

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
" And God Shall Wipe Away all Tears."—	
Poetry.....	130
Paragraphs.....	130
The Cause of the Cretans.....	130, 131
BREVITIES.	
Paragraphs.....	131
CONTRIBUTED EDITORIALS.	
Niles Kinne.....	131
Not to Yourself Alone.....	131
THE BROTHERHOOD.	
Paragraphs.....	131, 132
Suggestions.....	132
Louisville, Ky., and Seventh-day Baptist Mis-	
sionary Effort.....	132
Idle Words.....	132
TRACT SOCIETY WORK.	
Paragraphs.....	133
" Will a Man Rob God ? ".....	133
Superficial Ideas Concerning the Sabbath....	133
The " American Israelite " on Sabbath-keep-	
ing Christians.....	133
MISSIONS.	
Paragraphs.....	134
From Miss Susie M. Burdick.....	134
A Letter to the Churches.....	134
WOMAN'S WORK.	
Patience.—Poetry.....	135
A New Departure.....	135
Words of Cheer.....	135
From the Land of Cotton.....	135
From Fouke, Arkansas.....	135
Woman's Board—Receipts.....	135
From Hammond.....	135, 136
Our London Letter.....	136, 137
The Revival We Need.....	137
YOUNG PEOPLE'S WORK.	
President's Letter.....	138
Sabbath Afternoon Musings for March 13th.	138
Our Mirror—Paragraphs.....	138
CHILDREN'S PAGE.	
The Boy Who Helps His Mother—Poetry....	139
Carrying Stones in their Pockets.....	139
Ted's Strike.....	139
A Candle.....	139
HOME NEWS.	
New York.....	140
Friendly Criticism.....	140
Whispering for God.....	140
Given Freely.....	140
What Christians are For.....	140
My Comforter.—Poetry.....	140
Church Manners.....	140
The Religious Paper.....	140
The Christian's Arithmetic.....	140
SABBATH-SCHOOL.	
Lesson for Sabbath-day, March 13, 1897.—	
The Persecutor Converted.....	141
The Double Toast.....	141
The Secret.....	141
Obituary.....	141
The Medicine Habit.....	141
POPULAR SCIENCE.	
Bank Note Paper.....	142
Wool.....	142
Peace and Pardon Through Christ Only—Poetry.	142
A Word to Our Girls.....	142
SPECIAL NOTICES.....	
MARRIAGES.....	143
DEATHS.....	143
Temperance Notes.....	143
Helen Keller.....	143
The Hen.....	143
No Boil Rice.....	143
A Prayer for Girls.....	143
LOCAL AGENTS.....	144
BUSINESS DIRECTORY.....	144

THE HOUR OF COMFORT.

HE chose this path for thee.
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy foot-steps
here;

He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, " Child, I see
This path is best for thee."

He chose this path for thee.
Though well he knew sharp thorns would tear thy feet,
Knew how brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, " Yes, I see
This path is best for thee."

He chose this path for thee.
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through,
How towering rocks would often before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, " My beloved, I see
This path is best for thee."

He chose this path for thee.
What needst thou more? This sweeter truth to know,
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms shall bear thee " all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

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"AND GOD SHALL WIPE AWAY ALL TEARS."

BY MARY B. CLARKE.

I hear the wail of anguish
Which from the Past appears,
The cry for good withholden,
The sorrow wild and passionate—
The doubts and fears of countless years,
While souls have lived to languish;
But from the City Golden,
There comes the Voice compassionate,
"I wipe away all tears."

From this vast Present, ever
Is borne upon my ears
The moan of grief and sorrow—
The plaint of troubled yearning,
The sin and strife of human life,
With ties which death must sever,
And love no peace can borrow—
Again the Voice returning,
"I wipe away all tears."

Oh! Future, bright and glorious,
Thy promised coming cheers;
Our needs the Father knoweth
Our lack and incompleteness;
His pledge appears through all the years
That love shall be victorious;
For Christ all good bestoweth,
New life with all its sweetness,
And wipes away all tears.

PRAISE should not make a person too exultant; neither should censure make one too wretched. The former ought to give wholesome encouragement, the latter profitable correction. If praise be deserved let it not prove an injury. If censure be merited let it not fail to prove a blessing. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

RELIGIOUS enthusiasm, in the best use of that term, is important to the highest success of the Christian worker. The first definitions of enthusiasm (from the two Greek words *en* and *Theos*, i. e. in God) are ardor, earnestness, devotion, ecstasy; but not excitement, extravagance, frenzy. The same earnestness and ardor in other lines of labor are not condemned, but are approved and regarded as helpful. The most successful physician, surgeon, lawyer, mechanic, inventor, discoverer, evangelist or pastor is he who is always an enthusiast in his profession.

CHRISTIAN people find the church and its work for missions, and other forms of benevolence, seriously embarrassed for want of funds. But it may inspire to greater faith and courage to re-read some of the events in the early history of our country. When, in 1777, General Washington was destitute of money, food and suitable clothing for his discouraged troops, very early on New Year's morning, Robert Morris, who had spent most of his own fortune, went from house to house, in Philadelphia, even rousing people from their beds, to secure money to continue the struggle for independence. On that same day he sent the General \$50,000 as the result of his canvass. The day was dark in the morning, but how it lighted up at evening! The cause was urgent. Men sacrificed in those days. Can we not do the same now?

THE "Brotherhood of Christian Unity," an organization seeking to bring all Christians closer together upon some common platform, or declaration of faith, puts forth the simple but beautiful "Life Creed," which was first formulated by Ian McLaren, the famous Scotch minister, thus:

"I believe in the fatherhood of God. I be-

lieve in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ; to forgive my enemies and to seek after the righteousness of God."

Nothing in this Creed forbids believing more than is here expressed; but the greatest hindrance to Christian life, work and unity is that so few believe even this. The more these words are studied the more their significance will unfold; their simplicity and comprehensiveness will become more apparent. He who will believe and practice what is indicated in this "Life Creed," cannot be very unlike the great Model, who said to his disciples, "Follow me."

THERE have been severe but just criticisms upon the foolish displays and lavish expenditures in which some of the nabobs of New York have indulged this winter. Expensive balls have been given and hundreds of thousands of dollars have been expended to gratify pride and the unworthy ambition to excel others. In one way of looking at it there is no excuse for such extravagance and folly. While money has been so freely given to gratify the spirit of emulation and vain show, thousands of men, women and children have been suffering for want of food, clothing and fuel. This fact makes such a use of money appear inexcusable, yea, criminal. But as a lesson in economics, there is another view of the case that should not be overlooked. Such use of money is not wholly without its compensating features. The money thus expended is scattered in many directions where it is needed and where it will aid in maintaining those who furnish supplies of food, clothing, skilled and unskilled labor. If half a million of dollars are expended in the preparations for, and the final enjoyment of, a single night's entertainment, however regardless of human wants and misery the chief actors may be, the money itself goes in many ways of legitimate use. It reaches merchants, producers, manufacturers, agents, dressmakers, milliners, tailors, coachmen, bakers, cooks and servants. All these people who are helped by the money again expend it in things necessary or unnecessary for their maintenance, paying church and missionary dues, public school taxes, the support of the poor, and doubtless in many smaller ways of extravagance as well. In short, the money of the wealthy, though often expended in ways we cannot approve, when once put in circulation does vastly more good than when hoarded up as mere wealth in the vaults of the rich. Just how much these considerations may enter into the thoughts and motives of the rich while planning for such large expenditures we may not be able to say. God only knows the heart, and the real motives, and he alone will be the impartial Judge.

THE CAUSE OF THE CRETANS.

Our country and the Christian people of all nations are being frequently and profoundly stirred in sympathy for those who suffer in other lands. By famine, pestilence and sword, by earthquake, fire and flood, by drunkenness, poverty and crime our earth continues to be cursed. Individual sorrows and trials are often forgotten in the knowledge of the greater woes of others. In this way Christian men and women are greatly helped while bearing the burdens of others.

The enlarging and ennobling sympathies that are thus called out are important aids in Christian training. Men become more Christ-like as they are self-forgetful and absorbed in problems of love, benevolence, philanthropy. Before the horrors of Turkish atrocities toward the Armenians have ceased, the world is appalled at the continuation of the same policy toward the Christian Cretans. Greece attempts to protect her most natural subjects, and lo! the great powers of Europe combine to say "hands off," to the Greeks, but no word of authoritative remonstrance for the Turks!

In this state of affairs there should be no wonder that great mass-meetings of sympathizing and indignant citizens are being held in our country and elsewhere to cry out against such manifest injustice and inhumanity. At Chickering Hall, in New York, last week a mass-meeting was held, and stirring addresses were made by eminent men, and letters of sympathy were read from some who could not be present. To show the spirit of the meeting and what appears to be a widespread public sentiment, we quote the following:

Senator Hoar, of Massachusetts, writing from Washington said:

It will not be in my power without deserting my duties here to attend the meeting at Chickering Hall next Tuesday evening, but I should have little title to call myself an American if my blood was not stirred with sympathy for the struggling Greeks in Crete. The people of this country will obey and should obey the mandates of international law. In obedience to that law must dwell the security of freedom, of public order, and the safety of all the weaker nations of the earth against the ambitions of those who are stronger. But the government of Christians by Turks is an offence to civilization. It is especially out of place in Europe. It is an anachronism as the nineteenth century is ending. The Powers of Europe ought to let Greece and the Greeks alone, and the waning, setting Turkish crescent will no longer shed its baneful light over the beautiful island of Crete.

This letter was received with loud applause. Then the following letter from Dr. Parkhurst was read:

My whole soul is stirred by the heartless wrong that has been done the chivalrous spirit of liberty. Europe protects the Turks in the slaughter of Christians, but slaughters the Greek for trying to protect his compatriot from Turkish devilishness. Of course, the Powers are acting in what they call "the interest of peace;" but war is better than a peace purchased at the expense of all that can make peace honorable or even reputable. What is the matter with European civilization, and why is it that out of the six governments that control the destinies of Europe not one comes to the front with moral prowess enough to break the shackles of diplomacy and to hew a path for the extermination of the unutterable Turk? Doubtless the popular heart of Europe to-day is with the Greek, and I trust that the meeting will voice American sympathy with the Greek cause in terms of such vigor as to reinforce existing sentiment the other side of the water and help in that way to constrain governmental policy along lines more to the honor of Europe, the relief of the oppressed and the exorcism of the Turk.

President Seth Low, Rev. Dr. Huntington and others also wrote letters expressive of their sentiments and sympathies. We cannot give a tithe of what was said, but quote from only one of the several speeches. R. S. Tharion, of Washington, said:

We are all Americans, and the heart of America beats responsive to the call of Crete. I believe that the hearts of Americans are aroused to their duty for the first time in the nineteenth century. If Turkey has a mission which she recognizes, America has a mission to which she is awakened. I take no stock in the theology that God created Turkey to scourge Christianity. There is not a single Christian sentiment to-day which is not antagonized by the religion of the Turk. There is not a clause in the United States Constitution that is not abhor-

rent to it. We are as much at war with Turkey as any other nation. Because Armenia represents American ideas, the Sultan is desirous of depopulating Armenia as quickly as possible.

We are not here to apologize to England or to ask Russia to interfere, but to voice our indignation. Never before in the history of the world has such a thing existed, a monster of such hideous mien as this thing we call diplomacy. We must use force to settle this question. If I hear women and children screeching for help in a house next to mine, and the door is locked, I will break it down or I am no man. If I could do it I would telegraph to King George that I would raise an army to save Christians. Gladstone says that America is the only nation that does not want a slice of Turkey and could enter court with clean hands. If America could step in, other nations would disregard diplomacy and wipe out the Ottoman Empire.

BREVITIES.

By writing to the "Brotherhood of Christian Unity," 18 Wall Street, New York, and enclosing 12 cents, you can get one dozen illuminated cards of Ian McLaren's Life Creed, envelope size.

GREAT damage was done last week along the Monongahela River in Pennsylvania, by the floods occasioned by rains and melting snow. Also in Kentucky, Tennessee and Ohio, heavy damages resulted.

THE position of private Secretary for President elect McKinley has been given to John Addison Porter, of Hartford, Conn., editor of the *Hartford Post*. He is regarded as eminently qualified for that position.

THE inauguration of President-elect McKinley will probably take place according to programme before the next RECORDER is issued. All good and loyal citizens will wish for a favorable inauguration and a successful administration.

It appears that ex-queen Lilioukalani, of Hawaii, now claims that her abdication of the throne was occasioned under circumstances that render it void, and she again entertains hopes of being reinstated. Doubtless a forlorn hope.

