LAND OF THE LIVING.

We are dying, ever dying,
In this wilderness of woe;
We are sighing, ever sighing,
Up and down the world we go;

We are longing, ever longing,
To ascend among the blest,
Who are living, ever living,
In the land of perfect rest.

Call it not, this world of wasting,
On these wreck-strwn shores of time:
Call it not, land of the living,
"Tis but mockery sublime.

Land where all are sighing, crying,
That they sigh and cry no more,
In the land that knows no dying,
On the blissful farther shore.

There it is, land of the living,
Trees of life bloom evermore,—
Trees of life, to mortal giving
Life they never knew before;

There thou art, land of the living,
All for thee I lay aside;
Life shall crown my daily dying,
Since for me the Saviour died.

—Lester Courtland Rogers, in the Golden Link.
Sabbath Recorder.

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Mrs. B. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSEER, Plainfield, N. J., Business Manager.

Entered as second-class matter at the Plainfield, N. J., Post Office, March 12, 1865.

We are asked to correct the statement which appeared in the letter of Dr. Palmberg in the Recorder of March 2: In one paragraph, referring to the Christmas Boxes, it reads, "Ten boxes reached Shanghai January 3." It should have been printed, "The boxes reached," etc.

Du. Lewis went to Washington last week to oppose the bill for the Constitutional Amendment at its hearing before the Committee. He gives a report in this issue, showing that "eternal vigilance is the price of liberty," for had not many people protested against this, a wise attempt to unite Church and State, the bill might have been favorably reported. Now there does not appear to be the "ghost of a chance" for it.

In this week's Recorder we publish the appeal to our ministers and people, which has already been sent to the pastors, and through them to their congregations, concerning the use of the new editions of the Hand Book and tracts now being issued. Because there are a good many who need them, and who will not get the circular through the mails in any other way, we send it to all such in this way. The Hand Book and three of the tracts are now ready. Others will be hurried along as fast as possible. Tract Number One is entitled "The Sabbath and Spiritual Christianity," Number Two, "The Authority of the Sabbath and the Authority of the Bible Identical," and Number Three, "The Sabbath as Between Protestants and Romanists; Christians and Jews." Please read carefully the "Appeal" in the paper, especially if you have not (yet) received it in the circular) and take steps at once to obtain these new publications, read them and circulate them. The tracts are sold for three cents each, or the series of twelve tracts, including the Hand Book, in paper cover, for thirty cents.

In the Young People's page of last week Prof. Shaw very aptly remarks that the principal objection to the Sunday newspaper is the fact that the greater part of its contents is the work of Sabbath labor. That is the work of preparing the Sunday paper is largely done on the day previous, the seventh day, or the Sabbath of the Bible. Those who cry out against the Sunday papers on the supposition that they represent, chiefly, Sunday labor, are wide of the mark. The work of the Sunday paper is going on more or less for several days previous to its issue, but especially from the morning of the Sabbath until the morning of Sunday. The Monday paper is largely the product of Sunday labor. Hence a great part of our paper that should be rejected, if either, on account of its representing Sunday work. If we reckon Sunday as commencing at midnight, according to the common way of dividing the days, there will be only five or six hours of Sunday work on the Sunday paper, exclusive of their sale, while on the Monday paper there will be not less than eighteen of the Sunday hours thus employed. It is, therefore, the Monday paper that the conscientious Sunday observer should reject.

Nearly 31 years have passed since the close of the war between the North and the South, and we have been several instances of pleasant and friendly commingling of those who were once arrayed in hostile armies. Perhaps the most notable was the National Encampment of the Grand Army in Louisville, Ky., last autumn. The spirit of forgiveness is unquestionably the prominent note on both sides. Gov. Citizens everywhere have rejoiced in the evidences of a united people and of the obliteration, of old animosities. Why should the unkind feelings and hatreds of the past be continued? Contentions are common among neighbors, brethren in church relations, and even in the same families. Often these feuds run long and become exceedingly bitter. Friends and neighbors look on with sorrow and profer their kind services to effect a reconciliation. When peace is sought and granted, all differences dropped, and those who were estranged, again walk together in love, all men rejoice. So let it be between those who were once known as the Blue and the Gray.

It had been proposed to have a grand reunion of the surviving soldiers of the two armies in the Fourth of July, and that they parade in New York City in their respective uniforms and under the union and confederate flags. But the Commander-in-chief of the Grand Army, Gen. Ivan H. Walker, is firmly opposed to this demonstration. He is unwilling to permit the flying of the flag that represents the principles of secession against which the North has always protested. He favors reunion and fraternal relations, but all under one flag and one uniform, with demonstrations of loyalty and unity as one united nation. We believe Gen. Walker is right. The Confederate flag is dead; it should not be resurrected. Its presence could not aid in promoting the spirit of peace. The one flag that is the emblem of the North, and prosperous repub of the South, should be the pride of all loyal citizens. It is not the flag of the North, but of the United States. It is designed to protect the humblest citizen in the remotest corners of our great country, or wherever he may chance to roam among the nations of the earth. True, it frequently fails to secure that freedom from injustice and oppression which it promises, but no other flag can take its place, or do better by us than the stars and stripes. Foreigners have sometimes boasted their national ensign in company with our, paraded for a time, forgetful of the land of their adoption. But such demonstrations are no longer popular, and are not even tolerated in many places. Let us have peace, but we need not sacrifice individual loyalty or national honor to secure it.

The CHAUTAUQUA correspondences College.

An interesting paper by John H. Daniels, Executive Secretary of the Chautauqua College, has been sent us, and we regret that we cannot print it entirely in the Recorder. But it is a work of length forbids. In this paper the author discusses the disadvantages and the advantages of the correspondence method of giving instruction. First, there is a frank statement of the difficulties to be encountered, and in the second place he shows that the advantages out-weight by far all the disadvantages. Indeed, he rather skillfully shows that the very difficulties often turn to the advantage of the student, making him more thoughtful, independent and resourceful.

The past decade has shown the great value of this method of study. Many thousands of students have very successfully pursued studies, either in the full curriculum or in special lines, who could not have enjoyed such privileges in the ordinary classes of college. The instructors thus monopolized by each individual student are very able men, and those who are acknowledged as authority in their special lines of instruction. It is one of the marvels of our times that any one may have the advantages of a college education while pursuing his ordinary vocation and while sitting in his own home study. How eagerly would Elili Burritt, Horace Greeley, and thousands of self-educated men, thirsting for knowledge and struggling against great difficulties, have grasped such opportunities for study.

Anyone desiring further information concerning the branches taught, the time and terms, will receive prompt attention by addressing Chautauqua College, Station C, Buffalo, N. Y.

NEWS AND COMMENTS.

Hong Kong, China, is now suffering from a deadly plague, which seems to be traceable directly to the extreme filth of the city.

A new dormitory is to be built for Yale students, costing $10,000. It will be five stories in height, and 120 by 46 feet. It will have 60 apartments and accommodate 100 students.

Nearly one-fourth of the population of the United States is enrolled in our public schools, colleges and universities. According to the census, the number thus connected is about 15,000,000.

There are forty-four governors of the United States. Of those now in office, some are reported as professing Christians. All the others with one exception declare their belief in the truth of the Christian religion.

In Nova Scotia there are coal mines, in Picton, County, that have been on fire constantly for forty years. A commission, appointed to investigate the cause and possible extinguition of the fire, has recently been at work.

The University of Rochester has 145 regular students in the college, and 45 special students, or 190 in all. These students are not gathered from a very wide range of territory, 118 of the number being from the city of Rochester.

Two foolish men are planning to cross the Atlantic Ocean in a row-boat next June. There is enough of risk in our best ocean steamers, for most people. Neptune is very placid and friendly, at times; but rather too treacherous for many presumptuous experiments.

Still the insurgents are advancing toward Hayvan, led by their two generals—Gomez and Maceo. A serious conflict with the troops.
**The Sabbath Recorder.**

March 16, 1896.

**Contributed Editorials.**

Tell it Now.

Blessed be the fearless, steady-eyed, great-hearted people who know how to rest their hands on the shoulder of some young man that is in danger and say, "Join, my dear fellow, you are making a mistake. Blessed again is the good angel—sometimes a man, more often a woman—who says to you when you have done your best and grown a-awary, "We are watching you and appreciate your devotion to Divine things." Not that we should do good in order to be praised. But having done our best in the fear of God, it is sweet to receive recognition at the hands of those we love. Just a word "in due season"—how it lifts the weariness and makes us strong. Just mention to that mother the growing manliness you have observed in her boy. It will bring the gladness to her eyes. That is what she has been working and praying for. Let that young man know that you admire the struggle; he is making a greatonation. He has good stuff in him, it won’t do him any harm to tell him so. He gets down-hearted at times, just as you used to. You have noticed how that girl has been blossoming into womanhood: the thoughtful look in her eyes, the expression of manliness in her laugh and in her life. Her father and mother, as they grow older, are coming to lean on her more and more, and she is true to her trust. Well, tell her about it—or tell her mother—and she will hear of it.

How many the words of appreciation that have been delayed until the ears were dull and the eyes forever closed! It is better to tell our friends the good things now than to write them on their tombstone.

A few days ago there passed from earth a young man in whom I took a great interest in our college days. I read with eager eyes the memorial sketch—the splendid tribute to his life and character which he had done. The friends that he had won,—and I said, “Thank God! Thank God!”

There was a night, years ago, when he said to me, “I am a disappointment to my parents and a disgrace to myself. Nobody cares for me. I can’t do anything; I live anywhere,—and give up trying to be a man. It makes no difference what becomes of me!”

I pleaded with him that night: “Don’t do it. Hang right to your work. Don’t give up. Your father and mother love you. You are all they have. You have some friends who are praying for you. Stay right here and win, in the strength of the Lord.”

