SIN IS POWERFUL BUT WILL BE CONQUERED.

SIN is a fixed, unyielding power. It is not a tender plant that a worm may gnaw away in a night, or a child’s hand may tear up. Its roots are deep and firm. The power of sin is old. It is universal. In every land, on every sea, in all ages, among all peoples, its power is revealed. If you wish to know this, you have only to attack it to realize the power it has. The lion behind the bars may not alarm you, but let him out among the people, unfettered, and you are helpless. Attack any of the great ethnic faiths—Buddhism, with its three hundred millions, or Islamism, with its one hundred and eighty millions, and you are convinced of the magnitude of that power of superstition by which so large a part of the race is enslaved.

All honor to those noble souls who, in self-denial, obloquy and suffering, are heroically waging a conflict with error. They are inspired with another thought, which is properly coupled with the foregoing.

There is an overpowering force which can and will conquer sin. It is Christianity. The gospel nowhere has yielded. It commands to-day more confidence than ever, and enters into more languages than any religion. At Pentecost its followers were numbered by a few hundreds. Its founder had died, not a sceptred king, grasping in death, as Charlemagne, the symbol of royalty, but, amid the abuse and taunts of Jews and Romans, stretched upon the cross. It had no protection from law, no place in literature, it owned no churches. But the church of Christ, if called to pass again through the age of martyrdom, would, I believe, be as unflinching in maintaining the truth, or in sealing her testimony in blood, as in the days of Ridley and Latimer, or in the earlier age of Perpetua and Felicita, when rich and poor, bond and free, were in a common loyalty to the truth and in pouring out their blood in its defense.—Bishop J. F. Hurst, D. D., LL.D.
The Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.
REV. W. C. WATFORD, D. D., Milton, Wis., Historical.
TES. EDWIN SHAW, Milton, Wis., Young People's Work.
R. T. ROSS, Waterville, Maine, Woman's Work.
J. F. MOSSER, Plainfield, N. J., Business Manager.

The Sabbath Recorder is published weekly at Plainfield, N. J., Office, March 13, 1884.

MEN.

God, give us men! A time like this demands
Strength minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill,
Men of office who do not buy,
Men who possess opinion and a will;
Men who have honor; men who will not lie;
Men who can stand before a demon's throne,
And meet his treacherous batteries without winking;
Tall men, men-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Men who live, stand, strive, i.e., Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—Dr. J. G. Holland.

MANY young men say: "I cannot obey God and get a living." This is perhaps said by our own young people—more frequently in the matter of Sabbath-keeping than any other command. But God never asked men to go in any direction where he has not opened a path in which they may walk. Its entrance may seem to be concealed for a time, but a few steps in the line of obedience will show an illuminating pathway.

THAN your child to attend church on the Sabbath, with as much regularity and sense of necessity as you employ in sending him to school or to any other duty. It is a mistake to let him grow up with the impression that he can do as he pleases about attending Sabbath service. That privilege made the historic Prodigal Son; and the same history is being repeated in many families to-day, with, perhaps, the exception that most of modern prodigals do not return to their father's house.

A LETTER from Bro. J. L. Huffman, which came to hand too late for the last issue, states that his health did not warrant him in undertaking to move from Salem, W. Va., as he intended when he left Plainfield the last of March. He thought it wiser to remain a quiet a while in his family home and pray that God may spare the life of this useful brother and restore him to his former health and active service. But we must all learn to bow submissively to Superior Wisdom, and say with Bro. Huffman in his letter, "Thy will be done." Let the prayers of the brethren and sisters earnestly ascend to the throne of grace that our leaders may be spared long to continue the warfare against evil, and that many others may be raised up to fill the important places that are being made vacant by the many opening doors to still larger fields of Christian labor.

We have received a copy of the North China Daily News, Shanghaï, sent by Bro. H. D. Price, of an article on "A Scheme for Reform in China." We have not space to admit of this article, as it is quite lengthy; but it is of great interest to note the progress of reforms in that vast empire. Some reforms are already in operation, and more exist, as yet, only in "schemes." The plans proposed, in this excellent article, embrace commercial relations with foreign nations, purifying and uplifting its own government, introduction of railways and foreign machinery, greater safeguards against dishonesty on the part of public out the light of more general and liberal education, and the protection of religious liberty.

Our faithful band of workers in Shanghai are doing their utmost, in harmony with the efforts of other missionaries, to lift the curse that has so long lain upon the land, and to unfold the lighth of civilization and Christianity from this mighty empire. God bless them in their noble endeavors.

The Christian Standard, of April 4, contains the following statement: "Seventh-day Adventism never received such a crushing blow as in the publication of Carright's 'Seventh-day Adventism Renounced.' It is what the boys would call it a "clincher.""

Well, it may be that boys would call it a "clincher," but we did not suppose men of experience and discernment would find so much occasion for comfort in the fact that a man who had so fully espoused one particular form of Sabbath observance turns to another and in a war-like spirit seeks to renown and denounce the principles he had so recently advocated. Most minds are not so constituted. Those whose opinions mature more slowly, who strive to make such sudden changes of faith and, having made a change for good and sufficient reasons very few solid men hasten to publicly renounce their former views.

But we commended this notice of the above item chiefly to express our surprise that such a crushing blow could be inflicted without crushing something. Who has been killed or even severely injured? What organization has felt the "crushing blow"? What truth has been so "crushed to earth" that it cannot "rise again," by the renouncing volume? What a "crushing blow" Judas gave when he renounced Christianity. But we remember that it was not Christianity that was crushed after all. Some things work as a boomerang, and men are lying in an unclean Florida jail, some in the dark dungeons of Siberia, others in the boys would call a "clincher.""

Little over one week ago the teachers, consisting of men and women, of the Orange Park Academy, together with the pastor of the church which they attend, and the parents of the white pupils in the school, were arrested for violation of the law. They are all liable to be thrown into jail criminals to await their trial, which may be delayed for months, and then to be sentenced to heavy fines and still further imprisonments. And all this, in a land of boasted liberty, where the "stars and stripes" are said to be a sufficient guarantee of protecting the nations of the earth to all who are under its folds! All this in a land in which, on every fourth of July, patriotic orators will eloquently quote the proud, historic words, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness!" No doubt these words will be quoted in that very state, and possibly by this very honorable (?) William F. Sheats, superintendent of public schools, under whose direction this law was passed. And at the same time, in sight of such a throng of noisy patriots, these devoted, cultured, pious men and women are lying in an unclean Florida jail, deprived of liberty, and even their lives in danger. Is this American freedom? Is there no redress? Has our Supreme Court no power, and the executive arm of our government no strength to lift a hand in protest against this wrong? Why not send the ramp julls of Florida better than the dark dungeons of Siberia? Why are sweet Christian lives in Florida of less account than those in Armenia? Why should the Turkish government be called so weak and powerless to prevent great injustices and cruelties, while ours is regarded so strong and exemplary? Is ours the best government in the world? In some respects yes, undoubtedly. But what magnificent opportunities for improvement!

CHRISTIANIZING THE CONSTITUTION.

It is interesting to read the "editorial" comments in the various exchanges that come to our table, on the subject which occupies so much space in both religious and secular weeklies, viz., the adoption of a new Constitution. The following article taken from the Independent under the title "Christ in the Constitution," taking strong and consistent ground against the attempt to compel the adoption of such a religious basis for the Constitution as to make religious legislation a very easy grade, and thus secure the coveted Catholic union of church and state. The Biblical Recorder, a prominent Southern
Baptist paper, published at Raleigh, N.C., in its issue of April 8, has a strong and consistent article on "Christianizing the Constitution." All of these arguments will apply with equal force against the effort to commit Congress to the folly of compelling Sunday-observance. We make the following extracts from the Biblical Recorder:

The 50,000 struggles and endless trouble, our fathers, a century ago, severed the last remaining tie between state and church. Gauged by the shackles of ecclesiastical tyranny, and recognizing clearly the divinely safe distinctions between what is due to God and what to Caesar, they claimed for themselves and for all their fellow-citizens absolute religious liberty. That no man should be made to do or not to do anything in his private life because of his religious opinions, was with them a fundamental principle. From the history of other countries and from their own experience they had learned the disadvantage of forced connection between government and religion. Hence they were careful not to admit into the Federal Constitution a single word which could be construed as favorable to such a union. Into this admirable compact the only expression of a religious nature contained in the old Articles of Confederation was a clause so clumsily inserted that the result of their struggles. And, lest the Constitution itself should in the course of time be misunderstood and misinterpreted, they insisted upon an amendment 

Purity, churches dot our land, and in them worship millions of that the results of their struggles.

One of the curiosities of the printer's art is the "Midget Testament." Being a volume of the New Testament three quarters of an inch long, and half an inch wide, its weight is twenty-six grains. It is published in Glasgow.

In southwestern Minnesota the school directors of a certain district have ordered that a cyclone cave be dug out close by each of the schoolhouses in the district for the safety of the scholars on the approach of a cyclone.

The American scholar, George W. Whitford, was seized March 31 by a Colombian man-of-war off Porto Bello, and the captains and officers were treated disgracefully. The whole matter is thought to be traceable to Spanish influence.

At Vineland, April 15, a mad dog, after attacking three men and biting seventeen dogs, was pursued, driven into a sewer pipe, flooded out, captured and caged. He will be kept till further developments that it may be definitely known if he is suffering from rabies.

A venerable couple aged eighty-four and eighty-three years respectively, having been married sixty-five years, with five children grown up, and reported to be in comfortable circumstances, now live in the Saratoga County poor house. Shame on such unnatural and ungrateful children.

Reports continue to show that the Spanish troops have more than their match in the Cuban insurgents. The latter are desperately determined to secure Cuban independence. They will accept nothing less, by way of compromise. Like Patrick Henry, their cry is "Give me liberty, or give me death!"

The women in Germany who favor woman's emancipation, instead of making a new Bible that will be in harmony with their views, are very zealously and consistently engaged in demonstrating that the Scriptures, if properly understood, are already in favor of woman's liberty and their God-given rights.

Spain has foolishly indulged in much bluster over the resolutions passed in Congress relative to her relation to the Cuban troubles. The resolutions are very mild and propose no interference in an unfriendly spirit. Spain's attitude toward the United States reminds us of the incident of the dog barking at the moon.

The widow of James McMahon, of New York, whose husband was run down in a small boat, by a ferry boat last July, sued the company, and has just obtained a verdict of $600. Formerly only $5,000 could be recovered for a death, but under the new constitution there is no limit fixed. It is justly left for the courts to decide.