LORD and Lady Aberdeen and their daughter have been spending a little time in Washington. He is Governor-General of Canada. Returning from Washington, last week, they spent two or three days in New York and vicinity, and then returned to Canada.

TO THE great honor of the state of New York it is announced that Governor and Mrs. Black have established a new rule, "No wine in the Executive Mansion." The same order, it is hoped, will prevail in the White House at Washington from March 4 and onward.

THE American Baptist Publication Society's new building, to take the place of the one which was burned in Philadelphia over a year ago, will be an imposing structure ten full stories high, with a tower in which there will be two additional stories of rooms for offices.

TWELVE veterans of the war of 1812 are reported, in an exchange, as still living, with ages ranging from 90 to 104 years. But that statement can hardly be considered reliable, since a person who is only 90 now would hardly have been old enough for a soldier in 1812.

THE Senate has made several amendments to what is called the Loud Postal bill. As now amended it allows newspapers to send

"sample copies" if sent within certain limits, at the pound rates. It also proposes to reduce letter postage to one cent for half an ounce or less.

THE British government was ahead of the United States in emancipating slaves; and it seems to take the lead in the matter of women-suffrage. In the British Commons a bill has passed its second reading, granting to women the right to vote for Members of Parliament. The vote stood 228 to 157.

PRUSSIA has an income tax on its wealthy citizens. It is said that wealthy people in Prussia are not as numerous as they are in England, France, or the United States. There are 8,445 Prussians whose individual fortunes are \$250,000 and upwards, and the aggregate of their income taxes amounts to \$7,000,000.

SENATOR TELLER, of Colorado, and nine other Congressmen from the silver states have issued an address to the silver Republicans of the United States, and a call for a meeting of the National Provisional Committee in Chicago on Tuesday, the eighth day of June next, with a view to forming a new political party, based on the silver issues of the last campaign.

IN the RECORDER of February 15, the article on Three Davis Brothers, 16th line, has the word "Savanssea," which should have been printed "Swanssea." Printers often have trouble in making out proper names from manuscript. If writers generally would follow the suggestion of writing all proper names in capital letters, it would avoid many mistakes and embarrassments, both to the writers and the printers.

IN the Senate at Washington last Wednesday the Committee on Foreign Relations, by a unanimous vote, reported a joint resolution demanding the release of an American citizen, Mr. Julio Sanquily, who is held a prisoner by the Spaniards in Cuba. This case has been dallied with until the Senate has become indignant, though it is doubtful if its unanimous passage by both Houses will receive the President's approval.

WHILE licensing certain saloons at a high figure may establish a monopoly by diminishing the number, it does not, in actual fact, diminish the sales, nor lessen the work of drunkard-making, nor lighten the burden of unnecessary taxes for maintenance of criminals and paupers. In Chicago, official statements show that there were half a million more barrels of beer consumed in 1896 than in 1895. The only kind of high license that will reduce the traffic will be to place the fee as high as heaven; then no saloon-keeper could ever reach it.

WHILE we read of millions of poor, starving men, women and children in India and other far-off lands, we may not be aware that in our own country, in the state of Louisiana, there is also great destitution. It is stated that in three parishes (or counties) there are twenty thousand people suffering for food and clothing. The state has taken measures to relieve their suffering. Fifty thousand bushels of corn have been purchased for distribution among the needy. This destitution has been caused mainly from drouth and consequent failure of crops.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Niles Kinne.

Rarely, indeed, does it come to the lot of a faithful minister of the New Testament to live so far past the dividing line on whose hither side the great majority fall. "Three score and ten," said the Psalmist; possibly—"by reason of strength—four score."

In the early autumn of 1809 his eyes opened to the light of God's beautiful world. A week ago to-day (February 16) he fell on the sleep which the Saviour gives to his beloved.

A very busy life it has been—a useful life. Faithful unto death this man—true as steel—a Puritan, a stalwart. He was of the lineage of Abraham, Stephen, Martin Luther and Roger Williams. He did what God showed him to be right, no matter what the cost.

It will be the high privilege of the Western editor, in another part of the SABBATH RECORDER, and at a later date, to furnish a glimpse of the life and character whose memory is a precious heritage to our people.

Not to Yourself Alone.

You are somebody's hero. That boy yonder marks your lightest word and it is gospel to him. Your conversation, your acts, the changing expression of your face, go to form his ideal of what a man ought to be.

"If anyone is foolish enough to pattern after such a poor stick as I am," you say, "it is his own fault, and I am not to blame." You cannot shake off your responsibility thus lightly. No man liveth unto himself—not even unto himself doth he die. If the hairs of your head are all numbered, how much more the life which you live, the character which you express.

Accept your responsibilities cheerfully, gladly. They are from God. Thank the Giver for them and make the most of them. So shall life be lifted above its sordid round and be radiant with divine meaning.

THE BROTHERHOOD.

How many of our pastors will preach a temperance sermon March 6, or have other temperance exercises?

AT Union, Mo., Feb. 16, Dr. Arthur Duestrow, a reputed millionaire of St. Louis, who three years ago shot and killed his wife and three-year-old son in that city, was hanged.

Mr. Duestrow has been tried several times for the crime, and twice investigations as to his sanity have been made. Every technicality known to law has been taken advantage of to save his life. He with his wife and child lived in a beautiful home in St. Louis, but he had spendthrift habits, and was crazy drunk when he committed the murder.

He had driven to the house intending to take his wife and child out sleigh-riding, but he went in and shot them instead.

Not until the morning of his execution, when he saw for the first time the gallows upon which he was to die, did Duestrow show any signs of the realization of his fate. For the first time since the crime was committed he shed tears. Turning from the window from which he had gotten a glimpse of the engine of death, he began to sob like a child. He put away all semblance of insanity which he had carried out for so long, and groaned, "I know I've got to die. I killed my wife and

child, but it was not my fault. It was something within me that made me do it. I was not myself."

If Duestrow was not himself when he committed this fearful crime, was he to blame? You may answer he was to blame for getting drunk. Then he was executed, do I understand, for getting drunk? No; for the murder when he was drunk. But where does the responsibility lie, for getting drunk or for murder? If he knew not what he did when he committed the crime, is he guilty? and if the responsibility for the crime was committed by getting drunk, why does not any one who gets drunk commit equally as great sin, if it is to be measured by the intent, as they doubtless have just as much intent to murder as did Duestrow?

May the time hasten when the man who voluntarily dethrones his reason shall be severely punished and those who are accessories to the crime be dealt with according to their deserts.

I. L. C.

SUGGESTIONS.

President Cottrell's recent suggestion to the ministers of the Brotherhood, that they preach upon "Temperance" on the first Sabbath in March, opened up a very wide and important field, and also a very productive one, if properly cultivated. But how about our laymen? What share have we in this branch of the great vineyard? Having been requested, as a layman, to say a few words upon this subject, the writer would respond with a thought or two, simply as reminders.

First, then, he would say, live out our temperance principles, in private, in public, in the home, and in our social and business relations.

Next, teach them at the fireside, in the Sabbath-school, and at every institution of learning. The hope of the temperance cause lies very largely in the correct teaching of our children. A wisely planned and well-conducted temperance organization, with a proper pledge, in all our Sabbath-schools, would no doubt be productive of great good. This should receive the hearty support and cooperation of every member of the congregation.

Next, lend a hand, lift up the fallen, encourage the weak, stand by and help by every possible influence those who falter. Many a bright life has gone down and out for the lack of that needed help which some faithful one might have given.

Again, choose for our leaders men and women of good repute, those who are looked up to in confidence and esteem. Fortunately there are many of our very best people who are giving their time and most earnest endeavor to this important work.

Then, again, put in positions of responsibility and power only those who will seek unselfishly, and unbiased by any political affiliations, the highest good of all, and who will dare to do right under any and all circumstances.

J. D. SPICER.

POLICE JUSTICE DUEL, of New York City, as the result of long and close observation, gives it as his opinion that the chief cause of drunkenness, in this country, is treating. More liquor per capita is drunk in Germany, he thinks, but there is far less drunkenness there. Public intoxication is decreasing, he believes, on account of the increasing public sentiment against it. Business men find they cannot

become dissipated without losing their business and business credit. There is also a social discredit which is very marked. The law allowing cumulative sentences works admirably. Chronic drunkards use a low variety of mixed ales, which are worse, the Justice believes, than any other class of liquor. They seem to poison men.—*The Independent*.

"I do not know what use Boston has for Francis Murphy," said a lawyer; whom Edward Everett Hale pertinently answers by pointing to an improvement of 515 in the number of arrests for drunkenness during Mr. Murphy's four weeks' campaign.—*Golden Rule*.

LOUISVILLE, KY., AND SEVENTH-DAY BAPTIST MISSIONARY EFFORT.

BY REV. A. P. ASHURST.

To the Editor of THE SABBATH RECORDER:

I beg for space in your columns to speak of Louisville as an important place to locate a mission. I have recently been appointed by the Seventh-day Baptist Missionary Society to the Southern Illinois and Kentucky fields, and have entered upon my labors at this place because I regard it as the most hopeful of any of our Southern territory. Two years ago the Tract Society did some very important work here through brethren Van Horn, Randolph, Main, Whitford, Lewis, and others in the Gospel Tent Services. The good sermons, earnest and zealous effort to win souls without any apparent effort to build up a Seventh-day Baptist church has won for us many warm friends. We are known here as liberal earnest Christians, who seek first in our own work the saving of the souls of our fellow-men. The people here will gladly welcome us in other Gospel Tent services, and I trust in the providence of God, we will have them this year when the weather becomes suitable.

I wish to mention a few things that cause me to emphasize this as one of our most important mission stations. There is a population of 215,000 people, largely Baptists in sentiment. The Southern Baptist Theological Seminary is here, with over three hundred young men studying for the ministry, and who in a few years will go out from here as pastors of churches to all of our Southern cities. It would be well for them while studying for the ministry to have their attention called to the fact that there are Baptists who still hold to the Sabbath of Jehovah. A church in this city could do much in distributing Sabbath tracts and Scripture texts on the Sabbath when their attention would be called to this important question while they are studying the doctrines that they are to preach as they go out in their various fields. To be brief, I will only add this one thought, that the way has been opened, by the work that has already been done. We did not in any way excite the prejudices of any against us by anything said or done at the Gospel tent, and the people without hesitation will attend our meetings. This could not be said of any other Seventh-day denomination.

I find a little Seventh-day Baptist church here with six members who have most cordially welcomed me among them. We have begun to hold regular services at private houses. We are praying to God to give us a church building, a place to meet to worship and to invite others to come to our

meetings. May God hear us in our petitions. Who will not say amen? We will first of all rent a room and furnish it and for a time hold services every evening, and will make visits and send out cards inviting the people to come. How we will pay for this room is the next question I wish to speak of. The six members with your missionary will do all we can, we will give our utmost. Who will help us monthly in this effort? How much will you give, dear reader, each month to help forward this mission? I do not mean how many dollars, but how many cents. Will not some of the Y. P. S. C. E.'s who are looking for something to do in the dear Master's cause come to our help? I believe there are some who will read this who will see what a door is opened for us in this city to build up a strong church, and who will realize the importance of our having a mission room well located to begin our work, and will write me speedily what they will do. So I will give you my address. You may write me at No. 1913 West Jefferson St., Louisville, Ky., and if you have no means that you can give, write a postal card and tell me that you will pray for our mission.

IDLE WORDS.

BY W. D. TICKNER

Thou shalt not take the name of the Lord thy God in vain. Ex. 20:7.

This command *seems* to be plain. It seems as though comment could not make it clearer; but observation teaches me that there are many professed Christians who do not understand. When I hear a professed Christian tell a story and quote the profane language of another, I cannot avoid the thought that this is a violation of the command. Yet how often is it done! The name of God is used with irreverence. Will God hold such an one guiltless? He says he will not. If the profane utterances are such an integral part of the story that the story is not worth telling if that is omitted, then, I say, leave the story untold, for the telling of it can be only evil.

Did it ever occur to you that nearly all "by-words" begin with either a G, d, L or J? That the letters immediately following the initial letters have sounds very similar to other words that are regarded as profane? So similar are they that oftentimes I have been unable, from the sound, to say whether it was the name of Deity or not. It was used in the same manner as profanity. Are not such expressions, to say the least, unbecoming to a follower of Christ?

