataway church at New Market, N. J., May 27-30, 1897.

PROGRAM:

Fifth-day—Morning.

10.30. Devotional Services, Rev. G. H. F. Randolph.

10.45. President's Address, J. D. Spicer.

11.00. Introductory Sermon, Rev. Geo. Seeley.

11.45. Announcement of Standing Committees.

Afternoon.

2.00. Devotional Services.

2.15. Communications from Sister Associations. Reports of Delegates, Executive Committee and Treasurer.

3.30. Sermon, Rev. O. S. Mills.

4.00. Business.

Evening.

7.45. Praise Service.

8.00. Sermon, Rev. A. McLearn.

8.30. Brotherhood Hour, Rev. I. L. Cottrell.

Sixth-day—Morning.

10.00. Devotional Services.

10.15. Business.

10.30. Sermon, Rev. G. J. Crandall.

11.00. Educational Hour, Rev. A. E. Main.

Afternoon.

2.00. Devotional Services.

2.15. Missionary Society Hour, Rev. O. U. Whitford.

3.30. Sabbath-school Hour, Rev. L. E. Livermore.

4.15. Business.

Evening.

7.45. Prayer and Conference, Rev. J. G. Burdick.

Sabbath—Morning.

10.30. Sermon, Rev. A. H. Lewis.

Afternoon.

3.00. Sabbath-school, L. T. Titsworth.

4.00. Junior Y. P. S. C. E. Exercises, Mrs. H. M. Maxson.

Evening.

7.45. Young People's Hour, Prayer-meeting, Mrs. J. G. Miller.

8.15. Address, Rev. S. H. Davis.

Sunday—Morning.

9.30. Devotional Services.

9.45. Business.

10.00. Woman's Hour, Mrs. Anna Randolph.

11.00. Sermon, Rev. W. L. Burdick.

Afternoon.

2.00. Devotional Services.

2.15. Layman's Hour: "Denominational Loyalty," Corliss F. Randolph; "Business and Seventh-day Baptist Young Men," John P. Mosher; "The Golden Rule in Business," A. H. Burdick; "Some Benefits from Christian Companionships," D. E. Titsworth.

3.00. Tract Society Hour, A. H. Lewis.

4.15. Business.

Evening.

7.30. Song Service, D. E. Titsworth.

8.00. Sermon, Rev. T. J. Van Horn.

8.45. Conference-meeting, Rev. P. E. Peterson.

Delegates are requested to come via Central Railroad of New Jersey to Dunellen.

J. D. SPICER, *Chairman.*

A. W. VARS, *Sec.*

MARRIAGES.

ACKER-SMITH.—At the Seventh-day Baptist parsonage in Walworth, Wis., April 15, 1897, by Rev. S. L. Maxson, Mr. John H. Acker, Sioux county, Iowa, and Mrs. Delia M. Smith, of Alden, Ill.

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.

IRISH.—At his home in Hammond, La., April 26, 1897, of blood poisoning, superinduced by cancer of the bowels. Dea. E. W. Irish, in the 60th year of his age.

Bro. Irish has been an intense sufferer for many weeks, but he died in the faith of his blessed Redeemer. Services were held at the church, April 27, conducted by the pastor. Remarks based on 2 Kings 20: 1 (last clause) and Rev. 14: 13. G. W. L.

DAVIS.—Entered into rest at Lincklaen, N. Y., April 20, 1897, Phebe Ann, beloved wife of Silas Davis, aged 71 years.

She was a daughter of Dea. Willard D. Wilcox of precious memory. Her life was characterized by devotion to duty, unselfishness toward others, and obedience to God. The funeral service at the Seventh-day Advent church at Lincklaen, was conducted by A. E. Place, of Rome, N. Y., assisted by O. S. Mills and L. R. Swinney, and the text, Jesus wept. L. R. S.

LANGWORTHY.—Mary Esther, in Little Genesee, N. Y., of paralysis, April 21, 1897, in the 83d year of her age.

She was born at Waterford, Conn., the daughter of Dea. Wait and Mrs. Nabby Clark. She early moved to the town of Brookfield, Madison Co., N. Y. While young she became a follower of Jesus. Her first husband was Reuben W. Utter, their home for a time being in Jefferson county, thence about 54 years ago they settled in the town of Friendsip, Allegany county. In 1853 Mr. Utter died. In 1861 she was married to John Avery Langworthy, of Little Genesee, where she ever after resided. The end came quickly. The funeral was on April 23, interment at Nile, N. Y. A faithful, triumphant life is closed. S. S. P.