It has been said that one-half of the world does not know how the other half lives. But a careful investigation based on the most reliable statistics shows that more than 4,000,000 families in the United States live on incomes of less than $400 per year; and more than one-half of the families of the nation have not more than $600.

At last Col. Robert G. Ingersoll has stood upon a platform in Chicago, in a religious meeting, and on invitation of a two-hour lecture on "How mankind can be reformed." He was loudly applauded, and the service closed by singing "Blest be the tie that binds." Dr. Rusk introduced the Colonel as "the man who is endeavoring to do this world good and to make it better."

A new decision of the Supreme Court is likely to reuscitate the nearly dead interstate commerce law. It was difficult to prove any infraction of the law being witnessed; especially those connected with the road, took advantage of the law that excused a witness from incriminating himself. But the court decides that a witness cannot take refuge under that plea, when the government promises him exemption from punishment.

The Advant Review and Sabbath Herald, in commenting on the strife now apparent between the two branches of the Salvation Army, says, "It is rather pitiful to see the professed followers of Christ, and workers in his cause, thus divided, and extending their energies and strength in trying to demolish one another."

To all this we agree, and feel inclined to add also, "it is rather pitiful" that such a spirit of strife is not limited to the two branches of the Salvation Army.

CONTRIBUTED EDITORIALS.

Church Etiquette.

We "enjoyed the article on "Church Etiquette" quoted in the SABBATH RECORDER under date of April 6, particularly such items as this: "It is a breach of etiquette for a number of young men to congregate in the vestibule and there carry forward a conversation commenting upon the services and various members of the congregation present." We beg, however, to dissent from the idea that "all greetings, recognitions and conversations should be conducted in the vestibule after service." If that is good form, so much the worse for those who think the idea that church pews are too sacred for a hand-shake and a "God bless you," or for a friendly conversation before the voluntary and after the benediction, is, in our judgment, totally wrong. We have seen a church full of people filing out in solemn procession, looking neither to the right nor to the left, but this is the first time that we have noticed
this proceeding enjoined as a rule of eti-
quette is.
This is no trifling matter. It seems to your
Western Editor to be the border line of one
of the fundamental causes of the lack of
power in many churches. The natural human
interest and the Christian cordiality are
enriched by supplying the weight of fashion
and dignity. It may be etiquette to preserve
funeral forms at a gospel service; but you
will never have a Holy Ghost revival in such
an atmosphere. When the Christians get so
full of the Spirit and of a yearning desire for
some day they will reach across two seats
shaken hands with a friendless boy, there is
a life and power there which can create a
community.
Possibly the author quoted simply meant to
rebuke visiting in the pew during church
service. In that case permit us to suggest
that he recast the language of his injunction
and that he place as an appendix to his rules:
"Finally, brethren, as ye have opportunity,
shake hands with all men, especially with
the stranger that is within thy gates."
Municipal House-cleaning.
The recent victory for good government in
Chicago which retired so many unworthy can-
didates for the Council to private life, was
brought about by amazingly simple means.
One wonders why they have not been effect-
ively employed before. The fact is, the citi-
zens have been growing wiser. Humiliated
by years of gross misrule, the city was ripe
for reform; and seven business men, with no
claims to genius, but incorruptibly honest
and in dead earnest, led the honest majority
to victory.
These seven men constituted the executive
committee of the Municipal Voters' League,
an offshoot of the Civic Federation. The
committee investigated impartially, fearlessly
and thoroughly the character and record of
every candidate. They gave the result of their
investigations in an address to the pub-
lie, published in all the papers. They recom-
manded those whom they considered the best
men, regardless of party. The public went
to the polls on election day and quietly, but
unmistakably, endorsed the recommendation
of the committee. There were sixty voters.
The result, as already seen, is gratifying.
Let it be remembered that in the previous
Council "the gang" had an overwhelming
majority. They could "railroad" through
any measure they chose over the mayor's
vetoes. The recent election had to do with only
one-half the members of the City Council;
but already the mayor has behind him an
ample force to sustain his veto of corrupt
ordinances. In the light of the election to
come one year hence, when the rest of the city
fathers will pass under the rod, the future is
bright and promising.
This new movement in municipal politics is
the most hopeful the writer has ever seen since
he began to observe political movements in
this great, driving, cosmopolitan city.
Five years ago, Mary had fretted and made
herself generally disagreeable, and at night
her mother put her to bed with a feeling
of relief. "There, child," she said, as she kissed
her good-night, "I hope you won't be so
cross to-morrow." Mary had cuddled down
in the blankets, but at this she sat upright
again.
"Ah!" she said, "when it's you, you
say 'nervous.'"

History and Biography.
THE SMALLER COLLEGES.
Majesty is a characteristic of our native
land. Her domes towering, her plumes vast, her valleys
broad, her rivers long, and her lakes, sens.
Surrounded on all sides by greatness, it is no
wonder that the conceptions of our people are correspondingly great. Hugé
edifices, endless railways, sky-sweeping build-
ings, attest the fascination that bigness has
for us as a nation. This feeling shows itself
also in our educational institutions. The
colleges of our land style themselves universi-
ties, and endeavor to gather into their em-
baces a multitude of students. Some of them
have succeeded; but while all feel proud of
their success, some of us have doubts as to
the superior advantages found in such over-
flowing centers of learning. There are many
who see in the smaller colleges privileges not
to be obtained in the larger academic com-
munities. We will briefly call your attention
to some of these in a general way.
1. In a small institution every student is
known individually, and in what he is
lacking, and hence his needs can be considered
and supplied as they cannot be in a huge
aggregation, in which he personally is swal-
lowed up and becomes simply one of the
crowd. This acquaintance, it will at once be
seen, is an immense good. The number of
students being less, the number of instruc-
tors is proportionally greater; hence, a pupil
can come into individual contact with his
teachers. He feels acquainted with them,
and is brought under their immediate influ-
ence and inspirations. In the larger colleges
a student may never even meet a professor.
The two are as strangers to each other as
though miles separated them. This, we
submit, is a strong point in favor of the
smaller colleges, for no one can doubt the
great benefit gained by immediate contact
not a student with a teacher in any branch
of learning.
2. In a small community a certain over-
sight and restraint can be exercised by the
faculty toward the students. Many a pro-
fessional concern stands short and found
an untimely end simply for the want of judg-
manship on the part of the student.
Among a great number, students naturally divide up into cliques on the
money line, the social line, the lazy line, the
sportive line, etc., just as men drift to-
gether in a great city; and these influences
are inimical to steady and profitable pro-
gress. What restraint can be exercised over
young men who are personally unknown to
their instructors outside and inside the reci-
tation and lecture rooms? I think profes-
sional men, that in the order of justice of
college life, the routine, the regular duties,
and the restraining influences of their teach-
ers, formed a most beneficial part of their
training.
3. It may be interesting, in this connection,
to call attention to an instructive educational
model. We refer to the University of Oxford,
Eng., which carries on its work through
a series of small colleges, twenty-six in all.
Christ Church College, Balliol College, Keble
College, All Soul's College, are the names of some of them. The calendar of this Univer-
sity for 1894 shows the total number of un-
dergraduates to have been, at that time, 2,988, these divided between the twenty-six
colleges; would leave an average of 115 students to each. Some had more and some
less, but the average was as above stated.
The conditions prevailed at Cambridge, Eng.
where we find, in the same year, 2,805
students divided between nineteen colleges,
making an average of 148 per each. The
famous Corpus Christi College, founded in
1352, had, in 1894, just 100 students. Only
three had more than 200. Every one of these
forty-five institutions is fully equipped for
independent work. The student selects the
college he prefers, completes his course, and
receives his degree from the university at large.
4. The ideal institution of learning is not,
we believe, a vast horde of students, though
taught by eminent men, and furnished with
all modern appliances; but rather the smaller
colleges, well equipped, well taught, well
enjoyed. It is to these that the average stu-
dent prefers to withdraw from the absorbing
character from the disciplined and trained natures of
the men with whom he comes in daily con-
tact.—Dr. Boho A. Brown (Milwaukee, Wis.)

THE BLUEBIRD'S MESSAGE.
ENTERTAINMENTS BY MRS. C. H. LEWIS.
Tis a cold, bleak day in early spring,
The fields look gray and dreary,
SqualDer upon my spirit goes.
Nothing seems bright and cheery.

The snow comes down in fine gray bits,
Swirling among the trees.
When a bluebird's merry warbling song
Comes wafted on the breeze.
Sweet messenger of spring, thy notes
Bring thrill of sweet surprise.
I pause to listen while you sing,
And glad tears fill my eyes.
A subtle influence sweeps my soul,
Bright hope springs forth anew,
The threat'ning clouds of discontent
Vanish.

Sing on, sweet bird, let the glad notes ring
Your message: the winter is gone.
Your song breathes fragrance like airs of June
From blooming gardens awain.

E. M. DUNN.
To the Editor of the SABBATH RECORDER:
Permit me to bring my tribute with others
to the memory of Bro. Dunn, who has been
called from the world to the rest and
welcome in heaven. I cannot add to
what others have already said in your col-
umns of his ability, his devotion, and his
lOYAL service to Christ and the Church.

Turning to my record of sermons for last
year, I find this:
"Sabbath, Aug. 31.—Rev. E. M. Dunn,
of Milton, preached before me today. An
excellent sermon."
I little thought when I made that entry,
remembering the treat I had enjoyed, person-
ally, and how my people enjoyed the service,
and how Bro. Dunn's "old friends" came to
hear him, that he would be called for so
soon. It seems easy to say, "God
buries the workers, but the work goes on."
In the larger sense that is true; but just now
one cannot but say, "just how the work will
be called on, when such men are called, home it
is not easy to determine." With the Lord mul-
tiple blessings to the bereaved ones.

A. H. Lewis.
April 15, 1896.

What is the use of being a Christian if we
got Christ share none of our burdens?


**Woman's Work.**

"He calleth forth thee!"

At Bethany once, in the chamber of sorrow
A heart-broken woman stood whispering her soul;
No promise had she of a brighter to-morrow.
No hope of aid from her Almighty Pilot.
But suddenly light did her sense awaken;
Her sister couched all the dense darkness to flee,
By whispering message which thrilled her heart,
"The Master is come and he calleth for thee!"

Both sisters were loved by the Lord; and the elder
Had longed to meet him that until that day.
And learned from his lips, while his presence upheld her
The path to Truth and the right path to live.
Such wonderful knowledge she dared not be hiding,
She felt that her sister's brightness must shine;
So whispered she, "Our Master calleth for thee!"
"The Master is come and he calleth for thee!"