“Then the world has lost a great-hearted, strong soul; and Wisconsin one of the choicest spirits, whose directing hand in the schools and in the public life of the State we can at this time of the history of education ill afford to lose.” So I read, and this unpublished leaf from his life flashed across my memory. His friends will forgive me for writing it down here as an encouragement to other young people with the temptations which come to us all.

A Tribute From The Enemy.

None of the new aspirants for pugilistic honors have ever displaced the mighty Sullivan in the hearts of the sporting fraternity. He is still the popular idol "on the Levee." The reason appears to be that he has always been a prize-fighter simply, without any decent pretensions. Being merely a big fellow, and on the level with his followers, they regard him as peculiarly theirs.

Mr. Sullivan has some interesting ideas about preachers. He thinks they should attend to their own business and let those right on the ball manage his affairs. He says, "Of course, if a man don’t want to see boxing, he don’t have to, but he’s got no business to interfere with those who do. Take a minister. His graft is to tell men how to get to heaven. Let him stick to that. What business has he got to interfere with legitimate sport?"

This is the advice which saloon-keepers, gamblers and devils generally are wont to urge upon advocates of the gospel. They want the ministers to confine themselves to "heaven and leave the earth to them. But the Christian’s business is to help bring the kingdom of God "on earth as it is in heaven." It is not so much the preachers’ "graff" to tell men how to get to heaven as it is to prepare them to live right.

We always take courage when we hear some "corrupter of youth" fretfully complaining that the ministers ought to "mind their own business." Such remarks are an indirect testimony that some fearless preachers are doing a mighty work in their own sphere.

The idea is to force a return to the factory system in which the work can be inspected and, in a measure, controlled. The eagerness and the greed of contractors, of barefooted men, with the relentless carelessness and cruelty of the competitive system, include the sweating system what it is. It is to be hoped that the Sulzer bill now before Congress will prove a just and wise remedy for the evil, and that "some able constitutional lawyer" will not find in it "an unwarrantable interference with our liberties."

**Report of Hearing at Washington, D. C.**

By A. B. Lewis, D. D.

To the Editor of the Sabbath Recorder.

Returning from Washington last night, I gladly accept your invitation to report something of the "Hearing" at that place yesterday. The Evening Star, Washington, of last night, said:

"For two hours to-day the House Committee on the Judiciary listened to a spirited discussion for and against the proposition that the United States government is founded upon Christian principles. The latter should be stated in the Constitution. The proposition was stoutly advanced and just as vigorously resisted.

A large audience was present, and the two sides of the question seemed to be nearly equally represented. The audience divided itself into opposite sides of the room and vigorously applauded the speakers of the respective sides of the question at intervals.

The matter came before the committee in the form of a joint resolution introduced by Mr. Morse of Massachu-
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sets, proposing an amendment to the preamble of the Constitution, as follows:

"We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Savior of nations and his revealed will as of paramount authority in civil affairs) in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America."

The readers of the Recorder have a special interest in this question since it is closely allied to the efforts which are being made to secure "Sunday legislation" by Congress. The National Reform Movement seeks such a Constitutional amendment as will not only acknowledge God and Christ, but also make the Bible part of the Constitutional law of the Nation. The advocates of this measure yesterday, as always, averred that the Sunday laws of the states are a prominent proof that this is a "Christian Nation," but since these state laws have no authority over the Nation, and since they are easily evaded, and may be repealed or changed, that a basis for these and all similar laws must be laid in such a Constitutional Amendment as they propose. The proposed purpose is to make Sunday legislation Constitutional. This movement to amend the Constitution is supplemented this year by two bills in favor of Sunday in the District of Columbia. With one of these your readers are already familiar and I have some very interesting facts to give concerning that and the effect of the petitions against it which your readers have signed, and forwarded to their respective Congressmen. That report must wait until next week.

The "hearing" yesterday, advertised for two hours, extended to four. It was undoubtedly the most important one which has been held before the "Judiciary Committee" of the present Congress. The interest was intense. I take great pleasure in expressing my thanks to Rev. Allen Moon, Seventh-day Adventist, of Washington, for the courtesy of awarding me his time in addition to my own, that I might represent the "Religious Liberty Association" as well as the American Sabbath Tract Society, and all the others who believe in conscience, and the specific rights of Sabbath-keepers, Christian or Jewish.

It was also my good fortune to meet at my hotel, Rev. Dr. Jenkins Loyd Jones, of "All Souls' Church," Chicago, who is so well remembered by your readers, in connection with the "Sabbath" of 1860. Dr. Jones accepted an invitation to speak against the Resolution, and he did grand service for truth and freedom as well as for the cause of Sabbath-keepers. He was a Champion knight with a "Damascus blade," and an arm well-taught to wield it. Space forbids further generalization.

The affirmative opened with half an hour. The negative then had an hour; the affirmative closed with half an hour, but this half-hour was extended through the "Cross examination" by members of the Committee and the speakers on the negative, until the four-hour mark was reached.

The first speaker asserted at length that this is a Christian Nation, that the people are far ahead of the Constitution, and that the latter should be amended in order to make it equal to the facts. His was a picture of present-day amendments.

The second speaker drew just the opposite. He assured the Committee that this was a bad, conscienceless, embattled nation, that even some Congressmen were bad, and that the Constitution should be amended so as to create the American Constitution which is now so conspicuous by its absence.

The third speaker labored to show that the Amendment was in no sense a union of church and state. His arguments were evasive and specious, seeking to define "church and state" in a single, distinct relation between uniting church and state, and having the state "appropriate or adopt Christianity."

Your correspondent said, in outline:

"I know that this Committee will not be affected by the issue of mere debate, neither do I wish to waste time in following the remarks of the affirmative, in detail. I cannot, however refrain from noting two or three points before I discuss the fundamental objection to this Amendment.

"We are told by the first speaker that the nation has reached a high plane as a "Christian Nation," under the present Constitution; under a tendency which has carried us steadily away from the early Colonies, which this Nation, this country, this be true, I venture to ask, 'Why not let well enough alone'? If, under a "Godless and Christless Constitution," we have become such an excellent "Christian Nation," and since we know that much may be lost by attempting amendment, why not rest content? If we are a Christian Nation now, every plea made for the Amendment is nugatory.

"Again we are told that this is a most wicked and conscienceless nation. The pictures drawn by the affirmative are contradictory and self-destructive. But in so far as we are conscienceless, the main reason lies in just such methods as are here proposed. Methods which put the low human standard of civil law between man and God. Methods which create standards that put God and divine authority out of sight and mind, and leave no ground for conscience.

"Again, to say that this amendment does not propose a union of church and state is an unworthy "play on words." It does propose to make the Bible, the source and foundation of every Christian church, in theory at least, a part of the constitutional law of the nation. Under such a constitutional amendment, any question of religion, and the relation of that question to the Bible, and the teachings of the Bible upon the point in question, might become an issue for the courts. The end would be that the Supreme Court might become the final arbiter and interpreter of the Bible. But more: Christianity exists and must exist in organic form. It is not an unreal something which drifts about like the airy shadows of a dream. The nation must recognize it in its organic embodiment. What shall be, Romanist or Protestant? Presbyterian or Baptist? This union of church and state is the worst sense; a sense too nearly allied to the Middle Ages to find recognition by you, gentlemen, in these last years of the century.

"But I hasten to the fundamental objection against the Amendment. I am here not as a "Secularist," but as a devout Christian, orthodox and unyielding. I make objection for the sake of Christianity and the Bible. I make these a foundation on which I stand, and ground that I do not wish the question of religion brought into politics to be kicked about as a football from ward primaries to national conventions. Principles in history never lose their essential character, nor fail to produce the same effects. The fundamental principle which underlies this amendment is not Christian. Christ said, "My kingdom is not of this world." When the deposingPagans empire of Rome saw that Christianly promised to become a vigorous ally of the state, it made the state religions. To the Pagan Roman, religion was only a department of the State. It was a civil affair. The emperor was "Chief Priest" ex officio. Under Constantine the Great, 312 A.D. and forward, this Pagan principle attached Christianity; it consecrated it; it paganized it. He was the first great religious censor of Christianity. In 324 A.D. while his hands were red with the blood of his brother-in-law, whom he murdered, he presided over the Council of Nicæa. He raised questions about the nature of Christ, the keeping of Easter, etc. The results of this inquisitor-like union are written on every page of subsequent history. Christianity ascended the throne of the Caesars, it is true, but she left her sweet fruitage. With the centuries grew heavy with the burden, and dim with the darkness which followed. Protestantism has done something to retrieve the lost ground, and the religious liberty on which our Constitution is founded has done more. The Old World has clung to the Church and State idea, which has weighed down Christianity and strangled it like the "old man of these." It found a place in the theocracy of our early colonies, wherein only an "orthodox" church might be left; behind two hundred years ago, and now these men, strangely blind to the lessons of history, come here and ask you, gentlemen of the Committee, to turn the hands of progress back to a point which would bring again the evils of the past with the added power of national sanction.

"As a lover of the Bible and of Christianity, I protest against such a prostitution of their divine mission and character. I plead for such religious freedom from all human or legal restraints as leaves every soul alone with God, and face to face with the eternal. Christianity is more life than creed. Put no human standard between man and God. Let men stand heart to heart with him! Understand him as they can, and learn to obey him. Bible is the only, and therefore, authority in all matters. Keep the Bible out of politics; out of the unseemly scramble which would follow its introduction into the constitutional law of the nation. Teach its truths and let them flow abroad, uplifting the lives and purifying the souls of men, and trust the event with God."
is a prominent feature of this movement. The logic of the situation was set forth by a member of the Committee, when, by questioning, he showed that under the amendment, if a case of “Sabbath-breaking” were carried to the Supreme Court the advocates of the amendment would be compelled to abandon Sunday and keep Sabbath. He showed that an interpretation could permit and other decision under the text of the Bible. That episode alone was worth a volume of arguments in favor of the Sabbath. At that point your correspondent said:

We were unwilling to leave a decision to the Supreme Court without fear. But we ask no civil law to help enforce the law of God on this point. Seventh-day Baptists and Seventh-day Adventists know only too well what all this means, as those now suffering in the South can witness. We are told that this amendment will make a firm basis for Sunday laws. That matters not to us. We have fought such laws for many years, and we shall fight it out on this line if it takes all summer for the next fifty years.”