Why should we interlard our conversation with expressions that, if not profane, are certainly vulgar? Fancy the apostle Paul using "by-words" to give emphasis to his remarks. The very thought is repugnant to every true-minded person, whether Christian or not. Why should we pattern our conversation after the conversation of the ungodly? Do we desire to appear to be like them? Then we may know that our hearts are not right in the sight of God. Our conversation should be such as becometh the gospel of Christ. Christ says, Let your communication be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil. When will Christians come out from the world and be separate from them in word as well as deed, and "show out of a good conversation his works with meekness of wisdom?" James 3:13. If we would have our influence wholly for Christ we must not let Satan dictate our conversation.

Tract Society Work.

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

A BILL to prohibit base-ball in Missouri on Sunday has passed the House of Representatives by a vote of 77 to 42. Its fate in the Senate is yet to be decided.

A BILL has been before the House of Representatives of Colorado, providing that Sunday be made "A day for the rest, recreation or amusement of the people, as they may see fit." It was rejected by *only three votes*. This shows the trend which is seen in several places this year, to reduce the Sunday laws to the basis of popular holidayism. That trend is sure to increase.

"WILL A MAN ROB GOD?"

Do not fail to read the circular letter in the Missionary Department, on the next page. The Tract and Missionary Societies are seeking such concert of action and purpose as will unite the people closer in all that is best in *denominational* work. The appeal now made by a joint committee comes from hearts deeply burdened with the load of responsibility which rests on those whom the people have delegated to do their work for Christ. There is no doubt but that the whole sum asked for can be raised before next August, if the churches will divide their poverty with the cause of Christ. Less than one cent per day! Read that again. Think it over. You give more every year for things useless or positively harmful. It is not poverty, but want of systematic effort, which keeps the Lord's cause in want and waiting. If a man owing you pays more attention to his preferences than to your debt, you deem it dishonest. You say, "That man keeps back my money that he may use it in his business." Right. Can you say, "I owe God's cause little or nothing, because my business is pressing?" If the man who owes you and neglects to pay, keeps back your money, do you not keep God's money for yourself, if you neglect or refuse his calls? Less than one cent a day! Less than one cent a day!!

NO CERTAIN DAY FOR THE SABBATH.

In the question column of the *Golden Rule*, January 28, is the following:

J. H. A., *Westerly, R. I.* Christ's teachings regarding the Sabbath should release all Christians from the formalism that in Christ's own day had so largely destroyed the spirit of true Sabbath-observance. The value of the Sabbath consists not in observing a certain day, any more than the value of prayer consists in the way we bow our heads or kneel, or the value of the sermon consists in the dress the minister wears. It is not known when the transfer was made from the Jewish Sabbath to the Christian Sabbath, but it was a transfer that undoubtedly had apostolic authority. It grew up from the instinctive reverence of the early Christians for the day on which our Lord rose from the grave and ascended into heaven, and from shrinking from celebrating the day in which he remained in the grave.

Analyze this teaching for Christian Endeavorers.

1. There is no more importance attached to "observing a certain day" as the Sabbath, than there is in the form of dress a clergyman may wear, or the position which the body assumes when one prays. That is certainly no-Sabbathism loose enough for the most liberal. Now Sunday is surely a definite and "certain day," a fixed day of the week, and since Sabbath-keeping need not be associated with any one "certain day," it need not be fixed on Sunday, or associated

with it. What an excellent theory to cultivate regard for Sabbath Reform on Sunday!

2. It is not known when Sunday was put in place of the Sabbath, but "undoubtedly" it was done by "apostolic authority." If the last "undoubtedly" be correct, it can be known easily when it was done. "Apostolic authority" cannot be without the sanction, example or precept, or both, of the apostles; and if it be precepts without example there must be some clear and definite reason why *inspired apostles* did not follow their own precepts. It happens that the records of the apostolic precepts, and the doings of apostolic men, are confined to a brief period and a plain, uncontested record. The *Golden Rule* defies logic and history, and "begs the whole question" at issue when it attempts to hide behind such an undoubtedly, without even a reference, much less a quotation, from the Word of God. Is that teaching young people to build their faith on the Scriptures? Is that loose way of avoiding a vital issue preparing young people to be stalwart Sabbath Reformers? Sabbath-keeping is not confined to any particular day, and as for Sunday, it pushed out the Sabbath which Christ honored and kept, sometime, but no one knows when. It was done for the "undoubtedly" of the *Golden Rule* cannot mean more than that—by "apostolic authority," but there is no record in the Bible or in history of any expression of such authority!

All this comes because the *Golden Rule* does not dare to follow the Bible and the example of Christ in keeping the Sabbath. It is answering "J. H. A." with its mind on those Westerly Seventh-day Baptists, and not with God's law and regard for the divine Word before its eyes. The final end to Christian Endeavor enthusiasm about Sunday is not far away, when the *Golden Rule* thus leads the young people deeper into the morass of no-Sabbathism.

SUPERFICIAL IDEAS CONCERNING THE SABBATH.

This age, so far as the average man is concerned, is a superficial one in matters religious. On no point is this superficialness more disastrous than when the Sabbath is considered. To think of the Sabbath as only a day for rest, or as only a sort of unimportant ceremony, is to mistake the fundamental character and purpose of it. To hold it lightly, as though one might or might not regard it, according to choice or circumstances, is equally superficial and destructive. The Sabbath, when rightly apprehended, becomes the highest agency for spiritual culture. It means recognition and communion with God and good. It means worship and service along religious lines of privilege and duty. To say that this can be done on any day as well as on a specific day, is to say what is not actually true. Special times for specific duties, thoughts and actions lie at the foundation of all successful business, study and work. Special days are given character and purpose by their associations and history. The 22d of February is no different from any other day in the month, merely as a day. But because of its associations with Washington, it is the day on which we honor his memory and cultivate true patriotism in ourselves.

Far higher as to conception is God's day, which comes to tell of him, ask honor for him, and lead us to him in the cultivation of all

that is best in spiritual things. Of all people, Seventh-day Baptists need this higher conception of the Sabbath and of Sabbath-keeping. The things of the world and the general influence of those who do not keep the Sabbath tend to draw us away from this higher and true conception of what the Sabbath is, and what it may do for those who enter into its deeper meaning. True "Sabbath Reform" among Seventh-day Baptists demands this rising above the superficial and common notions which prevail touching the whole question of Sunday and of Sabbath-observance. To be held in check from doing this or that on the Sabbath, by force of outward law, is of little value. Fill the soul with right conceptions, and right actions will follow as light follows sunrise.

THE "AMEICAN ISRAELITE" ON SABBATH-KEEPING CHRISTIANS.

The following from the *American Israelite*, of Jan. 28, is of more than ordinary interest. When some narrow-minded men read it they say, "Just so, go and be Judaizers." If it be "Judaizing" to do as Jesus Christ and all of his apostles did; as Paul and all the New Testament church did, we can afford to stay in that company. The Christian who is not loyal enough to Christ to follow his example in keeping the Sabbath, had not better talk too loudly about being a "follower" of Christ. Hear the *Israelite*:

Sabbatarian Christians are such Christians who observe the Seventh-day Sabbath as ordained in the Decalogue, and not the Pope's Sunday, the first day of the week. According to Rabbinical dogmatics these Sabbatarian Christians are included in the Covenant between God and Israel in the Mosaic dispensation, and are to be considered as members of the congregation of Israel. In Rabbinical dogmatics the principle is this:

כל המורה בעשלת הרברות באלו
מורה בכל התורה כולה

"He who believes in the Ten Commandments is the same (in faith) like him who believes in the whole Torah." Then is added the reverse, "And he who denies the divine authority of the Ten Commandments is equal to him who denies the whole Torah." There was added to the above dogma, most likely after the question of the Sunday Sabbath had been advanced

מומר לחלל שבת כמומר לכל התורה כלה

"One who habitually and consistently profanes the Sabbath is like him who violates and brakes all laws of the Torah." This definition of the term *Mumar* is according to Maimonides and does not include the common Sabbath-breaker. It designates only the one who habitually and consistently breaks the law of Moses, "to make it appear that such law did not exist any more," says Maimonides. In regard to the Sabbath, this definition of *Mumar* appears to be based on the Talmudical maxim, as stated in Yerushalmi

כל המקום שבת אהת כהלכתה
כאלו קים שבתות הרבה

"He who keeps one Sabbath properly is doing as well as if he had kept many Sabbaths."

It seems therefore evident that the ancient expounders of the law directed this dictum on the Sabbath against the councils of the church, which abrogated the Seventh-day Sabbath. It is furthermore evident that the Sabbatarian Christians, as all others who keep the Ten Commandments, are to be considered members of the congregation of Israel in every respect, *i. e.*, according to the Talmudical maxims. According to Biblical maxims, it has been stated often enough, that the Decalogue with the doctrines and precepts contained in them are the law and conditions of the covenant between God and Israel.

So far the above is an abstract of a reply to an isolated Christian Sabbatarian, who wanted to know of us, what he must do to become one of us. In regard to his inquiry, where he could find an authentic history of the Sabbath, we advised him and do advise all whom it may concern to read the book of A. H. Lewis, "A Critical History of the Sabbath and the Sunday in the Christian Church." We could not point out to the gentleman Jewish works, as he most likely could not read them, as was the case with the savants of Chicago, till Dr. Felsenthal came in proper time, to save the reputation of Chicago scholarship.

Missions.

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

WE all generally go home from Conference brimful with enthusiasm and resolution. We are going to pray more, do more personally, and lift harder for our precious cause. We see the open door, the golden opportunities, and we are going to rise up equal to the work and our opportunity. That is all good; but how is it with you now? Has the enthusiasm ebbed out? Have you forgotten to pray for the work and the workers? Are you doing more or less for the cause? Are you lifting harder and giving more according to your ability? I will leave the answer to these inquiries with you, my brother, my sister, in Christ. O, how much our cause needs your prayers, your sympathy, your heavy lifting and generous giving!

WE have been looking over the "money raised for various purposes" by the churches for the year 1896, as reported by them at our late Conference. We learn from their reports some interesting facts which we give to our readers, that we may see how much we are doing, and whether we can do better. We find that of the churches of the Eastern Association, the church which contributed the most to the Missionary and Tract Societies during the year had contributed \$1,472, or \$28.30 per week, making an average of 15½ cents a week to each resident member. In the Central Association, the church which reports the most contributed during the year to the two Societies reports \$250, which is nearly \$5 a week, or an average of 2 cents per week per resident member. In the Western Association, the church reporting the largest sum contributed during the year to the Missionary and Tract Societies reported \$137.97, or \$2.65 per week. This as averaged to its resident membership was only 7 mills per week to each member. The church in this Association averaging the highest—2 cents per week to each resident member—is one of the smallest churches in the Association. In the North-Western Association, the largest sum reported by a church contributed to the two Societies for the year, was \$508.03, or \$9.80 a week, averaging per week to each resident member, 4½ cents. In the South-Western Association, only two churches report any contribution during the year to the Missionary and Tract Societies. The largest church reports for the year \$108.66, or \$2.09 a week, which considering their financial condition, is an excellent record. That is an average of 3 1-5 cents to each resident member per week. In the South-Eastern Association, one of its smallest churches reports as contributed to the two Societies, the largest sum, \$13, averaging 7 mills per resident member per week. One of the largest churches in that Association reports nothing contributed to these Societies during the year. We take it for granted that these reports as we find them in our Conference Minutes are correct statements of monies contributed to the two Societies during the year as church contributions. No doubt more money has been sent in from the churches by personal donations, by Ladies' Benevolent Societies, Young People's organizations and other sources. However, the churches are our constituency. Cannot the churches, by generally adopting

the system of weekly offerings and thoroughly carrying it out, make a better record for 1897, even in the present depressing financial condition of things? We believe they can.

SEC.

FROM MISS SUSIE M. BURDICK.

Rev. O. U. Whitford, Westerly, R. I.:

Dear Brother:—Had it not been for a heavy fog, which made it necessary to anchor for twenty-four hours, when but a little more than forty miles from Shanghai, we would have reached our destination last Wednesday morning. As it was the "China" arrived on schedule time, Thursday, January 14, and the journey, which had seemed so long in anticipation, has become a thing of the past.

Sometimes, on the way, I have been quite puzzled to keep in mind the time of the year. Coming from zero weather at Milton and Chicago, we found it quite like summer in Southern California, then rather cold weather again in San Francisco and from that point to Honolulu, where we found real summer, strawberries and all, once more. The warm weather continued until we were about two days from Yokohama, since that it has been cold, very cold, indeed, in Shanghai.