We too have a sister who sits in the shadow
And sees, as Father sees, what is sown.
But he who forgets not the flowers of the meadow
Is learning for her with the night of his love.
When counting the rocks in the field he has missed her,
And his soul cries, "They crying would be,
Go forth in my power and say to your sister,
"The Master is come and he calleth for thee!"

With us who are saved by his perfect salvation
The Saviour is speeding the cause of the lost;
And changing us now—by his own creation,
By all that is noble, that by all that it cost.
By all that he felt when the simple was shaken,
By all that is saved by the Cross of Calvary's tree,
To say unto her who awakes from sorrow
"The Master is come and he calleth for thee!"

—English Magazine.

I will value nothing that I know or may possess in so far as it serves to extend on earth the kingdom of my Lord and Saviour—Livingstone.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies positive; but what an almost infinite field there is for mercies negative! We cannot even imagine all that God has suffered us not to do, not to be.—F. W. Harvergal.

All you and I are responsible for doing our duty. Ours is the seed and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us.

Wait and see.—Theodore Cuyler, D. D.

What an amazing, what a blessed disproportion between the evil we do and the evil we are capable of doing, and seem sometimes on the verge of doing! If my soul has grown tares, when it was full of the seeds of light-shade, how happy ought I to be! And I have, as if wholly strangled the wheat, what a wonder it is! We ought to thank God daily for the sins we have not committed.—F. W. Faber.

Emerson once said: "When I bought my farm, I did not know what a bargain I had in the blue birds, bobolinks and thrushes, which were not charged in the bill. As little did I guess what sublime mornings and sunsets I was to wake to in the landscapes and woodfields and lanes for a ramble! So when we pass our dimes and our dollars over into the Lord's treasury, we little dream of the heavenly music and glimpses of glory we are bringing into our hearts and lives."

"NOW JESUS LOVED MARTHA."

In looking at the sad pictures of agony, betrayal, and death, in the life of Jesus, are we not too apt to forget the more pleasant pictures, where he walked beside the sea, in company with his beloved, and with nothing to rend apart with the thongs of landscape and the wind?—W. B. Howells.

A PLUCKY BOY.

Among the papers which were read at the recent session of the National Educational Association at Asbury Park, N. J., was one by Mr. M. J. Dowling, whose remarkal history is thus told in the Boston Transcript:

Mr. Dowling has a personality and a history quite out of the common. He is but twenty-eight years of age, and carries on his strongly built frame a finely formed head and face and a frame indicative of strength and good nature.

He was born in Western Massachusetts, and while a mere boy of fifteen found himself in the far West tending cattle. While so employed, he was one day overtaken by a blizzard, and, night coming on, he staggered badly until his progress was stopped by a pile of wood, cut in short pieces for a stove. Supposing that a house must be near, he commenced throwing the wood in all directions to hit the house and rouse its inhabitants, but without success. He then filled his arms with the wood and started forward, throwing it until it was all gone, but to no purpose. He was found the next day so badly frozen that both legs had to be amputated just below the knee and his left arm just below the elbow, and all the fingers of his right hand at the knuckle joints and the thumb at the first joint, leaving nothing but the stub of a thumb and the bare, fingerless hand.

When he met with this misfortune he had only one hundred dollars in money, three horses and some cattle. Everything was used up in paying his doctor's bill, and in that condition, bodily and financially, he came upon the county for support. That he was made of sterling stuff will be admitted when the reader learns that he made a proposition to the county commissioners that if they would send him to school he would soon be off their hands. One of the three was in favor of putting him out on a farm, where he could be kept at least the cost of keeping him. Two others, two old Norwegian farmers, thought differently, and he was sent to some institution where he acquired a good education, and for seven years he successfully taught school.

With two artificial legs and feet and an artificial arm he made a good appearance. He is a good penman and does his fancy hand do everything needful. Feeling, after a time, that some less confining business would be better for his health, he engaged in newspaper work and was sent into the rough-and-tumble big city, where he was given two commissions to write up their boisterous life. He was always well treated by the minors and made friends everywhere.

While in San Francisco at one time, in conversation with a follow-reporter, he saw approaching at a little distance a man with but one arm, who asked for some money, saying he was having a hard time and had eaten nothing that day. Mr. Dowling went with him to a restaurant and told him to order just what he wanted but to be careful to order just what he wanted but to be careful. After he had got through eating, Mr. Dowling gave him some money and also gave him some good advice. You, while still to go to work. The man replied that, "Twas a pretty hard thing to get work when you had only one arm."

Mr. Dowling then made him feel of his arm and slipped up the sleeve and showed him what it was.

"Now," said he, "feel of this leg," and the man did so. "Now feel of this other leg and look at this hand. Now what I've got to say to you is, you are going to work."

And the man slunk away, considerably frightened and somewhat ashamed.—Congregationalist.

Wrong is forever wrong. It is not until we know it not, and paint it all glitter as the dew of heaven, yet still 'is wrong and the Omniscient never reverses it.—Young's Companion.
Missions.

Evan list Geo W. Hille has been holding a series of meetings with the Boulder church, on demand, the middle of March. Missionary Pastor Wheel er writes that meet- ings have continued every night with good results. Six have been added to the church by letter and testimony, six by baptism, and others have come forward for prayers.

Brother Hills reports that one of the best results of the meetings is the manifest power of the Holy Spirit in cementing and unifying the membership of the church. Let us pray that this little church on the frontier may be greatly blessed and strengthened and become a strong, self-supporting church.

Rev. E. H. Socwell, of Welton, Iowa, assisted Pastor Hurley, of the North Loup church, in a series of meetings during a part of February and March. The church was greatly blessed by the reviving and converting power of the Holy Spirit. There were 27 additions to the church; 14 by baptism, 4 by verbal testimony, and 9 converts to the Sabbath. One joined by testimony, and 2 who had previously received baptism. It is quite certain that there are still others who will come to the Sabbath and join the church, and there will be baptism again.

The Sabbath lectures given by Bro. Socwell in North Loup in January, made a deep impression upon the people and are producing blessed results, for which we give God the praise.

FROM E. H. SOCWell.

The quarter just closed has been the most busy three months I have experienced for some time, and at the same time it has been a very pleasant and somewhat profitable period. Early in January the church at North Loup, Neb., asked me to deliver a series of Sabbath lectures at their church, since the Sabbath question had been agitated in their midst by the M. E. pastor of the town, who had delivered two lectures upon the subject, in which he misrepresented and abused our people. In answer to their call, I arrived at North Loup on January 13, and on the following evening began the series of meetings. I was greeted with an evangelistic discourse to a good audience, and on the following evening began the course of lectures upon the Sabbath question before a crowded house.

This course was continued until I had delivered eight Sabbath lectures upon various phases of the question, in the following order: 1. The New Testament Sabbath. 2. Lost Time. 3. Quotations from eminent First-day clergymen and writers who favor the true Sabbath. 4. Arguments for Sunday-observing. 5. Origin of religious denominations. 6. Examples of men observing the Sabbath examined. 7. Rela- tion of God's law to the work of Christ. 8. God's law; is it still in force?

The house was crowded each evening, people coming for many miles, including many First-day people among whom were two clergymen. The lectures were quite long, over two hours in length, because I was hurried for want of time; yet I heard of no complaint about the length of the services, but, on the contrary, the best of attention was given by all who were present, and a deep interest was manifested by all.

The M. E. pastor notified me that he should lecture upon the same question at the close of my lectures and demanded that I should hear him, since he was one of my hearers on each evening. As I was unwilling, although I was entirely unwarranted, it was decided to invite him to speak in our pulpit two evenings before I finished my course. He finally ac- cepted the invitation and spoke on Thursday evening, our people furnishing the house, already heated and lighted, and furnishing both choir and ushers.

He made no argument whatever, but spent his time in belittling and misrepresenting myself and Seventh-day Baptists in general. His talk injured what little influence he had among First-day people, and was a decided injury to the cause he espoused. In my next lecture I simply corrected some of his misstatements and misrepresentations, then went on with my work, paying no further attention to him. He maintained strenuously that my translation of the Hebrew of Gen. 2:2 was not correct, and upon this asser- tion he based almost all he had said in both public and private. But, before I left the place, and when forced to do it, he acknowledged that I had several times shown that my translation was correct. I very much desired to deliver a few more Sabbath lectures, but lack of time prevented me from doing so.

Following this course of lectures, I preached four evangelistic discourses, which resulted in great good, forty-seven persons arising for prayers on the first call made. Many of them had never made a profession of Christ, and many others had been inactive for years. Some of the conversions during these meetings were almost miraculous, considering the surrounding influences, and were occasions of rejoicing to God's people. I was also able to explain the Sabbath, and who were present the seventh lecture, but did not yield to the request. I have for some time believed that it is possible to present the claims of the Sabbath, so that it is made plain, just as much as so-called evangelistic labor. I was favored with this conviction burning in my soul, I entered upon the work at North Loup, and after a week with God and power that I might realize the truth of my convictions, and I thank him for this. I have devoted the last half of my time to presenting my views to the people of the North Loup church, most thoughtful expectations. The North Loup church promptly met all my expenses incident to this trip, and desired to pay me more, but I refused. It is due them, how- ever, to state that they expressed their appreciation of the labor performed by presenting me with a beautiful and costly stand, made from the diamond willow which grows along the river at that place. It is also due the Welton church to state that they freely do- nated the time consumed in this labor at North Loup. Some of the results of this special labor at North Loup will appear in my forthcoming report to the Evangelistic Committee regarding labor performed at that place more recently.

In February I made my regular trip to the Grand Junction church, and there held a series of meetings going nicely. I preached several evangelistic discourses there and several Sabbath dis- courses. A deep interest was taken in the Sabbath discourses by several First-day people who attended. While on this part of my field I visited Des Moines and while there I preached on one evening in the East Side Christian church, and at the close of the discourse baptized two willing candidates into the fellowship of the Grand Junction church, and extended the hand of fellowship to four others of the same family, who united by letter. It was a beautiful service, one which I enjoyed very much. I also visited Bro. J. C. Hutton and wife at State Centre, who now declare themselves to be Seventh-day Baptists. They are good Sabbath-keepers for several years, and connected with the Seventh-day Adventists, but not being in full fellowship with all the believers of these people, they desire to be known as Seventh-day Baptists. I enjoyed this visit exceedingly well, and was pleased to find this brother and sister so sound in the faith.

I also called upon Bro. L. H. Babcock at Gowrie, and upon several of the friends at Garvin. Had it not been for the special work at North Loup, I should have held a series of meetings at Garvin during the quarter; but it has been rendered impossible. The work at Welton is moving on with great interest, though they have not had much preaching during the quarter, since I have been from home much.