But that this sentiment was applauded to the echo.

The final “cross examination” by members of the Committee left no standing place for the amendment, and no one needed to be assured, as your correspondent was warned by those best fitted to judge, that the amendment could not find a single favorable vote in the Committee.

The entire stereotyped report of the hearing will be printed as a “document” of the Committee within two or three weeks. Doubtless your readers can obtain copies through their respective Congressmen. If not, I will attempt to secure a copy for any who may desire it.

March 12, 1896.

Home News.

New Market and Dunellen.—Bro. Huffman began his labors with us, which have been so greatly blessed to the building up of God’s cause in this community, on Sixth-day night, January 5. We were within two months or more previous to his coming the two churches of New Market, (First-day Baptists and Seventh-day Baptists) had united in extra meetings for prayer and preparation for the work that we were about to undertake. During the “Week of Prayer” the services were held alternately in two houses of worship, and the preaching was mainly directed to the needs of Christians, in order that they might become more actively and efficiently engaged in the work of leading men to Christ.

Following this “Week of Prayer,” the meetings were continued for two weeks in our own house of worship, and then for three weeks in the First-day church, making six weeks in all in New Market. From the beginning till the end of Bro. Huffman’s stay there was a steady advance in the meetings, so that by the increasing attendance, the enthusiasm and growing number of those testifying for Christ, the new ones that were almost nightly born into the kingdom, the backsliders that renewed their long neglected vows, and the spread of interest and zeal throughout the community, to the almost entire exclusion of every other affair, except the necessary occu-
pations of life. Up to the present, the Seventh-day church has received sixteen into fellowship through baptism, and the First-day church twenty-four. Several others are ready to receive the ordinance.

Upon leaving New Market, Mr. Huffman held meetings for two weeks in the Presbyterian church of Dunellen, the Methodists joining in the second week. This became intensely and wide-spread, many of the stores closing for meetings. About sixty manifested a desire to lead Christian lives, and nearly half that number have already been received into the churches of Dunellen. It is expected that many others will always be a delicate matter to sum up the results of a gracious work of God’s Spirit in a community. Bro. Huffman, the agency chiefly used of God in bringing about so great a blessing, by his simple, logical and forceful presentation of gospel truth produced a profound effect among all classes. The membership of the churches has been greatly strengthened and the standard of Christian living raised. Personal differences, some of long standing and bitterness of feeling, have been settled. The case of Christians brought into good repute among the non-religious. About seventy-five have united, or are ready to unite, with the various churches. Some have been reclaimed. Many more have expressed a desire to become Christians, and we confidently look for further ingatherings as fruits of the good seed sown during these meetings.

Mrs. Huffman has accompanied her husband, and has been his true yoke-fellow and helper in all his labors, and perhaps she has done more than we know in the Master’s cause by careful, wise and loving care which has had much to do in keeping him up and in the work, while disease was attacking his frame and sapping his energies.

It is with sincere regret on the part of the pastors and people alike of all the churches in New Market and Dunellen, that we part with Brother and Sister Huffman, who have so endeared themselves to us all. But what has long been feared at last has been confirmed; if he is to recover his health at all he must stop now; so Mr. Huffman gave up the work at the school-house, where we shall long remember the blessing his coming brought us, and our prayers ascend to the throne of grace in his behalf as he goes from us.

The $100 contributed for the Missionary Society during Elid. Huffman’s stay of two months among us expresses something of the appreciation the people have of the work.

P. E. P.

Shiloh.—The Christian Endeavor Society commenced the Christian public work of 1896 in Shiloh by holding a sunrise prayer meeting January 3, in accordance with our rules. At the prayer meeting, we commenced to observe the week of prayer, to precede, and we hoped in some way prepare us for the extra meetings, to be conducted by Bro. E. B. Saunders. January 10, Bro. Saunders joined us in the work. Shiloh, January 23, God has been present with power to revive and strengthen his kingdom in the hearts of his people. Very little opposition has been manifested to the work. The kind ways and sweet spirit of every one present at the meetings of the people of God, and all the favors of the Lord has pleased us to find anything to criticize in the manner or spirit of the work. The first one to be baptized was a man ninety years of age, who came to Shiloh in the middle of the week, having reached the conclusion that the Bible taught that baptism was a condition of his salvation. God has given baptism to all of his children, and I was not made to know what the steward would bring forth. He did not mind the cold baptismal waters, deeming it a little thing to do for Christ. Baptism has been administered by Bro. Saunders, and fifty persons have been baptized; forty-one of these offered themselves to the church, and we hope others will when they settle the Sabbath question, or some other barriers.

The change from the wish of baptism to take the Bible as the foundation of their faith and practice, and if willing to carefully and prayerfully consider the points where we think they are in error, we have usually administered the ordinance.

Three have written to the church by confession, making forty-four additions; eight of these have recently come to the Sabbath, or have formerly been members of First-day churches; another one baptized, formerly a Congregationalist, expects to unite with the Seventh-day Baptist church, and three are Baptists. We have been our practice to ask those wishing baptism to take the Bible as the foundation of their faith and practice, and if willing to carefully and prayerfully consider the points where we think they are in error, we have usually administered the ordinance.

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Missions.

The blank reports for the quarterly ending March 31, 1896, have been mailed to the workers. If any should fail to receive one, notify the Secretary in due time and another will be mailed. Let the reports for the quarter be full, that we may know just the condition and needs of the various mission fields.

We trust the churches and the people are faithful in systematic giving for missions. How much are you giving, fathers, mothers, young people and children per week for the Lord’s work? If our people were averaging five cents on the dollar, the Missionary and Judean Societies would receive more funds to carry on their important work every year than they have ever had. If the churches and people have funds in their hands for missions, please forward them, for they are needed.

The great convention of student volunteers held at Liverpool, England, has passed into history. It was a representative gathering of young men and women who have foreign missionary work in view. There were a thousand delegates present, representing at least thirteen different nationalities and all branches of the Protestant Church in the world. Dr. Pierors, speaking at this convention, said, “It was an awe-inspiring gathering. It seems to mark a new era and epoch in modern church history, and no human forecast can calculate the future outgrowth of this movement. It must be an unanswerable, tremendous and well-nigh irresistible.” As the eye glanced over this vast assembly, mostly composed of young men and women, and saw only here and there a gray head, the possibilities of the next thirty years loomed up grandly and awfully; for who can foresee or foretell the diverse sphere, forms of service and suffering, varieties of ministry to human ignorance and want, heroic self-denials and valiant examples of faith, unselfishness, and holy living which are destined to frame themselves out of the raw material here brought together for the Master’s shaping hand?”

The Christian world is greatly aroused and stirred over the atrocities, massacres and sufferings in Armenia. Where is Armenia? Take your map and look in the western part of Asia, not far from Palestine, between the Black, the Mediterranean, and the Caspian Seas, and you will find it, and that the northwestern part of it borders on Russia, and hence the cause of the present uneasiness and concern in Eastern diplomacy. Armenia is a country as large as New England, situated on a plateau 7,000 feet high, rough and barren, yet with many fertile spots in its numerous valleys. Mount Ararat, on which Noah’s ark is said to have rested after the flood, is its highest point. The name Armenia is derived from the name of one of their ancient kings, Aram, who was a contemporary of Abiram, son of Aram, and was despised by Japhet, one of the three sons of Noah. Outward appearances indicate that they are more of a Semitic type, having a brown complexion and yellowish brown eyes. They number, according to the last census, 4,000,000; about the same number as the tenth part of the number of their forefathers, the rest are scattered in other countries, some even in our own land. Of them about 2,500,000 are Turkish, 1,100,000 Russian, and 100,000 Persian subjects. As a people they are quiet, truthful, trustworthy, politic and intelligent. They are mostly tradespeople, having in their hands almost the entire commerce of the Turkish empire. The Armenians under Turkish rule are surrounded by fanatical Mohammedans who hate them, constantly endeavoring to crush them, persecute, outrage and murder them. This cruel treatment is not a burst of temporary passion and violence, but on the contrary appears manifestly to be a settled purpose to suppress or blot out the Christian religion among them, either by extermination or by destroying all that is Christian and have an edge of the sword. As a proof of this we cite the four bloody persecutions in Armenia of the present century: In 1822, 1860, 1876, and now, in which thousands upon thousands were slain, thousands outraged, and thousands sold into slavery. What is the duty of Christian nations to Armenia? Simply to alleviate the present sufferings of her people? No, but to defend and protect her from the butchery and barbarous rule of the Turks.

NOT ENTANGLING OURSELVES.

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” Paul loved Timothy and gave him very plain and good advice. He wanted him to “fight a good fight,” to “endure hardness as a good soldier of Jesus Christ,” and to this end warned him to become entangled in the affairs of this life. It was not the will of God, nor the commandment of Christ, to cause Timothy to withdraw from the world and become a monk, in order to escape entanglement in worldly things. That is retreat and cowardice. He wanted him to live in the world, to take part in its activities, but not to become so engrossed in the affairs of this world that he would fail of being a good soldier for Jesus Christ.