There have been many fine and interesting things to see along the journey, but the pleasantest feature has been the meeting of friends along the way. At Los Angeles I was glad to find Miss Crouch, Secretary of our Young People's Board, then there were two delightful days at Monticito, with my friend, Miss Flora Randolph, days in which I had an opportunity to learn how beautiful California canons can be.

At Oakland it was very gratifying to find Mrs. Fryer so nearly recovered from her serious illness. She went with me to St. Helena, a charming spot well up in the mountains, about seventy miles from San Francisco, where we spent six restful days of which it is a joy to think. Dr. and Mrs. Maxson, of the St. Helena Sanitarium, as well as all others there, were exceedingly kind to me, and I started on my way much strengthened by the days spent with these Christian friends. After two days in Mrs. Fryer's Oakland home, which had just been saddened by the news of John Fryer's death at Shanghai, I started on my way.

Of the first six days from San Francisco to Hawaii and the stay at Honolulu, I have already written you. It only remains for me to add that Sabbath afternoon I met with the Seventh-day Adventist friends. They have recently opened a branch Sanitarium of the Battle Creek institution, under the supervision of Dr. Kellogg, brother of Dr. J. H. Kellogg.

From Honolulu to Yokohama required ten days, and in all of that time we saw nothing but sea and sky. Fortunately the sea and sky are always changing. We had three glorious sunsets, which we very much enjoyed. In looking at the sea we were often reminded that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." The best part of the journey was from Yokohama to Shanghai. The sea was fine, the inland sea, with its numerous islands is always beautiful, and stopping at Yokohama, Kobe and Nagasaki we met friends, and at the first two places we were able to attend two of the Week of Prayer meetings.

But it is good to come to a journey's end,

and to meet the Shanghai friends. In many ways there is so little change it hardly seems possible that I have been away a year and a half. As it is so near the end of the term I do not expect to take my place in the school until after the Chinese New Year, and in the meantime I hope to do some necessary studying. God has been very good and I am longing to be used as never before in this work.

Yours in Christ.

SHANGHAI, China, Jan. 19, 1897.

A LETTER TO THE CHURCHES.

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

"But this I say, he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, [than one ought to] but it tendeth to poverty. Prov. 11:24.

"He that hath ears to hear, let him hear."

DEAR BRETHREN AND FRIENDS:

The American Sabbath Tract Society and the Seventh-day Baptist Missionary Society, by joint action, send to you this circular with Christian greetings:

God has called us, as a people, and has preserved us for more than two centuries in the United States, to do special and aggressive work for his Kingdom. He has committed unto us, as he has unto all his people, the "word and ministry of reconciliation," and has made us ambassadors for Christ. We represent before the world the Sabbath of Jehovah, so long rejected through the errors of men. We are to labor in the world to save the lost, to make disciples for Christ, and teach them to observe all things which he has commanded them. An all-saving Christ must be held up to dying men. Sabbath truth must be taught, and exemplified before the world. The Gospel and the law—Calvary and Sinai—must be preached in their inseparable unity. The encroachments of Sunday legislation must be withstood, and religious liberty must be advocated and maintained.

In this work our evangelists and missionaries are already doing valiant and faithful service on their fields of labor. Dr. A. H. Lewis is giving his entire time, energy, and ability to the work of Sabbath Reform. Many open doors wait to be entered. Ground taken must be held. Golden opportunities must not be lost. To accomplish this work, the two Societies, as your servants, must have your sympathy, your prayers and your support. This work cannot be done without these. The two Societies need more than \$25,000 for the year 1897 to carry on the work and meet the demands upon them. To raise this sum would require less than one cent per day from each member of our various churches. We believe that this sum can be easily raised, by concert of action and system. In raising it no better method can be used than that of systematic weekly offerings, which we most earnestly recommend. Will you not most prayerfully and faithfully consider this, our appeal, and promptly take steps to raise your part of this fund, that our depleted treasuries may be filled, our work go on successfully, Christ's kingdom be built up, the Sabbath be exalted and honored among men, and God be glorified in the earth? Expecting to hear of prompt and hearty action on your part, we are,

Yours in the work of the Lord,

A. H. LEWIS, Cor. Sec., Tract Society,
O. U. WHITFORD, Cor. Sec., Missionary Society, } Com.

PRAYER is so mighty an instrument that no one has thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

PRAYER is the golden key which should open the morning and lock up the evening.—Bishop Hopkins.

bered by us. Watch for opportunities for doing kind deeds, manifesting kind looks, showing loving sympathy for all around us. Watch that our feet are following Christ's example, that we have the spirit of love, are forbearing and patient with each other. Watch our speech, our motives, our manner, praying that the Holy Spirit may guide our every thought, and give us power to do good in his name, and that as the soft breezes of our climate fan our cheek, we may not be so lulled to sleep that we neglect the great responsibilities resting upon us as co-workers with God in the salvation of all the nations.

Mrs. A. B. LANDPHERE.

OUR LONDON LETTER.

1, MARYLAND ROAD, Wood Green,
London, N., 1st February, 1897.)

To the Editor of THE SABBATH RECORDER:

If I am not mistaken, The National Sunday League, which has done so much for the common people over here, has been already mentioned in these letters. But for two or three reasons I am again reminded of this society and its work as I sit down to write to you. One of these reasons is that I have had the pleasure lately of hearing some very creditable musical performances under its auspices. All through the winter the League gives in different parts of London what are termed "Sunday evenings for the People," consisting either of oratorios or other musical works, given by choruses, soloists and orchestra, or of instructive lectures and other high-class entertainments. The League has a musical society attached to it, of which Sir Arthur Sullivan is the President and Dr. Churchill Sibley is the director. They have two large choruses, the larger of over 300 singers, and three orchestras, one full orchestra of over 40 players and two smaller ones. These are all composed partly of amateurs, and the object of the organization is to increase the knowledge of high-class music among the masses. These concerts, etc., are free to all, with but a nominal charge for reserved seats. As many as eight entertainments are kept going every Sunday night. I have heard the "Messiah," "Samson," Verdi's "Requiem," and hope to hear the "Creation" next Sunday night. We are much interested in the work the society is doing. The "Requiem" was magnificently done last evening.

The Sunday League also provides in the summer, and more or less all the year round, cheap excursions on Sunday to various resorts and places of interest, thus affording to many who would not otherwise have it, an opportunity of getting away from crowded London, and at a trifling expense, obtaining what would otherwise cost three or four times the money, even supposing that they could take the time from their week's labor. The League has also secured the opening of a great many picture galleries and museums for a few hours on Sunday afternoons, a boon, indeed, to the poorer classes of the people.

Another reason why I just now have the work of this society in my mind is because there has just appeared in the January *Quarterly Review*, an article on "The Lord's-day," the occasion of its writing being the publication of two reports of the Select Committee of the House of Lords on the Lord's-day Act and the report of the Joint Committee of the Convocation of Canterbury on the opening of Museums, etc., on Sunday. The facts that the question of the observance of Sunday has

recently been before these august bodies, the highest councils of Church and State in this realm, as well as before the International Conference on Sunday Rest in 1889, whose minutes were presented to Parliament in 1889 and considered by them in their deliberations—this fact, I say, has seemed to the Quarterly Reviewer a reason why he should treat of the subject at length in this most conservative and English of periodicals. It will be impossible for me exhaustively to consider his article, which professes to be an historic presentation of the observance of a weekly day of rest from the beginning of the history of Israel to the present time. But there may perhaps be time and space to notice a few things which the Reviewer states.

The Reviewer quite logically divides the history of the weekly rest day into five periods: (1) The period which is covered by the history of Israel, as given in the Old Testament; (2) The period from the foundation of the Christian church to the death of the Emperor Constantine; (3) The period from Constantine to the end of the fifth century; (4) The period from the end of the fifth century to the Reformation, and (5) The period from the Reformation to the present day. He does not consider the history of a rest day before the Sinaitic code nor the antiquarian questions connected with the weekly divisions of time. He is satisfied to take the Fourth Commandment as the starting point and, as he calls it, "the foundation of precept and of practice in the Church of the Old Covenant." He declares that it is the nature and the extent of the abrogation or modification of this fundamental law which form the debatable ground of present-day discussions.

In treating of the first period, the Reviewer argues from the two forms of the Decalogue in Exodus and Deuteronomy, that the chief feature of the Sabbath is *not its significance or symbolism*, but that it was a practical rest day. This, he thinks, is the feature common to both versions of the commandment, rest after labor, for the benefit of toiling man. He calls attention to the fact that there is no reference in the command to worship or to any religious exercises, and that throughout the history of Israel the Sabbath is primarily a day of rest and refreshment, that while it was necessarily also a day of holy thought and worship, the principal characteristic of the Sabbath was rest and recreation. He notices that the Jewish Sabbath (*i. e.*, the Sabbath in Jewish homes and society) has always been a day of joy and peace, appropriate for wedding parties and singing and dancing, a day of quiet in door and home amusements. The Jewish observance of the day was strict but not sombre, not at all like the "Puritan Sabbath." And he shows that even the Pharisaic idea of the Sabbath, which was overlaid with burdensome restrictions not contemplated in Scripture, was not the day of dark gloom which some Christians have made the day of rest to be. It was a day when a Pharisee would give a feast and at such a feast Jesus was willing to be present. It was quite in accord with the Pharisaic view of the day that a poor sick man could be there and partake of their joy, but the "labor" of healing him was unlawful in their eyes.

This view of the Sabbath in Jewish history is of course correct enough as to the ideas entertained by the people, and it would be well for Christians if they could see the Sab-

bath in the light of the Old Testament accounts of it. That the Sabbath should be a day full of wearisome religious duties and services was never the Divine intention; that quiet home pastimes, games and sports are sinful on the Sabbath is nowhere hinted at in Scripture; and the Rabbinical restrictions upon travel and needful labor on that day are no doubt among those things which our Saviour deemed "burdens grievous to be borne." When the Shunamite wished her husband to let a servant bring her an ass made ready for a journey to the prophet Elisha, her husband said to her, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath." Evidently had it been the Sabbath no objection to the preparation of the beast of burden or to the journey would have occurred to the husband's mind. The so-called "Jewish Sabbath" in its over strictness is not rightly so named. It is no more properly "Jewish" than Roman Catholic restrictions, such as the celibacy of the clergy, are rightly called "Christian." The Rabbinical and Pharisaic Sabbath is not the true Jewish Sabbath, but even that Sabbath is more of a restful and refreshing day of quiet and proper pleasure than the "Puritan Sabbath," so-called.

But the Reviewer is not only wrong as a historian in ignoring the Sabbath before the Decalogue, but he is yet more in error when he denies the deep significance of the Sabbath as God's representative in time as the Creator of heaven and earth. From his treatment of this period we can see clearly what is his position. He is evidently an English Churchman who wishes to preserve a day authorized by the Church and which he would like to see made a day of reasonable pleasure, but not abused. So he points out to those of his great communion who are trying to put a more than sabbatic strictness upon the church-festival of Sunday,—the "Lord's-day," as he calls it—that even the Sabbath of the Jews was not as strict and rigorous an institution as the English Sunday has been through Puritan influence, which is still felt in the English Church, more perhaps in respect of this institution than any other. Understanding this, we see how he would be likely to treat the other periods.

He starts off as is usual with those who argue for the "Lord's-day" as an apostolic institution distinct and different from the Sabbath, employing the regular texts, but most neatly as follows:

We enter upon the second period of our slight historical sketch, which is to extend from the foundation of the church to the death of Constantine, through the gate of these simple words:

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, peace be unto you.

And after eight days again his disciples were within, and Thomas with them.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

Thus silently, without express command, without note or comment, as though by a natural law which every disciple could recognize, and the force of which was everywhere felt—the above words tell us in the first Christian generation of Jerusalem, of Troas, of Corinth—we find the Sabbath is for the Church of Christ dead, and has transmitted its life to its spiritual successor, the first day of the week.

So expeditious is the Reviewer in accom-

plishing this feat, that one is almost tempted to suggest that he might be kind enough to allow time to give the poor dead Sabbath a decent Christian burial. He does, however, state that the Jews who became Christians did not all necessarily cease to observe the Sabbath when they began to observe the first day of the week! A generous admission, truly.

But I would not have your readers think that the Reviewer fails to mass together all the alleged proofs of the observance of the first day of the week. He quotes them all, beginning with the "Teaching of the Twelve Apostles," from the beginning down to the Council of Nicæa, and makes them prove all he possibly can. The Sabbath does not appear at all. One would infer from his sketch of this period that it was indeed dead and buried beyond the possibility of a resurrection.