During my absence from home, the Welton church maintained regular Sabbath service, some member of the church reading a sermon or conducting other service. For the quarter I report 56 sermons, 18 prayer meetings, 120 additions by letter and 2 by baptism.

My prayer is that I may be more useful and more as the years go by.

Welton, Ia., April 5, 1896.

FROM D. BURDETT COOK.

Dear Brother:—The interest manifested in the Berrien field during the past quarter has been much like that of preceding quarters. Some features of the work are quite promising; others seem quite discouraging. By the earnest request of some of our people in Adams County, we visited that county in the early part of February. At Davis Corners, where we have a few loyal Seventh-day Baptists, we held a series of meetings, including invitations to the Congregational church. I was the first Seventh-day Baptist to preach in that vicinity. Good audiences greeted me. I found a few here who had been investigating the Sabbath question and who were almost persuaded to accept the truth.

From Davis Corners we went to Adams Cen- tre, where a previous appointment had been made for us to conduct a short series of meetings. Here we had seven services. The interest was good. Many who, when we were there last May, were silent and inactive, were now ready to speak and to do for Christ. One man who had long been wandering from the fold was found by the Great Shepherd, and his return caused great rejoicing among his friends and neighbors. At our last meet- ing there we conducted in organizing a weekly prayer-meeting. From this we have since heard good reports.

The Fish Lake appointment is still attended with good interest. At our last meeting there a number publicly expressed their desire to become Christians.

Notwithstanding the fact that there has been much sickness throughout the field dur- ing the quarter, the average attendance at the service of the house of God has been con- siderably higher than during the preceding quarter.

Berlin, Wis., April 1, 1896.
THE LAST INVITATION.

BY THE REV. W. C. BARRAN.

Text—"Behold the Lion of the tribe of Juda, the Root of David, and to him shall the kingdom be given; and to him shall the throne be exalted, and be made great, and the kingdom shall be a kingdom, and shall be for ever; and all dominions shall serve and obey him."—Rev. 5:5, 6.

The book is true Revelation, and as such it is a type of the whole Bible. It is God's revelation to us of himself. It is a book you will not read in a coming world of righteousness. It is a book full of strange and peculiar attractions, and one which we ought to read much, but from which we ought to be very careful how we draw dogmatic conclusions. It is a book we should not fully understand it as we do not understand the world beyond, but it is curiously enough the only book in the Bible which promises a blessing to the one who reads or hears the words of its prophecies. If we read it, the blessing will come to us; if we do not understand it as it is, its meaning, we can always let it speak to us of Christ, the Lamb of God, who is the light of this dark world as he is the light of the city above. The Revelation looks inward to the hidden meaning of the present time, the events taking place in this present world, and its view is also ever onward to the end. John was a prophet and a seer; his book is a true Revelation, and as such it is a type of the whole Bible, which is God's revelation to us of himself. It is a book you will not read in a coming world of righteousness. It is a book full of strange and peculiar attractions, and one which we ought to read much, but from which we ought to be very careful how we draw dogmatic conclusions. It is a book we should not understand it as we do not understand the world beyond, but it is curiously enough the only book in the Bible which promises a blessing to the one who reads or hears the words of its prophecies. If we read it, the blessing will come to us; if we do not understand it as it is, its meaning, we can always let it speak to us of Christ, the Lamb of God, who is the light of this dark world as he is the light of the city above. The Revelation looks inward to the hidden meaning of the present time, the events taking place in this present world, and its view is also ever onward to the end. John was a prophet and a seer; his book is a true Revelation, and as such it is a type of the whole Bible, which is God's revelation to us of himself. It is a book you will not read in a coming world of righteousness. It is a book full of strange and peculiar attractions, and one which we ought to read much, but from which we ought to be very careful how we draw dogmatic conclusions. It is a book we should not understand it as we do not understand the world beyond, but it is curiously enough the only book in the Bible which promises a blessing to the one who reads or hears the words of its prophecies. If we read it, the blessing will come to us; if we do not understand it as it is, its meaning, we can always let it speak to us of Christ, the Lamb of God, who is the light of this dark world as he is the light of the city above. The Revelation looks inward to the hidden meaning of the present time, the events taking place in this present world, and its view is also ever onward to the end. John was a prophet and a seer; his book is a true Revelation, and as such it is a type of the whole Bible, which is God's revelation to us of himself. It is a book you will not read in a coming world of righteousness. It is a book full of strange and peculiar attractions, and one which we ought to read much, but from which we ought to be very careful how we draw dogmatic conclusions. It is a book we should not understand it as we do not understand the world beyond, but it is curiously enough the only book in the Bible which promises a blessing to the one who reads or hears the words of its prophecies. If we read it, the blessing will come to us; if we do not understand it as it is, its meaning, we can always let it speak to us of Christ, the Lamb of God, who is the light of this dark world as he is the light of the city above. The Revelation looks inward to the hidden meaning of the present time, the events taking place in this present world, and its view is also ever onward to the end.

John's prophecy was fulfilled in part before it was written. Christ came into the midst of the world's history. He came "in the fulness of time," in the very affections of mankind living in the midst of two eternities, endless time B.C. and endless time A.D. He divides the civilization into two; the old and stationary civilization, and the new, the progressive civilization to the west of the old world. He calls upon the world, "come." And let him that hears say, "Come." The seed of Christ, who succeeds in developing consecration and self-denial among his congregation is the one who goes ahead saying, "come," rather than he who stays behind, pointing the way, while saying, "go." But John, the prophet, the Gospel, the true revelation is the only such that comes to man. Science says to us: "Go and learn the secrets of nature. Study every bird and flower and leaf; study the mechanism of life wherever you find it. Study all the wondrous ways in which the forces of nature work. Try to find out the secret laws that accomplish all the more occult phenomena. Other men have gone far; do you go on farther, and your reward is sure." We go on by a few stumbling steps, and we are in a manner step discover and art say: "Go and create some new idea and give it shape, form, and reality. Ransack all the store of thought laid up by the world's best minds; go, learn to all the straws sung by the titled tongues of earth; go, learn to all the harmonies which have charmed the ears of men; look upon all the grand conceptions which have been fixed on canvass or in the more enduring marble—see all that has been done, and then 'go,' create a newer and a greater idea. Put it where it will stand, and a precious guardian shall be yours." We go a little way, and our strength is gone; the task is too hard for us. Commerce says: "Go, work, plan, and devise a quicker and
surer way to turn nature’s gifts into what is available to man; bring it to his hand and take back the yellow gold. Go, learn all that is known of shift and trick and sleight of hand, provided it be of a legitimate sort, and, having learned, go farther and outwit them until you, and you alone, have your reward.” We all are stilled in the heat and dust of trade, and many are grown gray amid failure, with the end far on before them. The World says, “Go; there is plenty of room at the top. Go up there, and we will chase you on; if you will stand up, we will jump over the way.” The one cry is that which rang in the ears of little “Jo” in “Bleak House”: “Move on.” Weare hurried this way and that; everywhere we are unwelcome. The word is always, “Go! In all that we give there is the moral of a fitter;” the unfit must go. But heaven says not so. The voice from the City of God has for poor, weak and despairing humanity the sweeter word, “come.” If the world will not receive you, there is a home in heaven. If heaven has no place, there is a shelter ship above in the New Jerusalem. Then this invitation is unconditional. In this it is unique. Everything received from the world is conditioned by some compensation. Money, in all things, and man ever can be had for money. Pleasure always has its sting. Happiness brings misery in its train. Joy carries a sorrow somewhere hidden. Success anywhere, in an artistic or professional career, in business, in political life, is born by “sweat,” and when the heavenly spirit, righteousness alone reigns no sorrow can come, for sorrow comes of sin and selfishness. And how affectionate is this invitation! The invitations of earth are too frequently cold languid, given many times with a hope of a return. If we would have the heavenly spirit, if we have eternal life, we will make our invitations like God’s. For God loved the world, even when the world was unclean, all sin and corruption, and so came down to show us his love in Christ. If we have the mind and heart of Christ we will love those who are needy. Jesus taught this when he told the Pharisees when he gave a party not to invite his friends, or those like himself, or his relatives, or his rich neighbors, but “the poor, the maimed, the blind.” Perhaps not literally should we do this, although I don’t think much harm would come of it if we did, but we should have this loving spirit of Christ, not looking for recompense, for then we shall be recompensed at the resurrection of the just.” The love of earth is all too selfish. “I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” For if ye love them which love you, what reward (or grace) have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5: 44-48. God loved us while our hearts were steeled against him. And he loves you all. There is joy in heaven over one sinner that repenteth, and over one soul that is lost. This invitation is made possible by the love of God, and the sacrifice of himself, that we might freely come to him. All the voices of heaven, Jesus, the Lamb, the angels, and the “cloud of witnesses” gone before, all say to us, “Come to the Lamb!” And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

To anyone who will study God’s revelation of himself from the beginning all down the history to Christ, and then to the whole Bible to the end, there cannot fail to appear a most wonderful significance in the fact that Scripture reaches its crowning feature in this invitation, at once so practical and suited to meet the condition of each and unconditioned, and above all so loving and tender. God is best known as we study him in his own ways, not by picking this out here and that out there, but by our daily lives, actions, words, and deeds. And so we must say, come. So tenderly calls to us the Spirit like a “still small voice,” summoning us to rest and peace in Christ. We have often faint longings which we cannot describe, longings for a better life than we are compelled to live. How much weighed down by sin, take comfort in contemplating visions of holiness and purity in heaven. God has graciously put within us holy desires and aspirations, yearnings after righteousness, which will prove to us a blessing. The Spirit calls us to use the power of sin and death, and enter on the life in Christ which shall cause heaven to be begun for us here below. Every good thought, every holy desire, every yearning for a better life, comes to us from God, and they are all part of the Holy Spirit’s influence. Let us not turn him away, but obey the gentle call so tenderly given.