No Christian has a right to be so absorbed in private business or bound by secular work as to become a watch-tinker. He must be willing to do his duty in the Master’s vineyard. We have heard of a young man from Connecticut who enlisted in the army in the early part of the war. He was a watchmaker by trade, and, of a thorny turn of mind. He packed a neat but simple kit, knowing his prospects of promotion were at odd times to turn an honest penny by mending such watches as might come to him for repairs from his regiment. He soon found plenty of business. In a little while the watches of his comrades came in for repairs, to be cleaned and regulated. His tent soon presented the appearance of a thriving and busy watchmaker’s shop. Things went on in this way for some time, the officers excusing him first from daily guard duty, on the ground that he was useful in the special line of private service which was engaging him. One day a large number of men was wanted for duty, and a double tietai was ordered and he was drawn for duty. When the sergeant called at his tent and ordered him to duty, he looked up with surprise, in the midst of indignation, and said: “It is impossible for me to go on duty to-day. I have so many watches to repair.” Is it not so with many of the soldiers of the cross? They become so absorbed in their own affairs that they are ready to say: “The world is my sphere; I have no right to be a Christian and to exercise the privileges of a Christian.” They are nominally soldiers of Christ, but are in reality only watch-tinkers!

Every Christian is in danger of making this mistake; others have made shipwreck on this rock, so may we. Who are some of the more prominent affairs of this life in which we are in danger of becoming entangled?

1. First, business.

The watchmaker soldier was an example. Business is right. We are commanded, “Be not partakers of the sin of care, but let us be at the same time ‘fervent in spirit,’ thus ‘serving the Lord.’ No Christian has any right to become so entangled in business that he cannot war for Christ. Yet there are multitudes who make this mistake. They become so entangled in the earthly selfishness of the world and take neither time nor thought for anything else. But be it remembered that if a man enlarge his business by contracting his religion, and swell his income by starving his soul, the balance sheet will be woefully against him at the final reckoning.

II. Second, politics.

However important and commendable interest in one’s nation, it is safe to assert that no Christian has any right to permit his life to become so entangled in politics that he cannot successfully war for Christ. Many do. We know not one but many who were earnest, active Christians until they became engrossed in politics. A few days ago we heard a man say of a friend of his: “He was one of the most active and useful men in our church until he got carried away with politics.” We all recognize it as a duty to vote. If so, it is a duty to vote intelligently; therefore we must be interested in politics. But there is a difference in voting with due thought and in becoming engaged in politics. It is because some Christians do not vote wisely. Suppose all Christians decided to cast the ballot, how would it be? Some become so corruptly base if it is the duty of some to vote, so is it of others to be voted for. Love of country, patriotism and statesmanship are right and commendable. But a Christian must not be carried away by mere political excitement. We once read in a political editorial these words: “Let every business cares, social duties, church work —nothing interfere with your efforts for our party between now and November 6.” The same man is one who says at this point, where he advises another to neglect his business, his social and family duties, or his work, for man has become entangled with the affairs of this life and is not a safe leader for any one to follow. Let every man made himself as a citizen, but let him not forget that above all he is a Christian citizen. He must not become so entangled as a citizen of his country as to become unfit to war for Christ.

III. Let us name, in the third place, home attachments.

No man that truly warreth for Christ ever becomes so wrapped up in his home, or his family, or any earthly friendships as to become entangled as a battle for Christ. Love of home, of friends, of family is perfectly right and natural. God commands and approves the same thing, saying that it is the duty of some to vote, so is it of others to be voted for. Love of country, patriotism and statesmanship are right and commendable. But a Christian must not be carried away by mere political excitement. We once read in a political editorial these words: “Let every business cares, social duties, church work —nothing interfere with your efforts for our party between now and November 6.” The same man is one who says at this point, where he advises another to neglect his business, his social and family duties, or his work, for man has become entangled with the affairs of this life and is not a safe leader for any one to follow. Let every man made himself as a citizen, but let him not forget that above all he is a Christian citizen. He must not become so entangled as a citizen of his country as to become unfit to war for Christ.

A call comes to you to defend your country. You feel it your duty to go. But here come in the home attachments and prevent. You feel it your duty to go to India or China to proclaim the gospel. You hear the call, are sensible that it is your duty to go, but here come in home attachments and prevent. Again you have done wrong. The same call may apply to a Christian worker in your own land or community. No man that warreth so entangled himself with the affairs of this life as to prevent his usefulness in Christ’s service—The Treasury.”
Woman's Work.  

AFTER THE WEEKS OF PRAYER.

They are over—the beautiful weeks of prayer that were filled with prayerful days.  They were days of meditation, days of study, of consecration, of prayer and prayer again.  They were the days of deepening interest, the days of deepening faith, the days of deepening prayer.

But they are over.  They were beautiful days, filled with beauty, beauty of the spirit, beauty of the soul.  They were days of growth, days of unfolding.  They were days of joy, days of peace, days of rest.

But they are over.  They were days of sorrow, days of pain, days of heartache.  They were days of struggle, days of奋斗, days of sacrifice.

But they are over.  They were days of triumph, days of victory.  They were days of triumph, days of victory.  They were days of triumph, days of victory.

But they are over.  They were days of rest, days of refreshment.  They were days of rest, days of refreshment.

But they are over.  They were days of joy, days of peace, days of rest.  They were days of joy, days of peace, days of rest.
My dear Mr. Swain:—

In your letter to Dr. Palmberg, received yesterday, you request us to write immediately, giving a list of articles ready for the next number. I am now ready to send you 8-12 faithfully describes the forty of the commandment unto the Messiah definitely the Prince there shall be seven ways of qualification, showing the conditions can be the one referred to by the angel. Only one of them was followed by the events predicted by the angel, “The streets shall be built again and the wall even in troublous times.” Nehemiah 4:7-23 gives an account of the troublous times in which they labored to build again the walls of Jerusalem.

So great the danger from their enemies that these who labored did so with his sword girded by his side, holding a weapon of defense in one hand while he labored with the other. Half of Nehemiah’s servants worked while the other half acted as guard.

Thus were the conditions fulfilled which designated him as the year the Messiah came to be born in Jerusalem. In 536 B.C. Cyrus commanded to build the house of the Lord at Jerusalem. In 236 B.C. Alexander, who had come after the death of Cyrus, reconstructed the temple of Jerusalem. In 445 B.C. Artexerxes commissioned Nehemiah to build again the walls of Jerusalem. Only one of these dates can be the one referred to by the angel. Then, if we would determine the measure, thus determined, to other prophecies.

If the 69 years of Daniel 9:25, or 483 prophetic days, equals the time from 445 B.C. to A.D. 245, when Christ said the time was fulfilled, then one prophetic day equals one 469% of 483 years. Daniel 9:24 says, “Seventy weeks determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to bring in an everlasting righteousness, and to seal up the vision, and to anoint the Most Holy.”

Applying the unit of measure, which we have found to be one 469% of 483 years, as the length of one prophetic day, we find that the 70 weeks (which began in 445 B.C.) ended in A.D. 31.

Then it was that by the sacrificial death of Christ reconciliation for iniquity was made. Then it was that the transgression was finished, or culminated in the crucifying of Christ. Then it was that the time determined upon the Jewish nation, as the exclusive people of God, terminated, and the command was given, “Go ye into all the world and preach the gospel to every creature.” Daniel 9:24-12 faithfully describes the Roman Catholic power.

From Daniel 12: 11 we learn that from the taking away, by that power, of the daily sacrifice, there were to be 1,290 days.

As we found that one prophetic day equals about one 469% of 483 years, 1,290 days would, therefore, equal 1,254 full years, minus about one year; and then we add 536 B.C. to 1,254, and get 1,309 A.D., the O.E. of Rome, or A.D. 245, when he announced, “The time is fulfilled.” That this approximation very closely to the exact date will be seen when we apply the unit of prophetic measure, thus determined, to other prophecies.

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against those who would not espouse the Catholic faith. This war cost France about 500,000 lives. By the treaty of Ryswick, in the year 1697, all general persecution by, and in behalf of the Catholic Church, ceased. Was this date in harmony with prophecy? Let us see.

In Daniel 8: 13 we find these words: "Then I heard one说话, and another said unto that certain saint which spake, How long shall the vision concern the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer given to these words: "Until 2,300 days, then shall the sanctuary be cleansed."

One 469 of 483 years, the length of one prophetic day, multiplied by 2,300, equals 2,325 years (plus). The date of the vision was 538 B. C.; 538 B. C. plus 2,325 years equals A. D. 1697, the date of the treaty of Ryswick, thus again verifying the interpretation. As the 2,300 days of Daniel 8: 14 ended in A. D. 1697, we are, therefore, living beyond the last prophetic date, and we may well ask, Where are we? 'Watchman, what of the night?'

Turn to Revelation 16, which resumes the prophecy of earthly events during the time when the two-horned beast held absolute sway, and whose authority was, as we have seen, brought low by the treaty of Ryswick, in A. D. 1697. We read in the 7th verse of the preceding chapter, that one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God; and in Revelation 16: 1, we learn that these angels were commanded to pour out these plagues upon the earth. And the first went and poured out his vial upon the sun, and there was given unto him to scorch men with fire. Revelation 16: 8. What does this signify? As the sun "burns up" the earth, it is a picture of the fiery indignation of God upon the sin of man.

"And the fourth angel poured out his vial upon the earth, and power was given unto him to scorch men with fire." Revelation 16: 2. Is it not a picture of the fourth horseman, symbolizing famine, whose name is "Famine"? And we are called upon to watch and pray, as a picture of famine is now before us. The dearth of food, the rise in prices, is a symbol of the time of trouble described in the book of Daniel.

As the sun "burns up" the earth, it is a picture of the fiery indignation of God upon the sin of man. So it is with the sun that has caused the earth to become desolate. And the third angel poured out his vial upon the waters and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged him that shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. Such is the order as history records. The history of France from 1789 to 1815 faithfully and completely illustrates the fulfillment of this prophecy.