WOODMANSEE.—In Rockville, R. I., May 1, 1897, Almedia, the beloved wife of Wm. W. Woodmansee, aged 64 years, 5 months, and 3 days.

Sister Woodmansee became a subject of saving grace at the age of 13, and was baptized by Eld. A. B. Burdick and united with the Seventh-day Baptist church in Rockville in 1846, and was a consistent member till her death. She was a woman greatly beloved for her many excellent qualities as a neighbor, wife and mother, and as a Christian. Her funeral was largely attended by her neighbors and acquaintances, whose apperances gave evidence of the high esteem in which she was held. A. MCL.

Small Fruit Trees.

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A CHART OF THE WEEK.

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

FARM GARDENING.

Gardening is different from general farming; for, whereas, the farmer spreads his efforts over many acres of land, the gardener adopts a more particular and intensive system of culture, to the end that he produces as much produce upon one acre and receives as large returns from this same area as the farmer does upon several acres.

There are many live-stock and grain farmers in the West who should do some gardening in connection with their general farm work. This gardening will be found very satisfactory, for it will, in the first place, afford a very important home supply of the most acceptable food, and in the second place, the returns from the sale of good vegetables to one's neighbors and friends, or in the nearest town or city, will afford a considerable item in the effort to make farming pay in these dull times, when cereal markets are so depressed.

Select for a garden the best piece of land on the farm. Let it be smooth, level and in a good state of tillage. If it is near barn or stable so much the better, as it will be less labor to draw on the manure, and, being near the water-tank, it can be irrigated in a dry time.

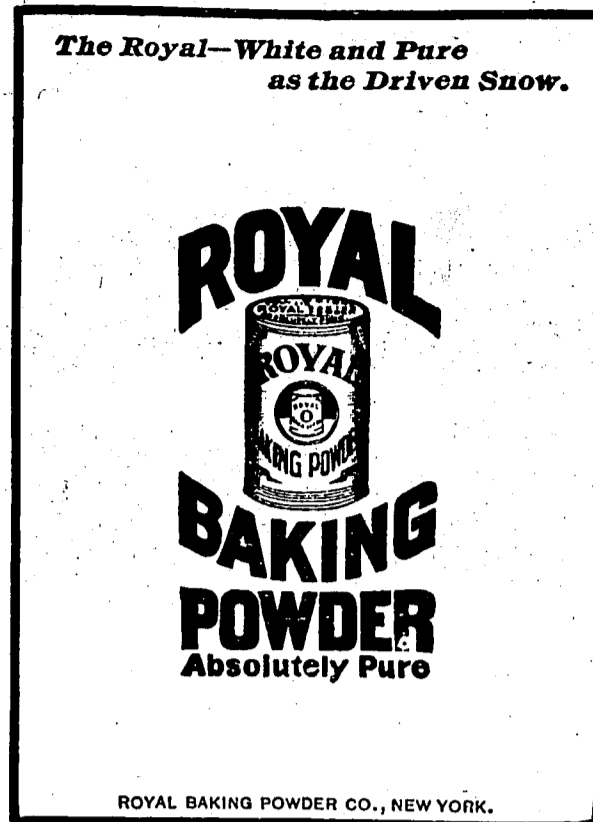
To grow good, tender, succulent vegetables very liberal quantities of rich manure are to be applied, and the soil is to be kept in a fairly moist condition, as moisture is absolutely required to enable the plant to appropriate the needed fertility from the soil. No fertilizer is better for the garden than rich, well-rotted, fine horse or cow dung. Avoid the application of course, strawy manure, as this has a tendency to make air spaces in the soil, cut off capillary action, and cause the ground to dry out too rapidly.

Do not be afraid to put on the manure, no matter if you think your land is in pretty good shape; nevertheless, put on at least ten or twelve cords of manure per acre, for this manure is just what will stimulate a rapid, quick growth of stem and leaf, and is what makes the same juicy and tender.

Remember that there is little hard labor even in garden culture if you but lay out your garden rows of good length, and place them wide enough apart to admit the passage between of horse and cultivator. The horse now does most of the work in the garden, if one will but let him.