In the second place the Bride says, come. To those not touched by the divine Spirit, the church, the Zion on earth, gives the word of invitation. The agencies for the spread of the gospel message are wide in their operation. The divinely appointed means of grace call continually to those around to come and take the water of life. The church is God’s own organization, founded by the Saviour, designed to gather together multitudes of seeds, to become a great tree, so that many nations shall lodge in its branches, and its grateful shade shall cover the earth. It is therefore the best of all charitable institutions, having Jesus, the one “altogether lovely,” for its head. “Come” is a place where every moral and social reform ought to begin, and it is not God’s fault if they do not. The church may be marred by earthly dimensions, it may be broken up and its formal unity destroyed by one-sided and partial views of truth, by bitter prejudice, by sentimentally clinging to the false and ancient ruins of human tradition, and cloaked with all manner of perverted Scripture, which compel the admiration of those who behold them, but which hide the truth of God, by formulating a stiff and mathematical creed, and trying to force it into a world that has staked everything and has boxed a tree made by the theological carpenter’s hammer, or, on the other hand, by running off into vagaries and eccentricities of belief or so-called liberalism which seeks to escape many restraints of the harem but wholesome declarations of Scripture. The church as it appears may suffer hypocrisy and Pharisaism in its ranks, it may permit loose and careless morals in many quarters; but the true church of God—which, by the way, is not to be measured by the roll books, or convention, synod, or conference—but the army of the saved, those redeemed by the blood of the Lamb, will become purer and purer as the time rolls on to its consummation in the glorious church above. In its teaching the church rolls back to the beginning at the beginning again. On the one God, the Saviour, the one Revelation, and the one Eternal City; and someday, I believe, truth will prevail because it is truth, right will conquer because it is right, goodness will reign because of its right to reign. The bride is not forsaken of her husband, and in the end she will rise crowned with truth, goodness, and beauty, calling to all who will come to the city of God.

In the third place, the command is given to “him that heareth” to say, come. Some are never moved by God’s Spirit speaking directly to them; many resist the more formal invitation from the church of God; to such, he who hears is bound to say, come. The invitation is free to all to give.” No miracle from God is necessary; the intervention of no priest or minister is necessary; the word “come,” is given from man to man. There is no one like this commission, and when one man comes to another, telling him what he enjoys of grace and favor, relating the story of his own life, how he was led to the foot of the cross, and how joy and peace reign supreme where despair and unrest reigned before—then there is meaning in the invitation which is not felt in any other way. The salvation of the whole world is man by man. It is a work by individuals among individuals. Everyone who has heard and accepted this invitation has a duty in this direction. We must say, “come,” in our speech not only, but by our daily lives, our actions, our habits of conversation, and what not. We must show by our uprightness, honesty, true, and pure lives that the Zion of God on earth is a place where we can interest men in heaven. It is here that our responsibility lies in a great measure. We turn away the unsaved by our inconsistent lives; we cause them to disregard the claims of the Spirit; they repine at what we say; it; we give countenance to their lives of sin, instead of the church by our loose conduct who are in the church. In the long run, example tells more than do words. One appeal of a minute’s length to the sinner from whose life is free from any cause of the world’s criticism is
In the fourth place, without any especial word from man, the free invitation is to those who thirst, those whose souls' desire goes out after holiness, purity, righteousness and heaven. This is a very common figure in the Bible, that thirsting for the water of life, come, ye to the waters, and he that hath no money, come ye, buy and eat. Isa. 55: 1. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6. Whosoever, said Jesus, "drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in a well of water springing up into everlasting life." John 4: 14. "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. John 6: 35. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 7: 37. Anyone who has a longing for something better and holier, who feels a great want in his life, who is dissatisfied with himself and the world, even if he be unwilling to recognize God's Spirit leading him, yet if he has this desire, let him come. God's gifts are not grudged by any other measuring hand than on our own. Whoever ever feels the need of God, may come to him, and, his word for it, you will not be turned away.

In the fifth place, and lastly, "Whosoever will, let him take the water of life freely." This word excludes none but those who will not, and it shows how utterly free the gospel is. It speaks also to those who often fancy that there is no work in the Bible for them; those whose affections are so deadened by sin that they have no desire for holy things. If they but know their lost condition and will only come, they shall not be turned away. No feeling of guilt is made the condition. The will is put last as the only barrier. When that is broken down, God's grace works a wondrous change in the heart of the sinner. None have yet grieved God too-long. Of those who hear this last word of Scripture to-day, whosoever may come and be well, come to receive Eternal Life, may enter upon that life, which, though begun here in the midst of all the sin and sorrow of earth, yet reaches on to that blessed city above where all things of which his right eye shall reign; and, if we come to him we shall walk with him in righteousness evermore.

IN MEMORIAM.

Susan Maxson Burdick, wife of Stephen Burdick, pastor of the Seventy-second Baptist church at West Hallock, Ill., died at that place March 2, 1896. She was the daughter of George and Phoebe Wells Maxson, born February 14, 1832, in what was, at the time, a part of the town of Alfred, but now in the town of Ward, N. Y.

Understanding and conscientious beyond most children of her years, she became early impressed with the sense of her personal obligation to God, and was sincere in the desire to do his will in all things. She was a child of prayer. In her youthful days she put on Christ by public profession of faith, and was baptized into the First Seventh-day Baptist Church of Alfred by its pastor, of precious memory, Nathan V. Hull. As a student she was always diligent in personal application, and excepting the mending of those branches of study to which she gave careful thought and effort. She graduated from Alfred Academy in the class of 1850, and in the few years which followed her graduation proved herself a most thorough and successful teacher. In 1851, she married to Stephen Burdick, then pastor of the Seventy-second Baptist Church of Rockville, R. I., and during the nearly thirty-seven years of married life she has been a sincere Christian worker, in full sympathy with her husband and his work, and always his safe counselor and efficient co-worker. In connection with her husband's pastorates at Rockville, R. I., Leonardville, N. Y., (two terms) Deidley, N. Y., Portville and Dugger Creek, N. Y., and West Hallock, Ill., she exerted herself for the confidence and affection of a large circle of friends, exerting everywhere a quiet yet always effective influence for good in every circle wherein she moved. It was her habit, and seemed to have been her life motive and inspiration, to do the ever-present and ever-needed spiritual and temporal good to others. She was timely, active, and unassuming in good works, while by her spirit, methods, and influence, she became to others an inspiration to others, prompting them to do unselfish labor for the relief and blessing of those in need. She was never demonstrative in matters of personal religions thought and experience, nor as to the bright hopes and prospects of the future life, but really lived in the present, in the sense that she lived and desired to live, just so long as it was the heavenward Father's will for her to live and do the ever-present and ever-needed work which a loving heart and willing hands were anxious and ready to do. That faith which prompted to practical and loving service for Christ and his cause, while there was Christ and work to be done, and this kingdom, became to her in the hours of approaching death a sustaining hope and rest, giving assurance of the brighter, better life, through Him whom she had always loved and trusted as her life-long helper and Favorite.

She was a devoted and loving wife and another, always ready and willing to deny herself and sacrifice personal pleasure and interest for the well-being of her loved ones. Her home life was one of anxious, prayerful seeking from the source of help, and loving service in behalf of those enshrined in her mother heart. Besides her husband, three sons survive her, Dr. George E. Burdick, of Alfred Station, N. Y.; Dr. Alfred S. Burdick, of Tampa, Fla.; and Merle M. Burdick, of West Hallock, Ill.

To her many friends is left the memory of a pure, unselfish, loving and useful life. A life in which, it may be truly said, "she hath done what she could."

ORDINARY good breeding would hinder any one calling public attention to another's blunder, and especially when no good is to be done. The law of Christ teaches that not only blunders, but faults are to be covered by the mantle of charity. Until our happy defects are held up to ridicule we should shield others. In this it is well to heed the golden rule.

THE LORD IS MY SHEPHERD.

BY L. CRASH WALDSHOF.

The Lord is my Shepherd, O blessed heavenly thought. I shall not want, what words of joy and joy. He maketh me to lie down in green pastures, Beside the still waters I walk without fear. He restoreth my soul, what more could I wish. In the paths of righteousness doth my soul walk, and be led the wandering and erring ones to the Master, and, if he shall come to the Eternal City with that duty unfulfilled, hardly will be the hearing the approving words "Well done, thou good and faithful servant."

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, April 12, 1896, at 2.15 P. M.


The morning was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Committee on Distribution of Literature presented some questions concerning the present duplicating of lists on the Evangel and Sabbath Outlook, their revision as necessary, and questions with regard to which motion were referred to the Supervisory Committee and the Committee on Distribution.

On motion, the question of binding the new series of tracts in one volume was referred to the Supervisory Committee.

The Advisory Committee reported visits of Dr. A. H. Lewis to Trenton, N. J., and Washington, D. C., the latter of which was also fully reported in the Recorder, and presented an outline of future plans, which included visits to the following Associations:

The bill of expense rendered was authorized to be paid by the Treasurer.

The committee on will of Dea. Collins Miller reported that it would appear from the will and the decree of court that the Society would be entitled to one-quarter of the residuary estate, after the death of the widow.

The Corresponding Secretary reported having sent a favorable reply to Editor Powell, in answer to correspondence.

The Business Manager reported estimate of cost of publishing one thousand copies of a History of Seventh-day Baptists, the preparation of which is contemplated by Pres. W. C. Whitford.

The Treasurer presented his third quarterly report, which on motion, was referred to the preceding Committee and on his favorable report ordered published.

On motion, Corliss F. Randolph was appointed auditor pro tem.

The Treasurer also reported bills due, which by vote were ordered paid. Minutes read and approved. Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

NO MATTER how weak and crippled a man's body may be, his spiritual being can be strong and safe in God.
Young People's Work

"A not coffee-pot without a handle" is what the Wisconsin Christian Endeavor calls an Endeavor Society which has no corresponding secretary.

I call your attention to a few selected articles from this department of the Recorder from time to time, in reference to Senior Christian Endeavor Societies. This does not mean the regular society; it means an older one, consisting, as it were, of graduates of the regular society. It has for its prayer-meeting the regular prayer-meeting of the church. It shows a better organization and more systematic work by the older members of the church. Please look into the matter, and you will doubtless be constrained to try it, at least.

President's Letter.

Dear Young People:

I write from Berea, W. Va., back fourteen miles from the B. O. R. R. Meetings were commenced here one week ago, by Elder Seger, pastor of the church. I reached here last Thursday. The third night after I came, people commenced rising for prayer. It is so late in the season we can only hold night meetings, except Sabbath-days and Sundays. The people are mostly all farmers, and spring is late, so a very busy time; still the house is well filled. Last night (Sunday night) many who came could not get into the house. It has been very hot for two days. Grass is coming up rapidly and cattle are turned out in many places. We have a great many young people here; they organized the Endeavor Society during the pastorate of Elder O. S. Mills here, about the time of the Conference at Salem, W. Va. Our congregations are very largely composed of young people. This is so in every place where I have been in West Virginia. It seems to me the place to put our work is on the young people. West Virginia has them. If you want to work for the Lord, and are not already employed, come here and help make them into godly men and women. Elder Seager, missionary pastor, will introduce you to the people. He gave me my introduction with a fifteen-mile horseback ride over the hills in the rain. We occasionally sung, "There is sunshine in my soul," and as the rain was evidently not meant for us, but for the grass so much needed by the poor cattle, we did not take it. On my way here I spent one night at Salem. It happened to be the night for their union prayer meeting, continued in the different churches since the revival. A wonderful meeting it was. I should think one hundred and fifty people were in attendance, and not a moment lost. Some asked for prayer. The work there is growing, and in the school a revival is still going on. The men's meeting is increasing in interest. Prospects there look much brighter than when the special meetings closed.