Disgusted and enraged by the suppression of the revolution, a revolution was inaugurated in France which produced such a state of anarchy and bloodshed that no pen has been able to more clearly and accurately depict the scene that ensued than the words given in the prophecy: "Thou hast given them blood to drink; for they are worthy." "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire." Revelation 16: 2. Is it not a picture of the fourth horseman, symbolizing famine, whose name is "Famine"? And we are called upon to watch and pray, as a picture of famine is now before us. The dearth of food, the rise in prices, is a symbol of the time of trouble described in the book of Daniel.

The second went and poured out his vial upon the seas and upon the waters; and they were dried up, that the way of the kings of the east might be prepared. By the Euphrates and the Tigris we are to see the desolation caused by this revolution which has provoked the Turkish government to the war of 1877, which has wrought such great convulsion in Turkey, quite as the second vial was poured out upon the waters. And the third angel poured out his vial upon the sea.

Close upon the fulfilment of the one, came the other, viz., the sixth chapter, and the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. The Euphrates and the Tigris are the rivers that have dried up, that the way of the kings of the east might be prepared. By the Euphrates and the Tigris we are to see the desolation caused by this revolution which has provoked the Turkish government to the war of 1877, which has wrought such great convulsion in Turkey, quite as the second vial was poured out upon the waters. And the third angel poured out his vial upon the sea.

Biblical and Hebraic Prophecy, December 29, 1877.
Young People's Work

More than one hundred prisoners, members of the Christian Endeavor Society in the Indiana State prison, have been baptized by the chaplain.

The Christian Endeavor Society among the students of the Schofield School for colored children, at Atien, S. C., has appointed an "recess committee," the duty of which is to prevent quarrelling and disorder on the playground during recess.

In order to seek greater spiritual blessings for its church, the Fairfield, III., Cumberland Presbyterian Christian Endeavor Society was divided into praying groups, to meet daily for a week to beseech an outpouring of spiritual blessings upon the congregation.

Here is a bright illustration of loyalty to the church. A severe storm visited Napa, Cal., on a recent Sunday evening, and as a result twenty-five persons attended the Christian Endeavor meeting. Twenty of these afterward marched in a body into the regular church service, and took front seats. There were only eleven other persons in the large auditorium during the preaching.

One of the most wonderful revival stories that has been told of any place for a long time, comes from the little town of New Millport, Penn., a place of less than two hundred inhabitants. Beginning with the Week of Prayer, the Christian Endeavor Society held special evangelistic services that from the very first night were attended with much spiritual power. The definite results of the four weeks of service are converts to the number of more than seventy, sixty-one of whom united with the Luthern church, and the rest with other churches. All of the associate members of the society were converted, and the membership of the organization increased more than one hundred per cent. A revival of growth in the church. Both the hotels relinquished their licenses to sell liquor. The entire community was stirred, and the work is not yet at an end.

Prayer Meeting Suggestions.

Sabbath, March 22, 1896.

Topic—Our General Conference.

The General Conference was organized in 1892, Sept. 10, at Hopkinton, R. I. It was the outgrowth of yearly meetings held by the Seventh-day Baptists of America, which numbered at that time eleven churches, ten ministers, and one thousand two hundred and fifteen members. The churches were called "Sabbatarian," but in 1818, by a vote of the Conference, the name was changed to Seventh-day Baptists. The Conference then "embraced only advisory powers, leaving to the individual churches, as it has always since left, the control of their discipline and other matters of church government." From 1846 to 1861 the meetings of the Conference were triennial. In 1862 the Conference became a "continual body," the principal changes effected were as follows: Churches only shall compose the Conference; each church is entitled to two delegates, and one additional for every twenty-five members. The officers shall constitute an Elective Board; there shall be an advisory council, to which appeals on certain matters can be made from the churches; it shall possess the power to exclude any church for want of harmony with the others in faith and practice; existing Boards of the denomination, with all their trusts and distinctive operations, may be received into the Conference, and there, with other Boards created by the Conference, shall be elected; and, by a later amendment, the officers and the Boards are to be elected by "show of hands" upon the report of a Nominating Committee.

It would be a good plan, for some one to read the Constitution of the Conference. It can be found at the end of the Annual Report of the Conference, not at the end of the book, for the reports of the Missionary, Educational, and Tract Society Series are printed together. For example: In the Anniversary for 1895 you will find the constitution and by-laws on pages 70 and 71. On page 67 of the report of the Council held in October 22-29, 1896, you will find the following respecting the work of the Conference: "The business was transacted at the annual session of the Conference now consists largely in considering the reports of its officers and Boards. Returns from the churches and Sabbath-schools in regard to membership and moneys raised, are received and tabulated. Seven standing committees are appointed; and their reports on the subjects assigned them, particularly that on Resolutions, generally awaken much interest. The names of the seven standing committees are as follows: On Petitions, On Finance, On State of Religion, On Ordinaries, On Denominational History, On Resolutions, and On Nominations. The following Boards report to the Conference: Sabbath-school Board, Woman's Board, Young People's Permanent Committee, and the Memorial Fund. There are also the Correspondence Committee, and the Labor Bureau, besides special committees for special purposes. For example, at the last session of the Conference a committee was appointed to "prepare and publish" a catechism.

The next session of the Conference is to meet with the First Alfred Church on Fourth-day before the fourth Sabbath in August, 1896. The officers for this year are: President, W. H. Ingham, Milton, Wis.; Secretary, E. P. Saunders, Alfred, N. Y.; Corresponding Secretary, W. C. Daland, Western, R. I.; Treasurer, W. C. Whittred, Alfred, N. Y.

President's Letter.

From Shiloh, New Jersey, I went to Salem, W. Va., where we have been at work for ten days past. On my way here I came through a hard snow-storm before crossing the mountains. When I reached Salem it seemed like spring. There are three churches in town, First-day Baptists, Seventh-day Baptists, and Methodist. The latter is a new building, and accommodates three hundred people. It has been full from the first night of the meetings. Chairs have been brought, and now the house is packed, so that the people who are so bad people cannot come with wagons from the country. Christian people have responded from the start. The interest is gradually growing and deepening; and has been from the commencement of the meetings. I have been here almost the entire time and have made for a men's meeting. Some seventy-five men, I think, attended. A lawyer, not a churchman, was made chairman. The meeting was a decided success. On the following day, Sunday, the second men's meeting was held, or a continuation of the same adjourned business may be added. One hundred and twenty-five men and boys, I should judge, were in attendance at this meeting. These meetings were continued for over two hours, and many people committed themselves, and all prayed on a very friendly attitude toward the present effort for a work of grace, and many hoped it might sweep everything before it. A committee was appointed to confer with merchants and business houses in regard to closing at night during services.

The interest is sufficient to reach those who are not even attending the meetings. Meetings are in progress night and day. Some have started; some are happily converted; but not a general breaking-up yet, for which we ask your prayers. The oil craze is here and makes it very difficult to control matters as we would wish.

E. B. Saunders.

The Attitude of the Christian Endeavor Society Towards the Church.

BY LESTER M. BABBIN.

This subject is of vital importance to every Endeavorer, and to all who are interested in the welfare of the church, for the reason that, the world over, Christian young people are enrolling themselves as members of the Society of Christian Endeavor. The Society has led a phenomenal rapid growth; and at present a church seems to be, not only behind-hand, but even lack in strength and progressiveness whose young people have not entered this movement. In those few years of its existence the society seems to have become a necessity.

Every organization is, to a great extent, judged by its written laws. We cannot here enter into an exhaustive discussion of the Endeavor Constitution, but let us notice those words bearing growth or diminution of the organization, or the church. The third distinct promise of our pledge reads like this: "I promise him . . . that I will make it the rule of my life . . . to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour." We consider this a strong part of our pledge and, by its position, it is particularly emphasized. In every way the church shall have our support. Faithfulness to our society and its meetings holds the second place. This is a happy condition; and as long as the spirit of the pledge remains so, it is an assurance of strength and endurance to our society.

The purpose of our society is to make its members more useful and more active Christians, to introduce the younger members of the church to active work, and to drill them systematically, by means of its committees, in all ways of spreading Christianity and in holding up the banner of our Master. We want to do everything for the good of the church, and our society is our training school. No child can do the work of a grown man. He must first submit to years of training. He must gradually enter upon the duties of life. So by a wise head our society has been formed.

To our Christian leaders, ex-

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which can be learned and which never vary. Not so in the problem of leading men to Christ. Every man has a more or less distinct personality, and each case is a new and peculiar study for the Christian worker. The Christian must be a Soul winner. It is important that actual labor should begin with conversion. For as the boy is the index of the man, so the early days of the young Christian decide, in many cases, and to a great extent, of what sort will be the usefulness of his life. We desire to be active, and have bandied ourselves together to assume our Christian duties. We wish to become proficient, and to be able, when there is need, to fill the places of our fathers, which, sooner or later, we must fill. Our chief effort then is to be trained church workers.

The question arises, could not this be accomplished without the additional and separate organization? In past times young people were not as active in church work as they are at present. We think this a proof of the value of our society. Further than that we do not wish to be, and are not, a separate and greater and more perfect union. In addition to our pledge, the revised model constitution of 1887, to especially emphasize this fact, devotes an entire article to the relation to the church. This article, calling the society a part of the church, declares its allegiance to the church, and the church only; and makes the church's decrees, deaths, and the Sabbath-school superintendent, ex-officio, honorary members. Any difficult questions shall be laid before them for advice, and their decision shall be final. In fact, in every way the society should put itself under the control of the official board of the church. This is the desire of society as a whole and to be made members of the church.