In the third period he begins with the Sunday Edict of the Emperor Constantine, in regard to which he says, "The abstinence from unnecessary labor ordained by the edict is the legal expression of that which Christians had already learned to practice, and, as we have seen, the law is to be regarded as a privilege won by the church, and won as the omen of like privilege in all succeeding generations, rather than as a restraint imposed from without. The Jewish law of the Sabbath has no place in forming the church's practice or in regulating the state's control." He follows the decisions of councils and the enactments of emperors till the time of the Reformation, showing the increase of legal proscription of labor on church days, among which the "Lord's-day" stands out most prominently. He does mention the Sabbath once, very incidentally, in quoting the "Apostolic Constitutions"; but he passes by as rapidly as possible, with a deft touch of the pen, merely indicating that the document represents for the most part the customs of the Eastern church.

Having nothing in common with the Puritans, the Reviewer does not enter upon the Sabbath literature of the sixteenth and seventeenth centuries. He discusses the introduction of the Ten Commandments into the liturgy, and deplores the influence of Puritanism in general, maintaining that the Sabbath in any form has no place in the church of England. He refers to Dr. Nicholas Bownd's book on the Sabbath, as one of those books "which have through circumstances attending their appearance exercised an influence out of all proportion to their merits." He compares it not to the teaching of the rabbis—it is worse than that!—but to "that of fourteenth-century Romans." The fault he finds with the book is not that which we Seventh-day Baptists find in it. We object to its inconsistency; he will have nothing at all to do with the theory that the Sabbath has any place whatever in the Christian church. From the Reformation onward he tells the story of the changes that have come over the question in England down to the present day—not of course the question as between the claims of the Seventh-day Sabbath and Sunday; one would not suppose him to be aware that there is such a question. He concludes his article by speaking with approval of the opening of museums and other places on Sunday, and regretfully of the prosecutions which have, in some cases, prevented lectures and other instructive entertainments.

He hopes that some legislation may be devised whereby beneficial and ennobling entertainments may be allowed on Sunday, and those which tend to debauchery and vice prohibited.

This is a brief sketch of an article which has been widely commented upon here. It is clearly expressive of the opinion of most people, although England (and London in particular) is only just breaking away from the thralldom of the severe and repressive Sunday laws which even yet prevail. Its interest for us is chiefly to be found in the way he treats or fails to treat of the question between the Sabbath and Sunday in the early centuries. It shows how the English people in general look at the question; I mean the well-informed class. It is amusing to find a sober paper like the London *Presbyterian* commending this article as telling what nobody has properly stated before, the real grounds on which the "Lord's-day" rests. Their Presbyterian ancestors would hardly approve these views.

It will not be necessary for me to enumerate the false positions taken by the Quarterly Reviewer. Every well-informed Seventh-day Baptist will see these at a glance. He disregards the origin and universal character of the Sabbath; he ignores its deep significance in the history of Israel and, indeed, for all who worship God; assuming the authority of the church to change her rest day—for he writes not as a theologian, but as a historical critic, although showing by his language that the authority of the church is for him sufficient—he puts together in a convenient order a few passages of the Bible, in which the first day of the week is mentioned, and says, the thing is done. He ignores the presence of the Sabbath as an institution in the first five centuries, and then with all sails set he makes for the port he has marked out as his destination. While he is well-read and full in respect of facts of history, as an historical presentation, his article is narrow—over narrow, even for an insular Briton. He reads every century and every period of the church's history through the spectacles of an eminently sensible English churchman. Given the proper divine authority of that church, and we would all agree with him. But it is strange that he can so serenely ignore much of the history of the first three centuries that must be known to him, or pass by so much of the Reformation period and the truths then brought to light. His whole treatment of the question of Sunday-legislation as a privilege won by the church is made tolerable only by his evidently moderate and sensible ideas in general. Given the like views of church and state, and of laws in regard to religious matters with different beliefs, and the result might be another Inquisition.

WILLIAM C. DALAND.

THE REVIVAL WE NEED.

Critical as the condition of the country is in many respects, there is much to inspire every believer in the vital forces of Christianity with confidence. Men who have a knowledge of the times express the conviction that we are on the edge of a great manifestation of the presence and power of the Spirit of God. Already signs of a more intense spiritual life are making their appearance in our churches. The fire has been kindled, and it is silently but surely spreading. The prayer

of many is that it may flame up into a great revival which shall sweep the continent from ocean to ocean. For the sake of the churches, for the sake of the irreligious multitude, for the sake of the struggle with unbelief and with the paralyzing forces of indifferentism—the worst of all isms—may God grant the fulfilment of the prayer so that the whole nation may become conscious of the presence and power of the Holy Spirit! Prayerful expectation justifies hopefulness.

The supreme need of the closing years of the nineteenth century is a revival of spiritual power. Without being unduly pessimistic, we are compelled to admit that the tendencies of the times are grave enough to call for the most serious consideration. Many things that ought to be very sacred to Christians are imperilled. The fundamental truths of the evangelical faith, the loyalty of the people to that righteousness which exalteth a nation, and even Christianity itself as an authoritative revelation of God to our race—all are exposed to a storm of controversy which grows more vehement every day. The condition of the churches themselves is far from satisfactory. They abound in activity, but their fruitfulness is scanty. Statistics that have had a lurid prominence in newspaper reports during the last few weeks emphasize a wide-spread and growing conviction of spiritual impotence and sterility. The machinery is ample enough, but "the spirit of life is not in the wheels." The cry for years has been for an increase in the number of effective preachers, for an improvement in the organization of our Sunday-schools, for a better financial system, for larger accommodation for public worship, and for more attractive services in the sanctuary. Cheering progress has been made along these lines, but something more is needed, and the need was never felt more keenly than now. That something more is a fresh baptism of the Holy Ghost and of fire, which alone can vitalize congregational machinery and activity. Its necessity has always been acknowledged in petition and meditation, but of late the acknowledgement has grown in many hearts into a longing of passionate intensity. Mr. Moody and others like unto him in largeness of faith have exalted the longing into the confident expectation that the supreme blessing is near at hand.

How the revival will come and what form it will take are questions about which the devout believer should not trouble himself. The sovereignty of the Spirit must be honored. Now, as in the days of old, the divine wind bloweth where and how it listeth. Enough for us to know that it will be a manifestation of God in the greatness of his power and the triumph of his love, in presence of which hard hearts will grow soft, cold churches grow warm, and vice and error flee as the darkness of the night before the morning light. The supreme duty of the hour is spiritual preparation. Let the remembrancers of the Most High ascend to the upper room of prayer, and wait with one accord for the coming of the Holy Spirit. And as they pray, let them purge heart and life of every secret sin and unhallowed activity which may hinder the work of God. The holy life is the separated wire on which the telegraphic message of heaven hastens with feet of fire. The waiting will not be one second longer than the purging. Into the purged and receptive soul the waiting Spirit enters with a power that shall influence other souls for good, and that shall kindle the fire of that revival for which so many hunger in our day.—*New York Observer*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

Have you been reading N. I. Dew's letters in the Young Peoples' department of the RECORDER? I have been very much interested in them, especially his account of the "house cleaning convention" of which he writes Feb. 8. You nearly all know how I like "enthusiasm." I wonder if people attend those conventions who cannot talk, the same as they do revival meetings, and then if there are those who talk, and write criticisms upon "house-cleaning" who never did it, or even had a house to clean, the same as we write for newspapers. I have heard that the man who wrote "Home Sweet Home" ran away when a small boy, and so never had a home. I would so enjoy attending some of those conventions, talking in them, and writing for them. I should do so but for the rush of business. And again when the cleaning convention does adjourn and actually goes to doing something, *if it should*, I too may have to stop work, and move out, like Mr. Mouse. I judge by the amount of enthusiasm, and other things which I see but have not time to read, that this spring will be the most prolific with conventions we have ever known. I do hope you young people are not so busy you cannot attend them. If you are, I wonder if the RECORDER cannot have a weekly supplement, but not to add to its cost, of course. I feel that it is too bad for so many of us because we have not the time, or means, or education, to participate in those conventions, not to have the benefit of the practice which we would otherwise get.

Now, Bro. Dew, we shall depend on you to keep us posted on the time and place of holding these conventions. I also hope the first convention held can be upon the "Perseverance of the Saints" after the "revival" has closed, and "How to keep people from leaving the Sabbath." Could not the "Hobby-Horse" Conventions wait until warm weather, when less fuel will be required to make the necessary "enthusiasm" for their support and that of our families?

E. B. SAUNDERS.

SABBATH AFTERNOON MUSINGS FOR MARCH 13TH.

BY RUTH DEW.

I. PRAYER-MEETING.—I am so glad that I attended the prayer-meeting last evening. The weather was disagreeable, and I had a dull headache, and some way I was tempted to stay at home; but when sister Ethel asked me to go with her I finally got up enough courage to start out. We were about one minute late, and yet we were among the first there. Our pastor is a prompt man though, and just before we reached the door we heard the strains of "Sweet Hour of Prayer." My head began to feel better at once, and my contracted brows began to relax under the peaceful influences of the surroundings. Our janitor is a very thoughtful and careful man, and we always have a good supply of fresh pure air for prayer-meeting. I think that it is one of the most important things for a good prayer-meeting. The subject of the meeting was "there remaineth a rest," and while I cannot remember much that was said, yet the prayers and testimonies and songs were so in accord with the

thought, that the room seemed filled with that quiet, peaceful spirit which is so restful to both body and soul. I am so glad I did not stay at home.

II. SABBATH-SCHOOL.—I do not feel so well satisfied with my conduct at Sabbath-school. I felt sleepy and tired this morning and so was slow about getting up and getting ready for church. I had not looked at the lesson, for although father read it during family worship, I did not apply myself to understand it; I had listened reverently, to be sure. I had heard the same thing a hundred times I presume; but I had never begun even to understand it until to-day. I often try to study the lesson Sabbath morning, sometimes Friday night, but I find it does not amount to much. I believe that I will try the suggestion of my Sabbath-school teacher. I frankly told him to-day that I did not understand the lesson, I had very little interest in it. He seemed almost pained. I told him I liked to come to Sabbath-school and enjoyed very much listening to what he said, and that I was helped by it. He smiled sadly and said that he thought the trouble was that I did not know how to study the lesson. This was a new idea to me, and so I asked him how I should go about it. He suggested that I attend the regular teachers' meetings for a few weeks and perhaps that would help me. I told him that I did not have time, and then I was afraid that some question might be asked me and I was afraid I could not answer it. He replied with a smile that if we all knew the answers to all the questions that might be asked there would be no need of a teachers' meeting. Then he asked me if I loved the Bible. I told him I did very much. He asked me if I loved it two hours worth, one hour to study it, and one hour to spend at the teachers' meeting. What could I say? I was covered with confusion. There I had just professed to my great love for the Bible, and now I was on the point of saying I did not love it to the amount of two hours a week. I was ashamed, and on the spur of the moment I promised to go to the teachers' meeting.

III. THE SERMON.—We had a good sermon to-day. Our pastor always preaches good sermons anyway. His theme was an old one, but he presented it in a new dress. Some way we all enjoy listening to things which we already know. But we like a change in the way in which it comes to us. It is like our food. Now my mother has about forty different ways of cooking eggs. Perhaps forty is too large a number, but it is more than a dozen I am sure, and I never tire of eggs. The subject of the sermon was "Birds of a feather flock together." Of course the pastor did not call it that, but I did to myself. His text was, "And being let go they all went to their own company." I do not remember the chapter and verse, but I know that it would not take me long to find it, for I know about where to look. A real good lawyer cannot always answer every question put to him, but he knows about where to look and will find the answer in a short time when needed. I have been trying to think of the outline of the sermon but I cannot. Perhaps it is just as well anyway. I do remember though that the sermon, did me good and that I went home feeling that I should be more careful of the company I kept, not only in persons, but in books and in thoughts. I remember that

he said that the character of the company which a person sought of his own free will was in general a correct measurement of that person's character, that is the company which he sought when in the condition of "being let go." It was a good sermon all the way through.

IV. CHRISTIAN ENDEAVOR PRAYER-MEETINGS.—I have just returned from the afternoon prayer-meeting of the young people. This was a good meeting, too, an excellent meeting. It was not of the quiet, peaceful kind such as I attended last evening, but neither was it noisy or boisterous. In the early part of the meeting there was a series of sentence prayers. I think this is one of the best exercises possible to put the people into a proper frame of mind for a prayer-meeting. It was the consecration service, and the earnestness and godly purpose which were manifested were truly inspiring and encouraging. Then there were some half a dozen letters from absent members. These were very interesting as showing the faithfulness of the writers and the high regard in which they held the advantages of the home society. One wrote asking for a letter to join another society. I am very sorry that such a custom is growing up. The idea of a Sabbath-school giving a letter to absent members before they can join another Sabbath-school! That matter of letters I think belongs to the church alone. But then I ought not to find fault. Fault-finding hurts me more than anyone else.