Yours in the work,

E. B. Saunders.

Berea, W. Va.

Endeavorers Entune.

The Largest and Best Convention Ever Held in Southern Wisconsin.

Did Milton have a Christian Endeavor Convention, or did a Christian Endeavor Convention have Milton? Is a question still unsettled.

The fourth annual Christian Endeavor Convention of the Southern Wisconsin District was held in the Seventh-day Baptist church at Milton, Saturday and Sunday, April 4 and 5.

The attendance was very large. Every session was enthusiastically attended. About 200 delegates were in attendance. These, in addition to other visitors and our own people, combined a very grand convention with an unusually large attendance, which added to the spirit of the gathering.

From the time of the opening praise service, Saturday morning, until the close of the convention meeting, Sunday evening, the convention was conducted with a spirit of practical Christianity, which cast an influence over all in attendance and which will result in greater endeavors during the year to come.

Rev. G. R. Chambers, of Milton, opened the convention at 10 o'clock Saturday morning with a praise service. An address of welcome by W. H. Ingham, of Milton, was responded to by F. A. Spoon, of Janesville, president of the district union. He told the delegates in a simple way what they were here for, and they all act upon his suggestions in the sessions which followed.

At 11 o'clock the regular church service of the Seventh-day Baptist church took place, the sermon being delivered by Rev. A. W. Runyon, of Beloit.

At 2 o'clock in the afternoon occurred the Junior hour, conducted by the district Junior Superintendent, Miss Anga Crumb, of Milton. The church was crowded by Endeavorers and their friends who came to listen to their most excellent session. The following program was presented:

Song, "Obedient Christian Soldiers." Scripture lesson and Lord's Prayer, led by Helen Seager, Milton.

"What Juniors Can Do For the Church." Beatrice Maul Martin, Brodhead.


"What a Boy Can Do For Jesus." Harp Hood, White-water.

Song, "True Hearted, Whole Hearted." Address, Miss Nettie Harrington, of Janesville.

Song, "Nearer My Father." Bible class, Milton.


A beautiful new banner was brought forward by Miss Harrington, which was to be presented to the Junior Society in their district making the best general report for the past year. The banner was awarded the Junior Society of the Milton Congregational church, and was presented to the president, Ralph Plumb.

At the close of the Junior hour, Rev. Mr. Huay, of Johnstown, treated the subject of Bible study for a short time.

Music by Miss Charlotte Mason and Rev. Mr. Chambers was followed by "The Best Thing," one minute reports of societies, conducted by Rev. B. F. Martin, of Fulton. The reports were interesting and inspiring. The afternoon session closed with committee conferences.

Saturday evening, after devotional exercises by Rev. G. W. Burdick of Milton Junction, Miss Bertha Fross, of Milton, sang a solo.

The nominating committee's report was then called for, and Miss Belle Weeks, of Janesville, was chosen president for the fifth year. Miss Cora Pollock of Beloit, was re-elected secretary, and Miss Belle Weeks of Sharon, treasurer. Prof. Edwin Shaw, of Milton, A. L. Curits, of Beloit, Kitty Douglas of Rock Prairie, and Maggie Gilis, of Evansville, were made vice-presidents. C. H. Sedge, of Manitowoc, state chairman of Good Citizenship, gave an address on his favorite subject. Rev. A. E. Matheson, of Janesville, took for his subject, "The Endeavorer.'

Sunday morning at six o'clock about one hundred Endeavorers assembled for a sunrise prayer-meeting, and a good one they had. J. C. Kline, of the Janesville Y. M. C. A., led the consecration meeting of the convention at 9 o'clock. This was followed by the usual services in the Methodist and Congregational churches.

"Some of the Principles Governing the Choice of a Life Work," was the subject of an address by Rev. E. A. Witt, of Albon. At 4 o'clock Miss Nettie Harrington, of Janesville, led a women's meeting, taking for "Things that Influence," for a subject. At the same time, in the Congregational church, Rev. L. C. Randolph, of Chicago, conducted a men's meeting. These were both important meetings. Sunday evening after a devotional and praise service, a solo by Miss Charlotte Mason of Milton. The climax of the whole convention was reached in this evening's service. After a glowing tribute to the memory of Rev. E. F. Dunn, the late pastor, a stirring sermon on "Soul Winning," by Rev. Lester C. Randolph, of Chicago. This was followed by a testimony meeting, in which a great many took part. We trust that much good was accomplished and that all Christian Endeavorers will work more, "For Christ and the church."—Milton Journal.

Our Mirror.

A few answers are being received every week from the "searchers" sent out after the annual reports. We will try and give each week something from one society and another.

Report of the Southern Wisconsin C. E. Convention which was held in Milton April 4 and 5 will be given later, as it was quite long. Milton and the delegates were greatly encouraged by the splendid reports given, and the work done.

Tom Hammond, La., Endeavorers expect some time to be under training for electing another president, as their former one has resigned. A short time ago they gave a concert in their church, netting them $1110. It was a most enjoyable affair, and well attended. They are working with an end in view that serves as a stimulus—the repairs of their church. The 28th of March one of their number was baptized, adding another to their growing strength. They need the earnest prayers of all our number.

At North Loup, Neb., another good report is made in added strength. Through the labors of Bro. Socwell, their society has been wonderfully blessed. New interests are manifest, hands and hearts are engaging in the good work. During his stay twenty-three new members were added to their church roll.

The convention of the Young People's Union of Christian Workers of North Loup and Scotia was held in their town, and an excellent program was rendered to a large audience. They may stand steadily grow.
up the mission band to-day. Perhaps you will find some mission work to do here at home. It would be real mission work to keep little Ellice patient and contented—wouldn’t it?"

When the mother went away, Ellice sat down by the brook and thought about it. The brook seemed to think as mother did; it smiled the way she did, and it had little twirls in its curve. "Something here at home, something, something, something," it said over and over between the smiles. And Ellice smiled back. She did care so much what mother and the brook thought.

Just then she noticed at the water’s edge a tiny fern, half uprooted by some mismatches, and now drooping on the moss, its leaves uncurled and dying. Alla in a moment the brook put an idea in Ellice’s head. "Something here at home," it kept saying faster and faster and more and more loudly.

Leaving far over, Ellice reached out, dug a little hole, and put the fern roots firmly in, pressing the earth around them. Her little brown hand nodded in content, and Ellice and the brook watered the fern leaves until they began to revive. Then Ellice laughed to herself. “I’m a house machinery,” she said, and hurried off to find something else to do.

Here was a dry patch of grass, where a board had been lying all winter. She must carry water for that. The water was a dipper on the ranch. Back and forth she hurried, pouring on the water until all the tufts of yellow grass looked grateful.

Then she found a big ant whose hole had been stopped up by a falling pebble. The poor little ant’s flag waved and pointed, and it couldn’t get out even when he was lifted up. So Ellice pulled a maple leaf, and covered him up from the sun.

By this time it was lunch-time, and the bread and milk on the table had to be eaten. Ellice didn’t like grasshoppers when they hopped on her dress or flew in her face, so at first she thought she would let him alone. As he turned around, she couldn’t see his feet, and she didn’t think of moving over till she tumbled on the grass. When she scrambled up she went at once to the grasshopper. She could get up when she fell down, and he couldn’t. So she must go to help him.

The trouble was with his wing; it seemed to be torn, and he couldn’t get away even when he was lifted up. So Ellice brought a maple leaf, and covered him up from the sun.

The garden missionary took a little twig, and opened the ant’s front door for him, smiling to see how he scuttled down the stairs to tell his family.

A little further on, in the garden path, lay a grasshopper with all the hop gone out of him. Ellice didn’t like grasshoppers when they hopped on her dress or flew in her face, so at first she thought she would let him alone. As he turned around, she couldn’t see his feet, and she didn’t think of moving over till she tumbled on the grass. When she scrambled up she went at once to the grasshopper. She could get up when she fell down, and he couldn’t. So she must go to help him.

The trouble was with his wing; it seemed to be torn, and he couldn’t get away even when he was lifted up. So Ellice brought a maple leaf, and covered him up from the sun.

By this time it was lunch-time, and the bread and milk on the table had to be eaten. Two brown cookies were carried out into the garden, and were washed down under the willow tree for the birds, who twittered and chirped as they shared Ellice’s lunch, and then put their wise little heads on one side to look a “thank-you” to the missionary.

It took the rest of the afternoon to examine the morning’s work. The fern and the yellow grass looked ever so much better, the big ant had all his family hard at work running in and out the open front door, and the grasshopper felt well enough to get home. So when the beautiful short day was over, Ellice got her sack and much like going to asleep Ellice did, and when the little girl was curled up in mother’s arms, she told all about her busy day.

"We have a mission band here at home," she said, smiling on mother’s shoulder, and there were only two of us in it. I was one, and who was the other, mother dear? But mother had guessed the answer. "The brook," she said.—Grace Duffield Goodwin, in S. S. Times.

WHY WE SNEEZE.
The Boston three-year-old had sneezed two or three times.
"O, mamma," he cried, "what makes me blow that way?"
"That isn’t blowing, my child; that’s sneezing."
"And what’s sneezing?"
"Sneezing, my child," responded the mother lovingly, "is a reflex nervous action, and it is brought about by mechanical irritation of the ends of the nerve fibers which occur in the tissue of the nose. When this irritation occurs, whether it be due to a foreign body or to a change of temperature, affecting the tissue of the nose, a nerve impulse is transmitted to the brain, and certain nerve centers in the medulla oblongata are affected; this results in certain impulses being transmitted along the nerves to the muscles controlling respiration. By this means the egress of air during expiration is delayed and the various exits are closed. When this occurs, however, reaches a limit, the exits are forced open, a powerful blast of air is expelled, and the person sneezes."

"Oh, mamma," exclaimed the child, clapping his little hands with delight and glancing into his gentle face, "how beautiful!"—Detroit Free Press.

ON DUTY.
An amusing anecdote is related of the English Admiral de Horsey, who some years ago had command of the British fleet in the Pacific and was Admiral of the North Atlantic Squadron. One evening he was dining on shore at Port Royal, Jamaica. On returning to his flag-ship after dinner, his way to the boat led him across the barrack square. A black sentry of one of the West India regiments halted him at the gate with "Who goes dar?" Great was the admiral’s annoyance. "What do you mean by that," he asked the regent. "I say!" "Dunno nobody, sah," replied the colored soldier, pompously, "you can’t go in dar." "Why, I’m Admiral de Horsey." "Well, you can’t go in. I don’t care if you’re Admiral de Donkey."—The Presbyterian.