Be sure and prepare the soil the very best possible, for the effects of a thorough spring preparation are to be seen all through the period of the growth of the crop. Good tillage at first means reduced labor in cultivating the crop ever afterward. So plow and harrow, and drag or roll and harrow, repeatedly. The drag or roller following the harrow is very effective in breaking up the clods and making the soil as fine as sand.

When it comes to seed, buy the best and surest, although you may and probably will have to pay more for it than at the corner grocery. Grocery seed is too often wholly or partially old and



inferior, and after your carefully preparation of the garden, you cannot afford to risk any chances whatever. It is a good plan to order your seed direct from the seed growers and reputable seedsmen who now advertise so generally, as a man or company that places its own name upon a package of seed will see to it that it is good seed.—*Farm, Field and Fireside.*

RECIPES.

CHARLOTTE RUSSE.—Soak one-half a box of gelatine in half of a cup of cold water for half an hour. Dissolve over hot water. Whip three cups of cream to a stiff froth, turn into a basin and add two-thirds of a cup of powdered sugar, a teaspoonful of vanilla and a quarter of a cup of fruit juice; strain into this the dissolved gelatine, and begin to stir from the bottom toward the top. Stir constantly and carefully until it begins to thicken. Turn into a mould lined with lady fingers or sponge cake and put away in a cool place to harden.

DEVILED EGGS.—Boil the eggs hard. To do so properly cover the eggs with hot water and allow them to boil twenty minutes. Drain and cover with hot water. Remove the shells and carefully cut the eggs in two. Take out the yolks, and rub to a smooth paste with mayonnaise dressing. To the yolks of six eggs, add one tablespoonful of deviled ham or tongue, salt and pepper to taste. The paste should be soft. Fill the whites with the mixture and serve on lettuce leaves.

POTATO BOULETTES.—Add to two cups of mashed potatoes, four tablespoonsful of cream, the yolks of two eggs beaten light, one teaspoonful of onion juice, one teaspoonful of salt, one-half teaspoonful of sweet majoram, one-half teaspoonful thyme, one tablespoonful of chopped parsley and a very little cayenne pepper. Mix all well together, put over the fire in a saucepan, stirring until the potato is thoroughly heated so that when stirring it will come away from the sides of the pan. When cool enough to form, roll in small round boulettes, cover with egg and bread crumbs and fry in smoking hot fat.

RICE ROLLS.—Moisten cold boiled rice with a little milk, and stir in enough white flour to

make a stiff dough. Knead on a moulding-board, and roll out about half an inch thick, but in finger lengths an inch and a half wide, place in a floured pan and bake in a quick oven.

COFFEE CAKE.—One cupful of strong cold coffee, one cupful of molasses, two-thirds of a cupful of sugar, two-thirds of a cupful of butter or lard, one cupful of raisins, a teaspoonful of salt, a teaspoonful of soda and spices. Mix the ingredients quickly and lightly, and bake in a brisk oven.

BROWN BETTY.—The necessary ingredients are as follows: One cupful of bread crumbs, two cupfuls of chopped apples (tart), a half cupful of sugar, one tablespoonful of cinnamon, and two tablespoonfuls of butter cut into bits. Butter a deep dish, put in a layer of apples, sprinkle with sugar, a few bits of butter and cinnamon, and cover with bread crumbs, then add another layer of apples, etc. Cover closely, and let steam three-quarters of an hour in a moderate oven, then uncover and brown quickly.

GREAT MEN'S FATHERS.

- Homer was a farmer's son.
- Pope's father was a merchant.
- Milton was the son of a copyist.
- Mozart's father was a book binder.
- Charles Lamb was a servant's son.
- The father of Crowley was a grocer.
- Talma, the actor, was a dentist's son.
- Socrates was the son of a day laborer.
- Oliver Cromwell's father was a brewer.
- The father of James Mill was a cobbler.
- Powers, the sculptor, was a farmer's boy.
- The father of Samuel Pepys was a tailor.
- The father of Burns was a peasant farmer.
- The father of Dr. Rush was a farm laborer.
- Shakespeare's father was a wool merchant.
- The father of Goethe was the son of a tailor.
- John Wesley's father was a country clergyman.

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