Our first duty is to aid in the regular church work. It is more important to attend the regular church prayer-meeting than to spend our own. The weekly church prayer-meeting has a greater claim upon us than has our Endeavor prayer-meeting. When a member finds he cannot attend both, try to attend the regular church prayer-meeting. And in like manner in all cases of work our first effort should be to assist the church. This is the spirit, the intent and purpose of our constitution and pledge, not to become better Endeavourers alone, but also, and above all, to become members.

Every great army in time of battle has a body of trained soldiers some where in the rear, which can be called into action in time of peril and emergency. Many a battle has been won by the timely appearance of the reserve force, the fresh body of soldiers who, with undiminished vigor, will rush to fill the breach and bring the enemy in headlong flight from the field. The church is carrying on a battle with the powers of evil. We desire to form a reserved force. When our fathers grow weak and discouraged and their lines are broken by the present struggle, we hope to be able to go forward to increase their numbers to fill the places of the fallen and to carry the battle on toward victory. May we not hold up the arms of the church as did Aaron and Hur the arms of Moses in the days of old until the battle is given up.

The greatest danger which can threaten our society is, that in our zeal for our plans and advancement, we may forget that the church should hold the first place in our affections. If our society cannot exist without drawing from the vitality of the church, it should be immediately abandoned. Young people are more or less addicted to the fault of thoughtlessness. Neither are we always able or willing to look at both sides of a subject. Years of expensive church education have driven many to our church. For this reason any new departure from the regular and already established lines of work should first be submitted to our elders for their consideration and approval. If in their judgment our new schemes are not for the best they should at once be cast aside. We should obey the commands of our church as an obedient child yields to a kind and affectionate parent.

Then in a few words what shall be our attitude toward the church? You should render to your church a hearty and industrious service. Our every effort should be for her advancement. Our loyalty to the church of our choice should be absolute and unconditional. In the language of a recent Endeavor hymn:

To Him our Tre we dedicate, Who reigns our glorious King, May be receive and converse The tribute that we bring, And to his church we gladly give Obeying honor's ring.

For in her voice we still Rejoice to hear the Master's call.

Endeavorers, let us make faithfulness and loyalty to our society the only steppingstones to faithfulness and loyalty to our church. Let us stand by our motto in which we have emboldened the sentiment which gives vitality to our movement, "For Christ and the church."

**OUR MIRROR.**

**READY FOR LABOR.**

*Ready to do God's command.*
*Ready to labor heart and hand,*
*Ready to conquer every foe,*
*Ready to bid even truth to know;*
*Ready to cheer the sad and weak,*
*Ready to comfort all who grieve;*
*Ready with songs to praise our King,*
*Ready with all we have to bring.*

*Ready as soldiers, firm and true,*
*Ready to hold out our high,*
*Ready to dare, and do, and die.*

—Our Young Folks.

**Cross-bearing—Crown-wearing.**

Do good with what you have, or it will do you no good.

Gon can use the one talent with more power than you can use the ten.—Scepted.

The best thing we can do, infinitely the best,—indeed, the only thing, that men may receive the truth,—is to be ourselves true. Beyond all doing good is the being good.—George MacDonald.

In the blackest night of sorrow we have yet so much to be thankful for that we should never stop our singing,—like the happy bird that sang all night because the day was not long enough to tell its joy.

A copy of The Minnesota Endeavor, a bi-monthly, was sent by the Quarterly Meeting of the church, and in it was found the following:

Among other things, Rev. H. D. Clarke of Dodge Centre, (from whom we shall hear next month) says "Junior work is a great inspiration to a busy pastor and gives the Church a wonderful and wonderful sight."

These helpful words are an inspiration to Junior works.

The Albion society held a maple-sugar social in the Town Hall, Feb. 20. A goodly number enjoyed the syrup served with hot biscuits, a pan of snow being also provided for those who preferred wax. Aside from the social time enjoyed, $5 60 were added to the treasury.

Their weekly prayer meetings are growing more interesting and helpful. Have somewhat changed the order of service recently, by adding an essay, song, reading or recitation for each meeting.

**THE LORD JESUS AND THE FREE MASON.**

To the Editor of the Sabbath Recorder,

In your excellent editorial of March 2, you very justly reproved the blasphemy of calling our Lord Jesus a Free Mason. Doubtless there are many Christian Masons who regard their institution as simply an innocent seclusion, and are, therefore, perfectly "disgusted with the arrogant claims" of their Masonic brethren. Nevertheless it is unquestionably true that the most distinguished Masonic authors regard it as a "religious institution." Surely an order that has its temple in the altars, its prayers and its priesthood is religious, though it does not profess to be Christian. It is so, and that singularly the claims that "Jesus was the worshipful master of a Masonic lodge," should be coupled with the exclusion of his name from the prescribed prayers and the Scripture readings of the first seven degrees. It may not be generally known that the little book called "Exce Oriентi" which is extensively sold and used by the Free Masons, professes to be "the secret ritual of the Essenes" and contains the actual ritual of the three degrees of the Blue Lodge, in cipher. In reference to the discussion of Free Masonry, I quite agree with you that it sometimes adds numbers to the order. The reason is obvious. When we seek to secure the unrighteous advantages to its members, we not only advertise it, but present an inducement which selfish men should adopt, and thus secure immunity from the just penalties of crime. But this very reason should, and does, keep holy men from joining the order.

H. H. Hines.

Bellefont, Ala., March 7, 1896.

**THE DAVIS GENEALOGY.**

We would like the names and addresses of all Davises now living who have descended from a Sabbatharian ancestry. If married, please state to whom, and give all important dates you can in connection with the history of each. We want the names of all the children, and date of birth. Also the names of all Davis daughters and their children whether still bearing the name Davis or some other. Because the Davises go back so far back as you can, and relate all you can about the family of each, and remember that dates are very important in a work of this kind. We would be pleased to have you give a short biographical sketch of your father, also of yourself if you choose. We are glad to consider any scrap of history or quaint old story you may see fit to relate.

It would be a favor highly appreciated if each and every Davis who sees this article would kindly respond without delay, if only with your own name.

T. C. Davis.

817 Walker St., DeMolay, Ia.
Children’s Page.

The Day That Never Comes.

By CHARLES H. LEIGH.

I’m tired of waiting for “some day.”
Oh, when will it ever be here?
I’m sure I have waited and waited.
A good deal more than a year.
Sabbath-day, Sunday, and Monday,
And the week goes on without end.
Keep coming, and coming, and coming:
Fast at “some day” it don’t get a peep.
I’ve looked all the almanac over,
And shoveled every page to my doll;
And here is where I hope we’re mistaken!
“Some day” is not in it at all.
The things I have to own “some day”
I wish I could have in a week.
A tricycle, pony, a parrot,
A whole that sings in a cage.
A cute little smutty-nosed pug-dog.
The prettiest tortoise-shell cat;
And paps says, maybe, the measles.
I’m sure I don’t care about that.
And mamma is going to take me
To see lots of beautiful things:
And big brother Jack and Kitty
Will give me two lovely gold rings.
And “some day” I’ll find out the reason
Of things I can’t now understand.
And “some day” I’ll have a big dolly
That can walk and hold on by my hand.
Oh, I’m tired of waiting for “some day”!
I declare, I declare.
I’m afraid, when it really does get here,
I’ll be a big girl and won’t care.—St. Nicholas.

The Light from a Little Candle.

In a certain great house that offered food and shelter to the travelers who came and went to the busy city, were many lights. There was lamp light, gas light, and the wonderful electric light, and on the dusty kitchen shelf there was even a little old-fashioned candle, looking anything but imposing in its dingy paper candlestick.

“I am sure I don’t know what I would ever do without this little candle,” said the housekeeper, as she hurriedly lit it, one dark night, when called suddenly, to get something for a sick guest.

“I thank my stars for this little candle!” said lame old Remus, the fireman, as, belated and flurried one dark wintry morning, he hobbled down to the cellar to hunt a little dry wood with which to start the furnace.

“Oh, you blessed little candle!” said Ted the cook’s boy, as his mother brought it up to the dark attic and held it close that she might see to put a drop of linseed in a big hollow tooth that was nearly crushing him with pain.

So, in one way or another, the little candle often found opportunities for so letting its light shine that many a heart was gladdened and helped. Nevertheless it was sometimes despised. Its lot seemed such a poor, narrow one, and it could not but think wistfully of the brilliant lights flooding the upper chambers of the great house, admired and treasured by all. Especially did it think longingly of the beautiful candelabra on the mantel in the parlor, seen early one cold morning when accompanying the housemaid there to kindle the fire.

“Oh,” thought the plain little candle, “I wish it might have been my lot thus to stand in the parlor and see all that goes on so gay a room.”

The little candle went out with a sigh, as, with a dusty puff of breath, the housemaid repacked the kitchen shelf; and for a few moments a pale little wraith of blue smoke ascended from the little heart so suddenly extinguished.

So the days went by and the little candle merely stood on, in its dingy candlestick, keeping the little treasure intrusted to it safe and steadfast in its heart, ready to shine forth at any moment.

Suddenly a time of great darkness fell upon the house and the town in which the little candle lived. The river had risen and risen, till its banks could no longer hold it, and it was now working sad havoc on every side.

The gas works were entirely submerged and the flow of gas giving light to so many was for the time cut off. Then there came a great electric storm, and suddenly the thousands of wires that connected the electric light throughout the city got all in a tangle and refused to work.

What was to be done! Truly in the great house it was a trying time. For now, at the very time when needed, the lamps were all found empty of oil, with no time to fill them; and there, as it happened, in the parlor stood a great man who had been invited at this very time to read a learned paper to the guests assembled to hear him; there they were, and the room in darkness! Light the candelabra, cried the man.

To be sure. Why had they not thought of that before? So they lighted the fine candelabra, and very proudly they flashed out on the gloom, making a very bright radiance.