OUR MIRROR.

THE Y. P. S. C. E. of the Farina church report an increase of six members; five active and one associate. We have been strengthened and encouraged by Bro. E. B. Saunders, and by his earnest talks to us. Our Endeavorers are holding meetings each Tuesday evening in a neighboring school-house. There seems to be a growing interest, and our Endeavorers are certainly inspired by these very interesting meetings. COR. SEC.

ON the evening of February 6, the Y. P. S. C. E. of the First Hopkinton Church celebrated their birthday anniversary with an "Experience Social." The experiences through which some had passed in order to add a dollar to the treasury were very amusing. Some were told in rhyme, a very bright one being written by a student in our high school. As it was also the regular bi-monthly business meeting, the officers and committees for the ensuing six months were elected.

The officers are as follows: President, Lillian A. Budlong; Vice President, Anna S. Barber; Secretary, Florence I. Meritt; Treasurer, Albert P. Kenyon; Corresponding Secretary, L. Gertrude Stillman. After the election, home-made confections were served, a short social hour was enjoyed, and then we listened with great interest to President T. L. Gardiner as he told us of his beloved Salem College and the glorious work it is accomplishing for the young people in the surrounding country. President Gardiner is doing for Salem College what President Allen did for Alfred University, giving his all, his very life. Shall we not, ought we not, as young people, rise up and help him? Here is a grand opportunity to do good which we should not lose, "for an opportunity once lost is lost forever." COR. SEC.

Children's Page.

THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work.
While blithe as blackbird's song
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and I so like
To help her all I can,
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

CARRYING STONES IN THEIR POCKETS.

BY ELIZABETH P. ALLEN.

Lilian and May were going to drive in the park with Grandma West. Grandma was such a stern, dignified old lady, that our two little maids were rather afraid of her. She always seemed to know if the seams of their stocking legs were crooked, or the hooks in the wrong eyes at the back of their dresses, and her talk—when she did talk—was full of "musts" and "must nots."

But in spite of these drawbacks, it was nice to be tucked up under the beautiful bear-skin robe, in the shining Victoria, and whisked along by the clipped bays. And when the old lady was thinking about something else, Lilian and May had merry little whispering chats, that Grandma could not hear—at least they thought she could not.

"There is Ada Forbes, Lil," whispered May; "she is in the Brown's carriage. I wouldn't hint for drives, like Ada does, not if I never stepped into a carriage."

"How does she hint?"

"O! she is always talking to Anna about how nice it must be to drive every afternoon, and that sort of thing. I think she is a very mean spirited girl."

"Maybe she is," answered Lilian, regretfully, "but she brings such nice caramels to school in her lunch basket. O, May, I see Nelly Gaines riding a bicycle, don't she ride well?"

May twisted her short neck almost off, but the glancing wheel was gone; she had missed seeing Nelly.

"O, never mind," said Lilian, "I don't think girls look nice on bicycles anyhow, do you? I think they look like tom-boys, and Nelly is just as stuck up as anything about doing something that the rest of us can't do."

"Miss Lilian," cried Grandma sharply, "how many more stones have you and May in your pockets?"

"Ma'am! What Grandma?" exclaimed the little girls, facing about in some alarm.

"Each of you threw a stone just now at the passers by. I saw you, heard you rather; now feel in your pockets instantly, and see if you have any more to throw."

Two little fur-topped mitts dived into two

short pockets, and fished up two small handkerchiefs; one embroidered with "L" and one with "M." That was all.

They knew Grandma must be poking fun at them, by the way, she snapped her faded old blue eyes, but what did she mean?

"Once upon a time," said Grandma, a "ring of little girls sat on a school-room floor playing checks; you call it jack-stones now, but it was the same game, only we played it then with small marbles. It was a rainy day, and one of the little girls who generally sat in that ring was absent. 'I don't care if Kate is away,' said one, 'I don't believe she plays fair.' 'And she thinks she can beat us all,' said another.

"She likes to show her gold ring when she plays," added a third speaker, and so each girl tried to find a stone to throw at the absent one. The rain passed, many sunshiny days followed, the girls sat time and again playing checks on that school-room floor; but Kate never came again. She died, and we followed her little coffin to the grave, weeping to think we would never see her again, and sorrowing most of all for the stones we had cast at her now she could never speak to defend herself again. I never hear little girls say unkind things now-a-days, that I don't want to beg them to empty these cruel little stones out of their pockets, lest they be sorry for sixty years, as I have been."

Lilian and May sat as quiet as two little mice under the bear-skin; they knew now what Grandma meant by throwing stones. She had heard what they were saying about Ada and Nelly. And how queer to think that Grandma had ever been a little girl, sitting on a school-room floor and playing jack stones?

The next morning our two little maids watched the school-room door anxiously, till Ada came in, followed presently by Nelly. Then they gave a little sigh of relief, and looked at one another.

"They're not going to die like Kate, anyhow," whispered Lilian, "but don't let's carry any more stones in our pockets, what do you say, May?"

"Why no," answered practical little May, "Grandma didn't say so, but I b'lieve it's just as bad to go about flinging stones at girls that live, as if we had to follow their coffins to the grave, as Grandma did poor Kate's. What sort of a little girl do you think Grandma was, Lil? Ain't it funny to think she played jack stones on the floor?"—*Zion's Advocate.*

TED'S STRIKE.

"Mamma, I've striked."

"Why, Teddie Melrose Palmeter!"

"Yes'em." And with a sober, impressive air, Ted laid the two cents in his mother's hand; then put his hands behind him, set his short, fat legs wide apart, and looked important. Mamma was taken by surprise, but Teddy looked so funny she wanted to laugh.

"But, dear, didn't you bring in mamma's sticks, and what made you give back the pennies?"

"Why, mamma, I've striked—don't you see? and I want free pennies now—Tim said so—an' Tim—"

"Tim?" mamma asked. The puzzle was growing bigger and bigger.

"Yes'm, Tim Maloney; his father's striked, an' Tim's striked, too—me'n him has, bof of

us. An' Tim said I must oughter have free cents now, mamma."

Ted held out his hand. But mamma only smiled a little and tucked back a curl on his forehead as she said: "Well, little man, run away then, and mamma will get her own sticks. Papa and I think two pennies are enough."

It was Ted's turn now to be surprised. He walked away very slowly indeed. It was queer! He had expected, if Tim said so, of course mamma would give him the three cents right off, and—O dear! now he hadn't any pennies at all. It had been a bargain between mamma and Ted, ever since he was four years old, that he should bring in six sticks, one by one, for mamma's open fire in the sewing room. And first, mamma always gave him two bright pennies for his very own to put in the two story bank on the mantel, until he grew rich. The bank was getting very heavy, only to-day there would not be any pennies to drop in. Ted was beginning to wish he hadn't "striked" at all. He went out into the hall, sat down on the lower stair, put his elbows on his knees, and his two fat cheeks into his hands, and thought very hard. To-morrow was Baby Beth's first birthday, and only this morning papa had told Ted that to-day's pennies would make enough in the bank to buy her the dear, little jumping doll in the store window.

"O, dear," Ted thought, "now I can't give Bef any birfday a' tall! an' I do think she's the darlinest baby there is—piles nicer'n Tim's old baby. O dear, dear me!" If he hadn't been a little man he might have cried; as it was, he just poked his knuckles into his eyes and wouldn't cry.

Presently mamma, sewing busily, heard a meek little voice at her elbow say: "Mamma, I'm all froo being striked, 'cause it's Bef's birfday, an' I don't like Tim's baby, mamma. My baby's just de best, an' I want the jump-dolly, so! Please'm, I don't want free pennies now." Mamma laughed and took the hint.

"There, darling, take your pennies, and don't strike any more, ever," she said. But she shut one more than two pennies into the fat little fist, and gave Ted a big hug before he went away. At the door, he stopped to say, brightly, "An' mamma, I'm a-goin' to bring in leventy sticks for you."—*N. S. (no striker.)*

A CANDLE.

J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about him before making a public profession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle do you light it to make the candle more comfortable?"

"Certainly not," said he, "but in order that it may give more light."

"When it is half burnt down do you expect that it will first become useful?"

"No, as soon as I light it," was the ready reply.

"Very well," he said, "go thou and do likewise, begin at once."—*The Colporter.*

SELFISH CHILDREN.—Selfish children are neither pleasant to see nor know. The most of us are selfish by nature, and unless we are taught better, remain so all through life. Unselfishness is a lesson we can not teach too early.—*Womankind.*

Home News.

New York.

SCOTT.—Perhaps some of the readers of the RECORDER, and especially those who have been in Scott and are somewhat acquainted with our surroundings, would like to learn something of us at this time; so a few lines may be read with interest by them.

Our church relations are moving along quite smoothly. Rev. B. F. Rogers is serving us very acceptably on his fifth year as pastor. Our Sabbath services are usually well attended, though the congregation is not large. About fifty is the usual attendance. The prayer-meetings on Sixth-day evening are maintained by a few, and others would attend but for age and infirmity, while others have not the inclination to attend. The health of the people has been quite good this winter. The mumps have been the prevailing disease; some have been quite sick, but got well in due time. Our winter has been quite mild with the exception of about a week of blizzard in January, when the mercury played around zero—running down to ten below. Have not had a foot of snow, at a time, on the ground, and now the sleighing is very thin.

To show their appreciation of Elder Rogers' services as a minister, and as a citizen in the community, an oyster supper was served in the church on Wednesday evening, February 17, to his friends, old and young, who came together and made him a donation of eighty-one dollars.

E. H. P. POTTER.

FRIENDLY CRITICISM.

"We can never make the most and best of our life if we refuse to be taught by others than ourselves. The best-made man is the one who in his formative years had the benefit of wholesome criticism. His life is developed on all sides. Faults are corrected. We all need, not only as a part of our education, but in all our life work, the corrective influence of the opinions and suggestions of others. Some people are only hurt, never helped, by criticism, even when it is most sincere. They regard it as always unkindly, and meet it with a bitter feeling. They resent it from whatever source it may come, and in whatever form, as something impertinent. They regard it as unfriendly, as a personal assault against which they must defend themselves. They seem to think of their own life as something fenced about by such sanctities that no other person can, with propriety, offer even a suggestion concerning anything that is theirs, unless it be in the way of commendation. They have such an opinion of the infallibility of their own judgment and the flawless excellence of their own performance, that it seems never to occur to them as a possibility that the judgment of others might add further wisdom or point out anything better. So they utterly refuse to accept criticism, however kindly, or any suggestion which looks to anything different from what they have done. They regard as an enemy any one who even intimates disapproval, or who hints, however kindly, that this or that might be otherwise. It is hard to maintain cordial relations of friendship with such persons, for no one wishes to take the trouble to keep a lock on the door of their lips all the while for fear of offending a self-conceited friend.

This building of character is something of the greatest importance to us all; but especially to those whose years are few, whose habits are not yet formed, and who have much to learn. Their ideals may be high, but they will none the less need to be corrected and confirmed by the best counsels."—*J. R. Miller, D. D.*

CHISELING FOR GOD.

A stone-cutter was at work under his shed, chiseling on a block of stone, preparing it to be placed in the walls of some edifice. A friend stepping in, asked the question, "What is to be done with this stone?" "I have not seen the plan," was the stone-cutter's reply, and on he went with his chiseling, content, patiently and steadily to work day by day, getting it ready for its designed place—chiseling, chiseling, chiseling.

There are many patient and earnest workers who are chiseling for God—the faithful minister in his appointed sphere, the humble and devoted wife at home among her children, and a thousand other workers who steadily pursue their course, day after day, until life ends. They have "not seen the plan," and yet they toil in hope. They know that the great Architect knows exactly where to place each stone in the building, and they go on with their chiseling—it may be, beguiling the weary hours with a song. Think you the Master will not pay them their wages? He will.—*Christian Alliance.*

GIVEN FREELY.

The best things of life have to be given freely, not from a sense of duty. You never can measure out friendship; you never can tell how much a man ought to do for his country; you never can tell what he should do for God. There is always that overflow, that abundance, which is chiefly valuable for us and is valuable to God as it comes as the free-will offering of our hearts. You say of a certain person that he is just, implying you don't quite like him. You say of another person that he is generous, meaning that you do like him. It is because of that which he does beyond what he is obliged to do.