WHO IS THERE?—The girl queen of Holland is only fourteen years old. The other day she sat at the dinner table with her mother, the queen regent. "Who is there?" asked the regent. "It is the Queen of Holland," came the reply. "But does she have the password when you must not enter," said her mother. After a pause came through the keyhole this, in a softer tone: "Mamma, it is your own little daughter." "You may come in," gladly said the queen regent. What a fine illustration is this beautiful incident of the attitude we must take before Christ! He has not called us servants, but friends. We are joint heirs with him. If he is a king, so are we. But never wear the crown of heaven open to any imperious demand: “Admit Christ’s younger brother, who with him is lord of all your relations, and I will come in.” He opens only to the appeal of gratitude and humility and love: "All to Him I owe."—Golden Rule.
Home News.

New York.

INDEPENDENCE.—When one calls to mind the many readers of the Recorder who have once been here but now live elsewhere, he need not fear but an item from Independence will be read with interest. Winter has prolonged its stay, but is now giving way to the inevitable. Notwithstanding the severe winter there has not been much sickness. The prospects are that the maple sugar season will be brief. Independence has the reputation of leading the world so far as maple sugar is concerned.

A person coming among this people is impressed with two things, i. e. their sociability, and their disposition to be doing something for some one all the time. These traits were especially manifest on the 28th ult., when they made a surprise for their pastor and family, and, upon leaving, left enough of the necessary articles to last several weeks. We were also highly gratified upon our arrival to find the parsonage newly papered and painted inside from top to bottom.

W. L. Burdick.

West Virginia.

SALEM.—On arriving here from Plainfield, N. J., on our way to Fairina, III., we find they have had under the leadership of Bro. E. B. Saunders, a most precious revival. Souls have been won to Christ. Backsliders re-claimed, and the cause of God greatly strengthened.

Salem College, with its noble, self-sacrificing band of workers, is having the most successful year ever. The enrollment, leaving out the business and telegraphy students, is the largest we have ever had, and as the students are becoming more advanced, the interest in, and benefit of, the work is being more manifest. There are some of the students who have been connected with the school, and in some of the classes, nearly every term since it opened, seven years ago this spring. The attendance is so large, the demands so great, that our five teachers are obliged to teach from seven to ten classes a day. The work is great and the Inlowers are few. Oh for more men and money. Salem needs and must have more financial help, or great damage must come to our cause in West Virginia. While other schools about us are losing in strength and influence, Salem College is all the time gaining in reputation, power and influence for good. The reputation of the College stands high throughout the state, not only in educational facilities, but as of the highest religious character and influence. Its Board of Directors, its Faculty and many of its students being devout Christians. At least four of our young men in the College are working hard to prepare themselves for usefulness in the gospel ministry. In the interests of the cause of Christ in general, and our denomination in particular, as represented in this state, I once more appeal to you, the lovers of our cause, for help. If the pledges made at Conference last fall are all promptly paid we shall not fall behind any this year in running expenses. Our greatest need is money, and most pressing need now is a house in which our President can live. The church here has built and paid for a most excellent parsonage in which President Gardiner has lived since he has had charge of the school.

The church has now, called a pastor, (the Rev. L. D. Seager), who is to commence his work here the middle of this month. Bro. Gardiner will have been the pastor of this church more than one-half the school year. There is no house suitable for him in Salem that can be either bought or rented, and Gardiner is giving all his strength and money to the cause and so is unable to buy or build. We have a fine building spot on our college grounds, and the price of the buildings and materials and labor here, for ten or twelve hundred dollars a good house could be at once put up on that lot. Now are there not some individuals among our people who are able, willing they are doing, and whose hearts are so interested in this important work as at once to send us their pledges for this amount, that this much needed demand may be met by the close of this school year in June? This would not only relieve the church of the burden, but would provide a house for the pastor and family. And to know that the friends of the cause from abroad are interested and have an influence for good through the community and surrounding country. Who will come and help us? The demand is great. If sufficient amount is pledged the work can begin at once, though we could give three or six months to pay the pledges. What do you say to it, friends of the precious cause?

J. L. HUFFMAN.

Lost Creek.—Union services began here in the Methodist church, March 2. That church, having invited our church to unite in a series of meetings to do the work, two of the pastors of the two churches alternating in the preaching.

The meetings were continued five weeks. The revival is spoken of as one of the best. There is a most earnest company of Christian workers here, and when the people "have a mind to work," the is sure to be a revival.

About thirty-five are counted as converts, mostly First-day people, for there were very few of our society who had not been gathered in before. The experience of this revival has been of great benefit to all of us who had the work at heart. And we hope very soon to be at once put up on that lot.

ROANOKE.—A series of meetings was begun here April 1. Bro. E. B. Saunders came April 3, and preached five times, then started for the work planned at the Berea Church. We were very glad to have obtained his help. He is an earnest, zealous, heart-searching discourses that he gave to a full house, night after night, together with most faithful personal work, day by day, have, by God's grace, resulted in a thorough awakening to things spiritual.

Especially have his sermons and talks on the Christian's need of the possession of a forgiving spirit, like that taught by Christ, been the means of great good in the way of much confession of sins to one another, after deep humility of soul before God. It is indeed a difficult matter to try to report the results of a work of this kind. We feel and know so much more than words can express. We are thankful for it all, the conversions, the reclaimed and the general reviving. Twenty-three have been added to the church; twelve by baptism, nine of these are from the active membership of the Junior Society, the other three are strong young men. Eleven have been received on verbal statement, six of these being converts to the Sabbath, and department from Coloma. As a church we are "holding the fort," notwithstanding we are badly scattered, and cannot all get together on the Sabbath, and prayer-meetings have been kept up through the winter with a good degree of interest. Our Pastor, Bro. D. B. Coon, visits us regularly once in four weeks. Mrs. Coon always comes with him, and is a great help in the meetings, as a whole, has been very mild, with only a very little snow. Wheeling has been very good nearly all the time, which is appreciated by all except a few who are engaged in logging. Times are very hard on account of the extremely low price of potatoes, which is the farmers' main dependence in this section of the country. Still those who have houses of their own and are out of debt are in a fair way for living comfortably. Dr. A. L. Burdick, who came to us a few years ago, has built a house at Coloma Station, where he is permanently located. He has worked up a good practice, and is kept busy nearly all the time at his profession. We need very badly, a house and worship of our own, a thing that we can hardly expect to have very soon.

E. D. RICHMOND.

Nebraska.

North Loup.—All who were interested in the report of the Sabbath lectures given here in January, by Eld. F. H. Socwell, will remember that the meeting was hoped for with an unexpected, but decided, revival spirit. The opinion was general that the work ought to have been continued a few days longer, but Eld. Hurley was engaged to go to Minnesota and Eld. Socwell had already remained longer than he had expected to. It is the best for the interests of the cause in Iowa.

Many earnest prayers were offered during the pastor's absence, that some way would be provided by which the good work might be continued, and as if in answer to one of these we received a communication from Eld. Socwell who came back from Minnesota.

The meetings began at once, and closed Monday evening, March 30, making four weeks of continuous effort. Eld. Socwell understood the needs of the field, and being intensely interested, was eminently fitted to begin the work, as he did, without reserve. At the very foundation, and the heart-stirring, heart-searching discourses that he gave to a full house, night after night, together with most faithful personal work, day by day, have, by God's grace, resulted in a thorough awakening to things spiritual.

West Virginia.

Coloma.—It has been a long time since there has been anything in the Home News'
it may be of interest to some to know that they all come to us from the Mira Creek, or what is more commonly known, as the Barr­
ker District," First-day Baptist church.

The Sabbath question is receiving much thought and study, notwithstanding many opposing influences. One elderly man who left the church about forty years ago began to think it more convenient to keep the first day of the week, confessed in the prayer meet­
ing last night that he had never been satis­
fixed with his action in the matter, and expressed his determination to hereafter keep the Seventh-day Sabbath.

Eld. Socwell has endeared himself to young and old alike. As he goes from us our hearts are sad, for we shall likely never again have the privilege of seeing his face and of hearing his voice in the blessed work of our common Master. Our prayers follow him, that his efforts may be as blessed in other localities where he may be called to labor.

Now in the midst of our gladness comes a great sense of responsibility. First, that we may hold fast to that which has been al­
tained; and secondly, that we may be un­
ited in our efforts to uphold and sustain our pastor. "In the District," the church.

His voice expressed his determination to hereafter keep the Sabbath, and he left the church a free man. He grew in grace and in the knowledge of the Lord, his grandfather, Joseph Burdick and the Misses Armi­

ta, his wife. In 1896, they moved to West Vienna, who with his son, Martin, and his two sisters, moved to West Cowanesque, where he may be called to labor. His home, which was the more pathetic he has ever since lived, and to which he has written to us. That they must henceforth more could buy.

In memoriam.

The subject of this sketch was born near his late home at Greenway, town of Rome, N. Y., April 17, 1841. His father and mother both died when he was but three years of age. He was given to his grandmother, Jonathan Williams, under whose instruction and care he grew to manhood. He had but little school education, being a somewhat feeble boy. He worked upon the farm which knew his last labor during all his working years, and when his grandfather died, he, with his aunts, Mrs. Joseph Burdick and the Misses Armi­

nas, and Margaret Williams, came into possession of the farm. The place is known far and near, not only for its neatness and well-kept buildings, but especially for the well-known friend, neighbor, citizen and Christian worker who occupied the place.

He was married Feb. 10, 1869 to Miss Annette Shute, of West Vienna, who with his aunts mentioned above survived him. He was converted twenty years ago under the minis­

trations of Rev. Charles M. Lewis, his wife being converted at the same time, and both were baptized and received into the First Verona Seventh-Daft Baptist church by Eld. Lewis. From that date he has ever been an earnest worker, always willing to do every­

thing within his power to advance the cause which he now so dear to his heart. Forty years ago he organized the Green­

way Sunday-school, and later the Y. P. S. C. E., and lived to see nearly all of the young people, in whom he was especially interested, converted to Christ. All these years he has revisited the farm Sunday after­

noon that he might spend the time with his little flock at Greenway. In his own church he seemed to be the natural leader, always the pastor's helper, and a truly spiritual worker in behalf of the spiritual interests of the church.