So the great man arranged his papers and the people prepared to listen; but look, what is happening? A flicker and a sputter, and out goes the pink candle, out goes the blue, then out goes the green, and the room is again in darkness! Alas! Alas! Very pretty to look at, but mere sham, with wicks but an inch long. The housekeeper is in despair. Ah, a quick thought. Down to the kitchen she hurries, where, all alone on the shelf, the little candle sits in its pewter holder.

In a moment the match is applied to the wick, and straightforward setting forth its clear, steady flame of ruddy gold, the little candle is borne triumphantly aloft, and placed immediately at the feet of the great man, who proceeds at once, by the aid of its light, to enlighten the minds of those who sit about him. Ah, patient little candle, your time of higher usefulness has come. Brightly its eye flashes on the rayless gas jets, on the darkened electric wall, with surprised wonder on the pale, subdued candles standing idle and worthless in their costly sockets.

Stand steady and patient, therefore, plain little candles, wherever you are; remember that you, too, are still among the lights of a darkened world; only see to it that you are ever ready when needed to let your light so shine that some place be brightened, it matters not how lowly.—L. L. R., in Young Christian Soldier.

Annie’s Mistake.

By Mrs. M. A. HOLY.

“Annie, will you give me that blossom up on your geranium to carry to Winnie Mason? You know she is very sick, and as she loves flowers so well, I thought I would carry her a few.”

Carrie Amsden said this in a trembling voice, and then she removed the paper that was wrapped carefully about two geranium blossoms and a few chrysanthemums that she held in her hand.

“We only have these, and if we had one more geranium to place with them, it would be quite a pretty bouquet,” Carrie went on in the same low voice, looking a little doubtfully at Annie Brown, to whom the appeal was made.

“But there is only one blossom upon my geranium, and it will be a great deal prettier in a few days. Annie can have it then,” Annie answered slowly.

It was very evident that she did not want Annie to have even this one blossom, and Carrie knew that her pretty flower just then, too, Carrie went away without it. She went immediately to the darkened room of her sick friend, with her sweet offering of love “In His Name.”

It was in midwinter, when flowers were very scarce and in greenhouses, where people purchased them, which Carrie was not able to do.

Winnie Mason was indeed very ill, but her eyes brightened as they caught a glimpse of the pretty Winter flower.

“Why do you bring them, Carrie. I think God made you think of it.” And the sick child pressed her pale lips tenderly against the sweet emblems of love.

Carrie could not tell her that it was God’s Spirit that caused her to do the little deed of love, for the tears filled her eyes and her voice failed her entirely.

All day the sick child watched the silent preachers of God’s love, and even in her delirium she would say,

“Oh, how pretty you are, little flower, and how good Carrie was to bring you to me.” And once she added, “But God made you grow, little flowers, and he made Carrie bring you to me.” And a sweet smile came over the face that was growing pale in death.

Thus the flowers blessed and brightened the closing hours of the dear little life. The next day she died while clasping them in her hand, and angels bore her pure spirit to a land where there is no cold Winter to blight the lovely flowers.

Annie Brown felt very badly when she heard of Winnie’s death, for she did not think that her little friend was really going to die.

“If I had only given that flower to Carrie,” she said over and over again.

Evidently a new thought came to her, for she hastily clipped the pretty blossom from its stem, and then started for the home of her dead playmate.

She entered the silent room where Winnie lay in her robes of white, and in the strange hush that is always connected with death, she placed the geranium blossom in the cold white hand of her little friend.

She learned the same lesson then that so many do not learn until the golden opportunity is passed forever. She keenly felt the truth of the fact that beautiful flowers appear very beautiful in cold, dead hands, yet better fulfill God’s will when placed in the presence of the living.

Little Annie only made a mistake, and did not really mean to withhold her offering of love until it was too late to bring happiness to her friend.—Christian Work.

The man who has a separate face for Sabbath-day from that which he wears during the rest of the week, isn’t a very perfect specimen of a Christian.
AN APPEAL TO SEVENTH-DAY BAPTIST PREACHERS AND PEOPLE.

Our Publishing House has begun the work of revising its publications by issuing a third and "revised" edition of the Seventh-Day Baptist Handbook, which is now ready for distribution. Several thousand copies of the former editions have been circulated, and it has proved to be a most valuable means of placing ourselves before the world.

The new series of tracts will be made uniform in size, and will contain from 12 to 16 pages. In this revision all the tracts published hitherto will be used as a source of material, but under the new arrangement they will be given without names of author or editor. One or more new tracts will open the series. These will discuss the issues which have come to the front, prominently, within a few years past; such as the Sabbath as related to "Spiritual Christianity;" to the "Authority of the Bible;" to the "Issues between Protestants and Roman Catholics," and the "Issues between Jews and Christians."

Those which treat of the Sabbath and the Sunday will be so arranged that a specific phase, or phases which are closely related, will be discussed. This will make it essentially complete in itself, and yet a part of a treatise arranged logically and chronologically. The series will be numbered consecutively. If bound in one volume the book would contain the main points which one investigating the subject as a whole, or any specific points in it, would need to reach.

We have abundant evidence that Seventh-Day Baptists need to re-read and re-study the Sabbath question for their own sakes, because of the new issues which have arisen and because the children and young people of each family need to be protected against the overwhelming tide of anti-Sabbathism which is sweeping over the land. To reach this important point, the Publishing Society appeals to you and to your church to aid in placing these new publications in every family in your church and congregation. If this seems burdensome to you as pastor, as perhaps it will with all your other duties, remember that the Society has no other one to whom they naturally look except to you. If it is purely a business expense to enrich the "Board," the case will be different. It is rather the Board as the servant of the people, trying to do for the people and for Christ what the people appointed them to do. Hence this appeal that you enlist your people to cooperate with us in securing a revival of interest in Seventh-Day Baptist principles and of the spirit of Sabbath reform in the hearts, homes, and pockets of all the people.

As to methods we suggest the following outline, leaving you to employ such methods as seem best to you and your people, not failing to reach the two grand ends sought, namely, the placing of each of our new series in every home in your society, and the distribution of a large number among outsiders, through the direct agency of the church.

1. Let the church, as such, subscribe for enough of each series to place one in each family in the congregation, not forgetting the "non-resident members."

2. Secure personal subscriptions from each family, if possible, and general subscriptions from the church to make up any lack in the amount necessary to accomplish the work.

3. Secure in some way, appropriation by the church, special subscriptions by individuals, or otherwise, money for extra copies, 50 to 500, to be distributed by the church to persons not Sabbath-keepers, either by personal circulature or from some book store.

If the young people of your church have already adopted any plan or plans, utilize those, and enlist them still further in the work. Also, secure, if possible, a notice of such publications, in the local newspapers in your vicinity.

To facilitate the work the Publishing House will furnish all these publications as nearly at absolute cost as is consistent with the business which the denomination has entrusted to them. By this standard the price of the Handbook is fixed at ten cents in paper and twenty-five cents in muslin. The prices of the tracts will be three cents each singly, or in small quantities. The price of the series of twelve tracts will be twenty-five cents; including the Handbook (in paper) this series. Subscriptions may be paid in advance or in installments, as churches or individuals may choose, at any time before August 1, 1890. The publishers expect to issue the full series on or before that date, the numbers to be forwarded as fast as possible.

The estimated cost of the first edition is six hundred dollars. We must therefore appeal to the people, not only for regular subscriptions as above, but for liberal contributions to the general funds of the Society to carry this new fiscal year work now in hand.

Permit us to remind the reader that this is the people's work. They have urgently instructed the Board to do this work for them, and we are appealing to the people to enable the Board to do what the people have asked at their hands.

Above all else, we urge and plead that the people, old and young, read and re-read these new publications. They are not merely a restatement of what you already know, but for the use of the leaders, and for others, and for the use of the people not Sabbath-keepers, either by personal circulature or from some book store, in your city or town. If we suffer we shall also suffer with him.

In behalf of the Board,


COMMITTEE ON DISTRIBUTION OF LITERATURE

A WIFE'S SAD MISTAKE.

Mrs. Chapin, one of the W. C. T. U. workers, was once entertained in Mississippi at the home of a young married couple, and the wife said to her, "Now, Mrs. Chapin, I'm willing to entertain you, but I don't want you to talk temperance, for if you should convert my husband, then I'd have to banish wine from our table, and all our friends would call meunk," Mrs. Chapin spoke at the public meeting, and then made her way through the audience trying to get signers to the pledge. She begged the young lady to sign, and he was reaching for the pencil to do so when his wife objected, and with a smile he said, "I have had enough of these things." Six years afterward Mrs. Chapin passed through the same place. She was the greatest, the friend of another was invited to address was over, a weeping wife and a gibbering drunken man came up to greet her. It was the same couple who had addressed her six years before. "Oh," said the wife, "try to get my husband to sign the pledge," and, "No," he cried, "I want you to sign me first."
Popular Science.

Atlantic Coast Volcanoes.

It has been discovered in later years that when the earth was young, at intervals, all the way along the Atlantic coast from Newfoundland to North Carolina, there have been active volcanoes. Prof. George H. Williams has published some very interesting facts in relation to these ancient volcanoes. The time was when these volcanic cones were very numerous.

It is not in the least strange that they have been mostly swept away, for they were light and porous. We have personally seen evidences of volcanic work in nearly every state between the places mentioned.

For many years I was the owner of a lot of land in Essex County, N. Y., in which the time of the upheaval of those mountains in that section I saw there was thrown up a ledge across one corner of this land which to this day has all the evidence of having been connected with volcanic action.

At the bottom of this ledge is found the "old red sand stone," having pure quartz running through in various ways in narrow sheets, not thicker than paper. The rock itself shows clearly that it is igneous. Diagonally through this ledge, for a distance of several hundred feet runs a vein of quartz about one foot in width, having all the peculiarities of gold-bearing quartz, barring the gold.