If there is any life where this applies with the utmost force, it is to the religious life. Your piety must make the cup overflow. If you do exactly your duty, and nothing else, your life is no comfort to you and little help to anyone else. You want something of joyousness and freedom in it, and then it tells.—*Alexander McKenzie.*

WHAT CHRISTIANS ARE FOR.

I remember hearing of a blind man who sat by the wayside, with a lantern near him. When he was asked what he had the lantern for, as he could not see the light, he said it was that people should not stumble over him.

I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world, is this bold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us.

I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all brightly shining for the Master, those about us would soon profit by the light. They have an idea that the church is a place of rest. Instead of going there to work for God; they go there to rest.—*D. L. Moody.*

MY COMFORTER.

LIFE.

The world had all gone wrong that day,
And tired and in despair,
Discouraged with the ways of life,
I sank into my chair.

A soft caress fell on my cheek,
My hands were thrust apart,
And two, big sympathizing eyes
Gazed down into my heart.

I had a friend, what cared I now
For fifty worlds! I knew
One heart was anxious when I grieved
My dog's heart, loyal, true.

"God bless him," breathed I soft and low,
And hugged him close and tight.
One lingering lick upon my ear
And we were happy—quite.

CHURCH MANNERS.

To scramble for hat, wraps and umbrella while the doxology is being sung, or the benediction is falling, is, to say the least of it, manifesting a decided lack of reverence for God and respect for his house. Remain quiet until the last word has been said, then gather your trappings and retire leisurely. Do not be in too great a hurry to get away from the church. Remember you represent your Heavenly Father, and you should try to make other people feel at home in his house. There are strangers to be greeted; act the part of a host to them. Let "welcome" flash from the eye, ring in the voice, and be imparted each time you grasp another's hand. Be cordial and avoid coldness, but be careful to steer clear of the other extreme, light and frivolous conversation. Alas! oftentimes serious thoughts in the mind of one awakened by the sermon have been rudely dissipated by the careless talk at the very door of the church.—*Method.*

THE RELIGIOUS PAPER.

1. A good religious paper makes a Christian more intelligent.
2. As knowledge is power, it makes him more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small price compared with its value.

THE CHRISTIAN'S ARITHMETIC.

Notation: "I will put my laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."—*Unknown.*

A HYPOCRITE is a man who, in trying to fool everybody else, fools only himself.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

LESSON XI.—THE PERSECUTOR CONVERTED.

For Sabbath-day, March 13, 1897.

LESSON TEXT.—Acts 9: 1-12, 17-20.

GOLDEN TEXT.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 1 Tim. 1: 15.

INTRODUCTION.

Saul was a citizen of Tarsus. Appears first as "consenting unto death" of Stephen. 8: 1. And persecuting "men and women." 3. And now we see him on his way to Damascus, 130 miles northeast of Jerusalem, with authority to arrest "any of this way" and bring them bound to Jerusalem."

EXPLANATORY NOTES.

1. Saul Commissioned. 1, 2. The chief priests no doubt, were only too ready to send him. Notice his spirit, *breathing out threatening and slaughter.*

2. Meets Jesus on the Way. 3-9. He saw a light, he fell, and heard a voice. *Why persecutest thou me?* Believers are Christ's body. 1 Cor. 12: 27. He inquires first *who* and then *what wilt thou have me to do?* Jesus could have told him, but sends him to Ananias. Saul was not the only one struck blind. Others, many times since fallen under mighty conviction, even became blind for a season.

3. Ananias Sent. 10-12. *Ananias a devout man according to the law.* 22: 12. He fears at first to go. v. 13, 14. The Lord Says "He is a chosen vessel unto me." Then he obeys.

4. Ananias finds Saul. 17-20. He comes with a message. Calls him *Brother Saul* and puts his hand on him. *That thou mightest receive thy sight, and be filled with the Holy Spirit.* It is the blessed privilege of all believers to be filled with the Spirit. Eph. 5: 18.

5. Saul's Obedience. 18-20. Baptized immediately, and *straightway he preached Christ.* Marvelous change! One hour a bitter persecutor, the next a child of God. Lord Lytton engaged with Gilbert West to expose Christianity by selecting Saul's conversion as the point of hostile criticism. The result however, was his conversion to Saul's Redeemer.

THE DOUBLE TOAST.

The evening was a pleasant one, and the sidewalks were thronged with people. The stores were doing a splendid business. Especially was this true of the saloons. And the merry laughter and the clinking of glasses would have been inducement enough to have drawn in a steadier head than mine was at such a time. So I yielded to the temptation, and entered one of the less noisy of them. I immediately found myself in the midst of quite a mob of good-natured, if rather boisterous, fellows, and was soon laughing and clinking glasses with the liveliest of them.

It was still early in the evening, so there were very few what you might call intoxicated persons in the bar-room, though several drowsy individuals might be seen lolling here and there in the corners. But the most were standing at the bar, that occupied the whole of one end of the room, and either drinking singly or taking turns in that most pernicious of all American customs, treating.

Several toasts were given and responded to, when a stranger who, judging from his appearance, had seen better times and meant to again, stepped up to the bar, and throwing down a half dollar, called for a glass of lager. The bartender took a glass from the rack, went over to the spigot, and presently

returned with a schooner three parts filled with lager and the rest with foam. The stranger lifted the glass, eyed it awhile critically, holding it up so he could see the bubbles as they ascended from the bottom; then turning to the men who were bandying toasts, without raising the glass to his lips, in a clear voice he said:

"Gentlemen, I see no face in here to-night that I am familiar with, but if you will not think it an intrusion, I have a toast in my mind that I'd like to give."

"Let 'er go, let 'er go!" shouted a maudlin voice from the corner, and as several others quickly added, "Certainly, let's hear it," still holding his glass in his hand, he began: "Well, gentlemen, this toast is in two parts. This is the first part:

"Here's to good liquor, all rosy and clear,
That hath for its handmaids both good-will and cheer;
That puts a new heart in the workingman's breast,
And drives the black raven of care from her nest;
That loosens the tongue, and that lights up the eye,
And gives a new meaning to 'sweet by and bye.'
That makes dull wits clever, the deep ones profound,
And Christian men brothers the happy year round.

"Good, very good!" shouted the voice from the corner, and "That's not bad!" came from some others, but as the stranger seemed about to depart, and, what was worse, without tasting the beverage whose virtues he had been extolling, they quickly spoke up:

"Hold on! Let's have the rest of it."
He paused an instant as though from indecision, and then stepped back to the bar, relifted the glass, and running his eyes over the men who were standing in expectant attitudes around him, in a voice of the greatest solemnity said:

"Well, gentlemen, since you wish it, here it is:

"But here's to that liquor so rosy and clear,
That changes the home to a hovel most drear;
That drives forth the children to beg in the street
In winter and summer with rags and bare feet;
That causes the mothers to weep at the tubs
And blend their sad sighs with the sorrowful rubs;
That makes man an outcast, a menial, a slave,
And sends him at last to a vile drunkard's grave."

No sooner did the last word issue from his lips than, with a force that shattered it into a thousand pieces, he dashed the glass against the rail at the foot of the bar, and, turning abruptly round, without saying another word or noticing the men who had formed a circle around him, he walked heavily out of the saloon. I don't think there was much more drinking done there that evening. A damper seemed to have been put upon the spirits of all present. I know I didn't remain long, and as I reached the pavement I heard a voice at my shoulder say, "I'll never touch another drop of liquor as long as I live." I turned around; there stood the fellow who had been lolling in the corner. He was almost sober.—*Christian Advocate.*

THE SECRET.

A wealthy and powerful king, very unhappy and full of care, heard of a man famed for his wisdom and piety. He found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy."

Without making reply, the wise man led the king over a rough path till they stood before a great rock, on top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"
"Doubtless that it may be out of danger," answered the king.

"Then imitate the bird," answered the wise man; "build thy home in heaven, and thou shalt then have peace and happiness."—*Ohio Chronicle.*

OBITUARY.

Not having seen any notice of the death of Ashley G. Packard in the columns of the RECORDER, I thought it advisable to send a short notice that his many friends in the Seventh-day Baptist denomination might be apprised of his very sudden death, on the 24th of December, 1896, at the age of 72 years. In order to give his son, Hon. B. A. Packard, time to reach home from far distant Arizona, the funeral was deferred till the 31st day of the same month, which happened to be the 50th anniversary of his marriage. The funeral was attended by a very large concourse of people from far and near, and, after a very impressive discourse by Eld. G. P. Kenyon, was conducted by the Masonic order of Portville and surrounding towns, in a very solemn and characteristic manner. The flowers furnished by them and others of his friends were beautiful and artistically arranged.

A. G. Packard was born at Naples, N. Y. His father came from Massachusetts, but died when quite young. His mother, Mrs. Rebecca Packard (*nee* Rose), was born in Connecticut, and is now living with her son, Harley, being 101 years old, and is remarkably strong and vigorous for one of her extreme age.

A. G. Packard came to Allegany County in 1845, and has resided ever since in the town of Genesee and the adjoining town of Portville. On the 31st day of December, 1846, he was married to Virtue V. Crandall, daughter of Captain Matthew M. Crandall. She survives him. He was quite prominent in the community and had filled very creditably various offices in the town of Portville, having served a term as Justice of the Peace and as Assessor. His death was caused by apoplexy, and was instantaneous, while playing with his little granddaughter. Y. E. H.

THE MEDICINE HABIT.

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

As with a magnet, the nearer we get to sin, the stronger is its attraction for us.

Popular Science.

BY H. H. BAKER.

Bank Note Paper.

It may not be generally known that one of the most successful preventives against forging our bank notes lies in making the paper on which they are printed. This prevention was invented by a paper firm in Massachusetts, which continues to make all the paper used by the government for the notes in circulation.

The pulp from which this paper is made is composed of linen, cotton and silk; the silk preponderating, many pieces of silk threads appearing plainly in sight, firmly imbedded in the paper after it has passed through the printing machine. By looking at any of the bills you will probably see more or less of these pieces of threads. As only one firm has the secret of making this peculiar paper, it therefore becomes very difficult to make a perfect duplicate.

The French notes are printed on paper made from a pulp that has hair mixed with it. These hairs become so plain when photographed that it is found to make forgery impossible.

The English notes are printed on plain white paper made very strong, and which has a peculiar water mark that prevents it being forged successfully.

The paper made by the Massachusetts firm is considered superior in quality and protection to any ever manufactured. Perhaps in no production is science and art more in demand and brought to greater perfection than in the preparation of the paper, the engraving of the plates, and printing of the bills and bonds used by the United States government to protect the people from being swindled by the unprincipled scoundrels that are too lazy to earn an honest living.

Wool.

A remarkably curious kind of wool is being manufactured from slag or waste of furnaces where iron or copper is smelted, and also from a particular kind of sandstone.

This wool is produced in the following manner. The slag, or stone, is melted in a regular cupola, and as it issues from the bottom vents in rather a thick stream, it is met by a powerful jet of superheated steam which separates it into fleecy fibers, forming clouds of soft downy wool, which in cooling settles in grades, first the coarser, then the medium and last the finer, as it was blown farther by the blast of steam. This stone wool is manufactured into felt and used as a non-conductor of heat, cold and sound. The felt made from sandstone is preferable for covering steam pipes, as it contains no sulphur or other corrosive ingredients. That made from the furnace slag is used for making cold storage walls for rooms, and also between floors and ceilings for deadening sound.

This remarkable product, in consequence of it being non-combustible, bids fair to be applied to many other useful purposes. If this amalgamation of melted stuff called slag and the never-ending sandstone can be so cheaply manufactured into articles of commerce, what may we not expect

"When fair science spreads her lucid ray
O'er lands which long in darkness lay?"

PINYONS, the edible pine nut found in some parts of the South-west, have been of more value to Navajo Indians, of Arizona, this year than was their entire wool crop of last season.

PEACE AND PARDON THROUGH CHRIST ONLY.

BY A. W. COON.

When first I saw my ruined state,
As pictured in God's mirror fair;
It seemed that all my life was sin,
And all my light was dark despair.

"O, wretched man!" I could but say,
So firmly held in guilt and thrall;
I strove to put my sins away,
Yet felt the ruins of the fall.

The more I strove the cords to break,
That bound me to the body dead,
The more I felt my helpless state,
And all my joys and comforts fled.

I found myself in a "deep pit,"
Sunken deep in the miry clay;
But Jesus said, "Look unto me,
And I will wash thy sins away."

I yielded to his call divine,
For then I could do nothing more;
By faith I saw the crucified,
And entered at the open door.

The Spirit then my pardon sealed;
My peace seemed like a river;
Through wondrous grace I now rejoice,
And praise the glorious Giver.

A WORD TO OUR GIRLS.

No, I am not too old to have a deep interest in the girls. Besides, recent knowledge of a most terrible mistake constrains me to make this practical little talk just now. It is altogether wrong for a girl to say, "It is nobody's business whom I choose for a husband. I am the one to live with him and share his fortunes and be affected by his character. Neither father, nor mother, nor brothers, nor sisters need concern themselves. He is to be my husband, not theirs."

Dear girls, stop a moment and think. You want your new husband to be received as a member of the family. And, indeed, it is a very serious matter if his blood, moral character, education and social standing are all so inferior as to be repugnant to your family connection. It is the God-ordained order that a woman shall leave the parental roof and cleave to her husband. It is also well-pleasing to God for a woman to accompany her well-chosen husband to the old homestead and with cheer and satisfaction enjoy its hospitalities. But suppose there is the opposite of this pleasant picture. Oh! how heavy the hearts of the father and mother at the constant thought that the dear daughter, on whom they bestowed so much unselfish love, watched through the years with so much tender solicitude and heart-felt joy, made such willing sacrifice to educate that she might grow to be a worthy member of church and society, that this dear daughter on whom they counted so much to be a comforter and counsellor in the later years of life should marry so unworthily as to blast all those precious hopes, and alienate herself from the loved ones of her youth. Loving heart-strings, thus strained, vibrate with heavy sorrow.

Think again, dear girl, how many girls, disdainful all advice, after a few years with a shiftless, unprincipled, vicious companion, have been left to meet the world alone or, if fortunate enough, to return to the home roof for comfort and support. Such things do happen and the grandparents are obliged to return to their old work of feeding, clothing, nursing and educating young children. Is it nobody's business whom the daughter chooses for a husband?

Once more, my girl, suppose you are so unfortunate as to marry one who becomes a defaulter, a thief, a drunkard, a debauchee reveling in midnight lasciviousness, rioting and bloodshed. Then, ah then, how father and mother, brothers and sisters, uncles and

aunts, cousins and friends are made to droop the head, to mourn, and speak even your name with abated breath. If, however, you marry a young man who develops into a noble Christian citizen, becomes prominent as a Gospel minister or as an educator, prominent in philosophy or science, prominent in medicine, mechanics or agriculture, prominent as a statesman, becoming the nation's President or a Cabinet officer, Senator or Governor, then all these relatives rejoice in the honors which you have brought to yourself and to them by your fortunate marriage. The judgment and advice of parents and friends are not always perfect. But, my dear girls, even though you are much too old to be called girls, you cannot afford to ignore their counsel. It is worthy of most genuine and prayerful consideration. And do remember that the statement so often made, "marrying is nobody's business but my own," is seriously, through and through, untrue. Is it nobody's business whether you bring into the circle of family and friends one who blights, blasts and crushes innocent lives, or whether you bring one who enobles and enriches everyone's life? "None of us liveth to himself," is as true as Scripture in the question of choosing life companions. If this writing shall save one precious girl and her best friends from a life-time of sorrow, the writer will be most bountifully rewarded.

S. R. WHEELER.

BOULDER, Colo.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Special Notices.

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

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

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

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

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

MARRIAGES.

CLEMENT-BEE.—At the home of the bride's parents, Mr. and Mrs. N. Bee, in North Loup, Neb., on Feb. 10, 1897, by pastor J. H. Hurley, Mr. Guy G. Clement, of Mira Creek, Neb., and Miss Jennie L. Bee, of North Loup.

BISHOP-GAMEL.—At the residence of the bride's sister, Mrs. Henry Ernst, in New Auburn, Minn., Feb. 13, 1897 by Rev. A. G. Crofoot, Mr. Albert Virgil Bishop, of Cresco, Howard Co., Iowa, and Miss Lizzie Gamel, of New Auburn, Minn.

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.

GREGG.—At Boulder, Colo., February 6, 1897, of pneumonia, Mabel Ruth, infant daughter of Richard and Mary F. Gregg.

"But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

S. R. W.

SWINGLE.—In Shopiere, Rock Co., Wis. Feb. 14, 1897, of paralysis, Mrs. Margaret Palmiter Swingle, in the 76th year of her age.

About thirty years ago she with her family moved to Wisconsin, from Adams Centre, N. Y. Her first husband, Oliver B. Palmiter, died in 1882. In 1886 she was married to J. C. Swingle, who died in August 1896. She was a member of the Congregational church of Shopiere, where she resided. She leaves two daughters, Mrs. Virginia Brown, of Ellisburg, N. Y., and Mrs. Geneva Excell, of Chicago, Ill. Her remains were brought to Milton Junction, and laid beside those of her first husband.

G. W. B.

KINNE.—At the home of his son, N. Y. Kinne, three miles south of Barry, Ills., February 16, 1897, the Rev. Niles Kinne, at the age of 87 years, 4 months and 20 days.

The funeral services were held in the Barry Baptist church, Feb. 19, 1897. In response to Bro. Kinne's request, made several months before his death, the pastor of the Chicago church was present and preached the funeral sermon; text, Phil. 4: 7. Pastor Young, of the Baptist church, also spoke of Bro. Kinne's life and character. Rev. Justus Bulkley, a cherished old time friend, who was to have taken part in the service, was detained by sickness. A fuller report of the occasion, together with some record of the life work, now ended, will appear in its appropriate place later.

L. C. R.

HURLEY.—Lulu Ettore Hurley died Feb. 9, 1897, aged 3 months and 5 days.

Little Lulu had been in the home of brother J. H. Hurley just two months, having been adopted into the family on the 11th day of December, 1896. In that time she had endeared herself to the entire household, winning a way to each heart and receiving in return the unbounded affection and expressions of love that endures while life lasts. During her sickness of 12 days, while the anxious hearts watched the beautiful life being transformed into angelic likeness, there was always a sweet recognition that the life was going to be with God, and blossom in eternity. While sorrow shrouds the household, God comforts the hearts who are resigned to his will. Funeral services were conducted by the writer.

N. H. M.

BRIGHTMAN.—Nancy Arlouine Brightman, daughter of Elnathan and Maria Clarke, was born in Watson, Lewis Co., N. Y., May 10, 1841, and died at Milton Junction, Wis., Feb. 17, 1897.

She was converted in early childhood, and after baptism at the hand of Eld. Elihu Robinson, joined the Watson Seventh-day Baptist church. She was, through life, active in Christian service.

She attended school at DeRuyter, N. Y., and Albion, Wis., graduating at the latter place. She was married to Mr. Adison Brightman in June, 1865 or 6. She was at one time preceptress at Albion Academy, and for several years was a successful teacher. In her last sickness, though delirious most of the time, she talked much of the sweet rest of heaven, which she thought was hers, and even in delirium she expressed anxiety that the loved ones left behind might meet her in heaven.

G. M. B.

TEMPERANCE NOTES.

RUM AND CRIME.—One of our leading white-ribboners in Canada recently visited a penitentiary where eight hundred and four prisoners were confined, and upon asking the warden what number was there because of strong drink, he said he would consult the record, and a day or two later stated to her that *seven hundred and sixteen of the number were to be credited as the output of the saloon*, having committed their crimes while under the influence of liquor. This is about the proportion of criminals the drink traffic turns over to the tax payers to be taken care of, to say nothing of its product that goes into the poor-houses and insane asylums. If people will support the liquor-traffic they must also support its degenerate brood.—*Union Signal.*

TEMPERANCE IN NORMANDY.—An American traveler in Normandy says that in a country tavern he found the following printed card on the wall detailing the law of that land against intoxication: "After two formal condemnations for scandalous and public drunkenness,—mere *committals* do not count,—the offender, *ipso facto*, incurs the following disabilities: 1, Loss of his vote; 2, may not be voted for; 3, may not serve on a jury; 4, may not exercise any administrative faculty, such as acting as executor of a will; and 5, loses the right to carry arms."

A GOOD NIGHT-CAP.—Lord Rosebery, having been troubled with sleeplessness, had many cures suggested to him. He chose what seemed the easiest, gave it a trial, and afterwards stated that since then he had slept perfectly well. It was simply to sip a *tumbler of very hot water* before going to bed. So the sleep-giving virtue of the "night-cap" of hot toddy appears to have been largely in the hot water used in compounding the dose. No doubt the main benefit derived from taking many medicines comes from the hot water the mixture contains.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the \$5 Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of \$10, in four weeks 72, profit \$180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open?

AN INVALID.

FOR SALE, RIGHT.

A GENERAL MERCHANDISE BUSINESS
In one of the best towns in the West, and in a large
SEVENTH-DAY BAPTIST SOCIETY.
Stock is in a good building, which may be purchased or rented.
For particulars, write SABBATH RECORDER for address.



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

HELEN KELLER.

Modern science has never achieved a greater triumph than when it took little Helen Keller, blind, deaf and dumb, and without taste or smell, and not only taught her to talk, but gave her an education that enabled her to enter Radcliffe College, Harvard. The girl is now 16 years old. Her father is a Southern newspaper man. The child lost all her senses except one—that of touch—when 18 months old. Through this one remaining avenue of communication with the outside world she has learned to be a most accomplished young lady and a fine scholar. Her examinations on entering Radcliffe college were typewritten and were almost faultless. No favor was shown to her, for the examiners were ignorant of her identity. She places her fingers upon the lips of the person conversing with her, and thus comprehends what is said to her, answering everything as rapidly and intelligently as if she both saw and heard. She is a girl of remarkable quickness and comprehensiveness of intellect, and that may account for part of the success that has attended her training. But, in any case, it is little short of miraculous.

THE HEN.

There is no money in hens that are always hungry.

Cure the hen of feather pulling by keeping her busy scratching.

Hens are rarely overfed when they have to scratch for what they eat.

Thicken buttermilk with cornmeal or wheat bran and feed it to the hen.

Hens and children are much alike, in that unless you keep them busy they will get into all sorts of mischief.

Boiling water being first poured over Russian sunflower seed, and fed to the hen every morning is said to result in large accessions to the egg product.

PRICE, MOUNTED, \$1.50, Postage Free.

A CHART OF THE WEEK.

In 160 Languages and Dialects. Showing the unchanged order of the days and the true position of the Sabbath.

By the Late Rev. William Mead Jones, D. D.

"This Chart opens a line of study that not many of our people have known anything about, and one that promises to add great strength to our position on this question."—*Sabb. Recorder.*

"Every lecturer on the great Sabbath truth ought to have one."—*Present Truths.*

Address H. L. JONES, 18 Kelross Rd., Highbury, London, Eng.

TO BOIL RICE.

The directions for boiling rice vary greatly in only one respect, viz., whether it should be washed before cooking or not. In the first place we are favored in the United States in that the best of all kinds of rice is produced here. The Carolina rice has a long, narrow, pure white seed and is almost transparent; the Italian rice ranks next; then the East Indian. The Brazilian is the most inferior in quality. In the countries where rice is grown, they wash it, and give good reasons for so doing—one being that the flour adhering to the rice grains makes them stick together; nevertheless the fact remains that in so doing a certain proportion of the nutriment is lost. If it is to be washed, wash it in cold water.

The following directions are variously attributed to a Southern cook, and a Chinaman—they certainly sound like the latter:

"Water boil—all ready—very fast. Throw him in—rice can't burn, water shake him too much. Boil fifteen minutes, rub one rice in thumb and finger; if all rub away, him quite done."

"Put rice in colander, hot water run away—pour cold water on him. Put rice back in saucepan, keep him covered near the fire—then rice all ready—eat him up." Given in plain English:

Wash in cold water and drain. Throw into salted boiling water to the proportion of one quart to every quarter pound or cup of rice and two tablespoonfuls of salt. Boil rapidly for twenty minutes, then drain in a colander. Put the rice, uncovered, where it will remain warm, but dry, for ten minutes. Each seed should remain separate and intact.

A PRAYER FOR GIRLS.

You ask for a little prayer. Here is one written by Jeremy Taylor in his effort to teach the world what was meant by holy living: "Teach me to watch over all my ways, that I may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue, neither against piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and service; to speak nothing but of thee and thy glories; and to do nothing but what becomes thy servant, whom thy infinite mercy, by the grace of thy Holy Spirit, hath sealed up to the day of Redemption."—*Ruth Ashmore, in October Ladies' Home Journal.*

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