Here also, in small quantities, are found iron ore nearly pure, mica, plumbago, tuff, and obsidian. Also imbedded in the center of rocks, very many fossils, entirely unknown at this time of writing, but they are most certainly of pre-historic age.

This ledge possesses a greater variety of geological specimens than any I have ever seen. Some years since, I gathered quite a quantity for exhibition in Brooklyn, N. Y.; I mention this particular ledge because I have inspected it more closely than others. All along the Atlantic slope, even now, may be found very clear evidence of pre-existing volcanoes, notwithstanding the action of the elements during thousands of years, has mostly obliterated their once prominent features.

The Largest Volcano in the World.

This volcano, named Kilauea, is located in the southern part of the island of Hawaii, one of the group of the Sandwich Islands, and about thirty miles from the city of Hilo.

On the third of January last, a light was seen upon the clouds, some forty miles distant, showing clearly that the boiling flood of melted lava was fast ascending from the depths to the summit of the peak, and on the next day it had risen five hundred feet; had formed a molten lake two hundred and fifty feet long by two hundred feet wide, and at this time that lake of fire was more than four hundred and fifty feet below the rim at the top of the crater.

It has been said by scientists that the eruptions of this volcano took place at stated periods of eight or nine years, but I find that the records do not fully confirm that conclusion.

The earliest record of an eruption was in 1789, and no other record is found until 1832.

Mr. Ellis, an American missionary in 1829, was the first to give a description of Kilauea.

In 1840 there was a wonderful eruption, discharging a stream of lava a half mile wide and forty miles long where it fell seething into the ocean. In 1850 there was another eruption, but not so powerful. Another took place in 1868, and a slight one in 1876, and still another in 1885, and again in December, 1894, and in 1895. A large eruption was coming within the eight or nine years limit. Another is now in activity after a period of only two years. Our opinion is, that when sufficient water filters into the internal boiler, superheated steam is generated sufficient, and produces the power of the eruption. A number of long fibers of cooled lava, which are called Pete's hair by the natives, are blown over the crater by the winds. Before Christianity, Pete was the god of volcanoes.

H. H. B.

SUNDAY-LEGISLATION AND SUNDAY-OBSERVANCE.

"It is a condition that confronts us," etc. The Criminal Code of most countries requires Sunday-observance, more or less. Here in Illinois we have quite a strong statute on this subject, forbidding all labor except works of necessity, amusements, recreations, etc., on Sunday; but excepting "all persons who conscientiously observeth Sabbath as a day of rest and worship of God a Christian Sabbath. Here in Farina, our Sunday brethren, kind friends, lock their offices, stores and barber shops, on Saturday night; and you cannot buy a pair of "arties," no matter how great the fall of temperature, a pound of tea, even if your dear old mother arrived on our 10.03 P.M. train the evening before; nor get your hair and whiskers trimmed up, though you were unexpectedly called to officiate at a marriage, until Monday morning.

That is what we call a man who "conscientiously observeth" Sunday. But I don't know one male member of any church in this village that does not go to the post-office on Sunday morning, and often mail letters so as to go out Sunday night.

A strict enforcement of the Sunday laws of Illinois would suppress all this. Only last Sunday morning as the writer was going to the post-office, he met a boy, himself a member in good standing of the same church that his parents both belong to, who had "an Oxford Dictionary, a street map, and a book of fruit under the other; both articles had just been purchased by him. Now, I cannot answer for others, but I don't believe these acts are works of necessity; and in case I were a judge, I would be haimpaned on a jury to try one of these brothers, under my oath, "to fairly and impartially try the cause now at issue, and a true verdict render according to the law and the testimony," there are but two things that I could do: to convict, or to perjure myself.

Again, the practice of visiting friends, of driving out to see our neighbor by the hour, in order to attend a funeral of some popular person—none embarrasses himself about the lovely—to hear some "big preacher," etc., etc., are acts of very doubtful necessity.

And you are everlastingly right as to what would be the outcome of such legislation. I was conversing with an elderly religious gentleman some years ago, and inadvertently the Sabbath question came up, and this gentleman, knowing that I had been a minister in a Society of Friends and knowing that I was observing the Sabbath according to the commandment, remarked in much animation, "Yes, and we could indict those people; and I believe we ought to do it, too." And when I informed him that in this state those people were exempted from the provisions of the Sunday law, he replied, "Well, it's a poor law, I think."

And returning from Sunday-school and preaching in this town, in company with a prominent church member, we met a young and enthusiastic young preacher who remarked that he "ought to attend Sunday-school and church;" the young man replied, that he would when "you stop the work on Sunday"—referring to us Sabbath-keepers.

To this my friend replied, "We will as soon believe that the power of the Great Man has once bought Sunday newspapers of me on Sunday! Yes, Sunday legislation is the "entering wedge" of the "moral law" in this country. Yours for truth. * * * Special Notices.

ASSOCIATIONS.


Eastern, May 28-31, Westerly, R. I.

Central, June 4-7, DeRuyter, N. Y.

Western, June 11-14, Little Gooseme, N. Y.

North Western, June 17-20, St. Louis, Wis.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventy-day Baptist periodical publications, the following:

The S. D. B. Missionary Magazine Aug. 21 to Sept. 7, 1885.

Protestant Sentinel, April 18, 1880 to Dec. 19, 1887, and May 9, 1888, to May 21, 1889.

S. D. B. Memorial, three volumes entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above, or any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to communicate at an early date with the undersigned sub-committee.

C. Maxson, 22 Grant Ave.

Great Kilis, P. 0., Staten Island, N. Y.

WANTED.

ALL persons contributing funds for the Mispah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 240 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. The Sabbath-keepers in the Sabbath 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, 340 Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcome. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

E. B., Allyn, Pastor.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 3rd Avenue and 23d St.; entrance on 254 St. Meeting for Bible study at 10 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath will be permitted to attend the service. Pastor's address, Rev. J. G. Burdick, New Mispah, 509 Hudson St.

The Rockville church proposes to celebrate the 50th anniversary of the dedication of their present house of worship, at Sabbath, March 21, 1896. Upon that occasion we hope to meet all of our membership who can at all convenient time be present, and we are in a position to do so will at once address a letter to the clerk, to be read at the roll-call. A prompt response will evidence your interest in us, and in the cause.

Sincerely yours,

A. S. BARBOOCH, Church Clerk.
MARRIAGES.

MAXSON-BARBER.—In church, R. L. March 4, 1896, R. H. and Miss Ada M. Barber, both of Brooklyn, N. Y.

SKEEN—TYRRE.—At the residence of Ephraim Tyrrell, New York City, Feb. 19, 1896, the Rev. Charles A. Skeen, Henry L. Tyrrell, both of Brooklyn, N. Y.

DEATHS.

Several months agone we received from the Brooklyn Recorder in answer to enquire whether twenty lines would be inserted in their paper for marriage announcements for $2.00 net. The lines are as follows:

"SUMMER, by William Eleye Curtis. The bibliography of Venezuela is very limited, and it will no doubt be the object of all book-lovers to secure it. The book contains useful information not elsewhere to be had in English."—James M. Brown.

"BICYCLE IN EUROPE."—Dr. Lucy Hall Brown will show from the medical point of view the beneficial effects of the wheel on the health of women. Mary Sargent Hopkins and Ida Trafford Bell will write of practical topics connected with wheeling. Mrs. Mary S. Bloch will dress as amusingly as to be pleasing, and freely described.

"HARPER'S MAGAZINE."—The April number of Harper's will contain the concluding chapter of the story of "Joan of Arc," showing the maiden and conqueror as last the martyr. The fragment will be an essay by Dr. W. B. S. Hughes, defending his book The painting by Lepesdis in the Pantheon at Paris—a striking representation of the execution of Joan. An engraving will be given of Freeman's story, and other illustrations of the closing scenes of her imprisonment and martyrdom from drawings by Du Mond.

"HARPER'S WEEKLY."—We offer our Hundred Dollars Reward to any person or persons who will furnish us with the name of the person or persons who committed the murder of Mr. Laughland, known to have been the owner of the gun stolen by the celebrate in 1895. The reward will be paid on proof of identity of the person or persons who the person or persons who committed the murder of Mr. Laughland.

"B K B C O.—Near New York, June 28, Clara Louise Bloch, daughter of Aaron Bloch, aged 12 years.

"B K B C O.—Near New York, Feb. 21, 1896, Prudence M. Babcock, wife of D. B. Babcock, and soon after to the church organized in his house. He was a faithful Christian woman. Many trials came into her experience, and she bore them in Christian patience and even cheerfulness. She was beloved by all who knew her, and went to her rest like a shadow of eon fully free. "For me to live is Christ, and to die is gain."—Phil. 1:21.

"A young girl of rich promise, gentle disposition and sympathetic exquisiteness. The young woman was first married to Noah B. Blough, and his wife, who is daughter of Deacon T. J. Smith, became a member of the First Baptist church in Walworth, two years later, and was deeply the great work in the life of Paris, that his life of practical and sympathetic exquisiteness..."—DEATHS.

"Our girls are not afraid, but they are not ashamed..."—The picture itself is an exact reproduction of what these girls are at this moment. The author of 'Le Retour des Enfants' is not because it is not a fact, but because it is a fact, and we are glad they have given us this..."—EDITORIAL.

"Light, More Light!"—It is pleasant to turn for a moment from the coincident warfare and read in the Old Springs Citizen that "last Sunday Rev. C. W. Smith preached a very unique sermon on the first chapter of Revelation. The sermon was a reply to an editorial that appeared in the Oldest of the first chapter of Revelation..."—Our girls are not afraid, but they are not ashamed..."—The picture itself is an exact reproduction of what these girls are at this moment. The author of 'Le Retour des Enfants' is not because it is not a fact, but because it is a fact, and we are glad they have given us this..."—EDITORIAL.

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Sabbath Recorder, March 16, 1869

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