A sudden attack of the grip on Tuesday morning, March 30, caused him to seek his bed, upon which he suffered neuralgia of the

heart, congestion of the lungs and finally heart disease. He died on Thursday morn­

ing, April 9. Having lived in this part of the country so many years, and having been so actively engaged in church and town affairs, he was known throughout the county, and loved as well as he was known. This was apparent at the funeral services, which were held on Sunday, April 12. A short service at his home, which was the more pathetic be­
cause his wife was dangerously sick, and two of his aunts unable to leave the house, was bathed in the tears of many sympathizing friends and neighbors. The procession slowly wound its way to the church of which he was a member. Over five hundred people were in attendance, some fifteen towns and cities being represented. The ser­

vice was very sad and impressive. The pas­
tor, Rev. Martin Sincall, preached from Ps. 46:10, "Be still and know that I am God." The floral decorations were beautiful and numerous. The "long home" was tastily decorated with green, while at the moment of consignment nature seemed to die, and the earth was covered with un­

faced congrega­tion, as the clouds dropped a few tears. Otherwise the day was as bright and pleasant as could have been desired. Of this life it can truly be said:

"Life is what it is, and life is current, And the grave is not its goal, Dust thou art to dust returneth, Was not spoken of the soul." O how we shall miss him. Such a worker! He was a converted Peter, a truly wonderful man. Invariably when his name was called in Sabbath-school he would respond with the verse, "He that believeth and is baptized shall be saved." Now we may all sympathize with the consignment nature, as the clouds dropped a few tears. Otherwise the day was as bright and pleasant as could have been desired. Of this life it can truly be said:

"Life is what it is, and life is current, And the grave is not its goal, Dust thou art to dust returneth, Was not spoken of the soul."
THE SABBATH RECORDER.

[Vol. LI. No. 16.

Popular Science.

A New Marine Globe.

A Mr. T. E. Rosegerie, an Eastern Bishop, has constructed a globe of glass, and on the inner side is raised the walls of the continents and larger islands, and the depressions or basins of the sea. An interior globe, to represent the bottom of the sea, is attached to an axis, concentric to the outer one of glass, and is moved by clock gear.

The space between the two is filled with water containing particles of seaweed to show the movements of the water. When the inner, or movable, globe revolves, the water is seen to start along the sea bottom of both the tropical sections and move toward the equator. When the currents meet they rise to the surface where they form a stream and diverge northward and southward, and soon the trend is westward, where they produce all the phenomena of the currents of the ocean, formed by the shores of continents and countries of the sea bottom.

By the movement of the particles of seaweed, one can readily see through the glass the currents as produced in nature, and follow them as they travel their unwearied journey on the surface of the ocean. The globe appears useful in studying marine currents, the modification of climate, and the beautiful study of hydrography. It has been favorably received by the Bureau of Longitude.

Dust in the Atmosphere.

The entire atmosphere that encircles the earth travels with it, appears to a certain height to be impregnated with dust, the particles of which mix with the air so that the air is not, as was supposed, the means of preserving the naked eye. It has been estimated that in some localities there are from 500,000 to 1,000,000 of dust particles in a cubic inch of air.

The microscopic examination of atmospheric dust shows the particles to have come mostly from minerals, and but a very small proportion are bacteria or bacillus germs, such as when taken into the lungs will produce disease. The dust plays a conspicuous part in destroying the clearness of the atmosphere as well as filling it with impurities. In the Himalayas and the Atlas range, the dust will gather on the decks of vessels.

If there is a haze, it is generally produced by dust. If a fog, it is the result of dampness gathering on particles of dust. If there is a beautiful sunset glow, it is the sun shining on and through clouds of dust.

The rains and snows carry down quantities of dust and deposit it on whatever it may chance to fall, but when dry it is again swept into the atmosphere by the winds, and carried to great distances.

It is fortunate for us, who live and have been in the atmosphere of the earth, that we can expect the foggies and by-takes from the air's life-giving qualities, and are also provided with means for destroying many, if not all, of the floating germs of disease.

Of course, the higher we ascend we are the more free from dust, and hence on the higher plateaus and in the vicinity of mountains the air is more free and salubrious, and less lapping in respiration.

In some countries, during the monsoons or trade-winds, the people have to breathe through filters to prevent dust from penetrating and choking the lungs.

Dust is useful also, the Bible as an illustration more than one hundred times, and it is said for us all, "For dust thou art, and unto dust shalt thou return." H. H. R.

THIRD QUARTERLY REPORT.
J. F. Hubbard, Treasurer.
In account with
THE AMERICAN SABBATH TRACT SOCIETY,
GENERAL FUND.

To balance from last Quarterly Report $ 92.34
Cash received since as follows:
Received in January, as posted 331.24
February, ** 359.60
March, * 18.00
" Publishing House 2,170.70

Total $3,812.30

By cash, as paid as follows:
Rev. G. Vehly and House $ 150.00
Exchange 1.65
L. G. Randolph, editor, $15.50; $12.50. 30.00
W. C. Baldwin, editor, postage and expenses 12.24
Exchange 10.00
L. E. Livermore, editor, exchanges 10.00
A. E. Lewis, expenses, trip to Washington 10.22
J. D. Nolen, for printed matter 1.25
For printed church, February and March 130.00
D. B. Rogers, balance of bill for repairs and power, April statement, Hall's Loan of September 9, 1895 509.00
Interest on loan of book 12.00
Publishing House:
Transferred to charity and purchase account 5.94
Pay roll 256.02; $265.00; $277.05; $287.05; $277.05; 2,084.29
Expenses and postage, $27.42; $19.53; 25.70; $18.00; $23.54; $1.00
Light and power, $17.11; $15.85; $14.95. 47.91
Rent $50.00; $50.00; $50.00 150.00
Missions Books 45.50
E. A. Wright 47.71
Linole Paper $30,00; $30.00; $37.15 107.15
Missions Bros., paper 22.00
Alting & Co. 165.00
Comow Brothers 94.08
Bacon & Flett 2.00
Henry Johnson, repairs 4.00
S. E. Baker, blank book 6.80
E. F. J. Garrett, blank book 1.00
Potter Printing Press Co., wrapping paper 2.00
E. C. Johnson & Co., ink 15.00
Rayner & Perkins, ink 3.00
J. C. Pope & Co., insurance 67.50
Prosewoman Jones, table 204.50
Balance, cash on hand 201.50

PUBLISHING HOUSE, MACHINERY AND FIXTURE ACCOUNT.

Received from Sun Publishing Co., Alfred, N.Y., on account machinery sold $ 1,000.00
Transferred from General Fund 7,500.00
Total $8,500.00
Paid on account of loan of Feb. 7, 1896 $1,000.00
Paid American Type Foundry Co., type 5,000.00
Total $6,000.00

INDENTURES.
Loan of Feb. 18, 1895—balance $ 500.00
October 1, 1895 $ 750.00
December 2 150.00
December 20, 1895 1,500.00
March 9, 1896 250.00
Total $4,300.00

PUBLISHED, April 1, 1896,
H. F. Hubbard, Treasurer; E. & O. W.
We have examined the above report, compared it with vouchers, and found it correct.
J. A. Hubbard,
Cohlel F. Randolph.
April 12, 1896.

WHAT GIRLS ARE DOING.

For Sweet Charity's sake much is done among young people—much more than sometimes they get the credit for, and the results of the new idea to raise money for charity, or to help along any good cause, is to give what is called a "Bible in a simple and direct way of raising money, and has proved to be the means of bringing in many a stray penny. The daze of these days is given last week by a number of young women who wished to make some money for a good cause, and it was by no means unsuccessful. This is the story of it. It was done by young girls clubbed together, formed a committee, and got some of their friends to volunteer to do different things and make cards, bake, chocolate, sell vines and coffee. Cards were printed at a small expense, and sent far and wide to all acquaintances and some of the cards, which had a small silk bag tied to them with brightly colored ribbons, invited them to the tea and begged for pennies. That is to say, everyone who received the card of invitation was prevailed upon to put in the bag the small number of pennies as the years he or she had lived—a charming opportunity of being more than one's age, as you are so tempted, in the spirit of doing good to others, to make yourself out older than you are. There were many girls who, after having passed twenty, are anxious to be thought twenty-five. But in a spirit of generosity on such an occasion as a "Birthday Ten" they may even be eighty, and no one will ever know the difference. The young people ended up the entertainment with a jolly dance, as they invariably do whenever the opportunity offers.—Harper's Bazaar.

$100 Reward $100.

The readers of the above are requested to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Miss Lyman's Catarrh Cure is the known to the medical fraternity. Catarrh being a constitutional disease affecting all the vital functions of the body. Catarrh Cure is taken internally, acting directly upon the blood and mucous membranes, thereby destroying the foundation of the disease, and giving the patient a feeling of health and assisting nature in doing its work. The proprietors have so much confidence in their Curative powers that they offer the Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address: F. J. CHENEY & Co., Toledo, O.

SABBATH RECORDER.

ASSOCIATIONS.


EASTERN, May 28-31, Western, R. I.

CENTRAL, June 4-7, Delmarv, N. Y.

WESTERN, June 13-14, Little Genesee, N. Y.

Special Notices.

North Western, June 18-21, Albion, Wis.

WANTED.

By the East Board's Committee on Distribution of Literature, to complete files of Seventh-Day Baptist periodicals, the following:

Protestant Sentinel, April 14, 1890 to Dec. 19, 1897, and May 3, 1898, to May 31, 1899.

S. D. B. Register, March 10, 1840, to Feb. 1841.

Mr. and Mrs. F. C. Bamberger, 813 S. Ninth Ave., Alton, 1890.

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

Combe F. Randolph.

Great Kills, P. O., Staten Island, N. Y., are earnestly invited to be present, or send letters to be read at that meeting.

L. R. SWINNEY.

Fun 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. G. Masson, 22 Great St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-Day Baptist Church of New York holds regular services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St., entrance on 23d St. Meetings for Bible study at 10:30 A.M. following by the regular preaching services. Strangers are cordially welcomed, and any friends in the city are invited to make the Sabbath their home and to attend the service. Pastor's address, Rev. J. G. Bardick, New Miraph, 500 Hudson St.
DEATHS.

Highest of all in Leavening Power.—Latest U.S. Govt Report

A GOOD PIANO, $100 and up.

ORGANS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for our happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for our happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for our happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for our happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for our happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.

Laughing Babies

or

A Keyboard for Everybody. Those raised on the roll Boring Company, in the milk Baking Powder, extremely free from sickness. Rich Stock is healthful, and we are happy to account for your happy, healthy, healthy arrival for you a copy to the New York Condensed Milk Company, New York.

CATTLE TAPE IN SECOND-BAND INSTRUMENTS.

50 SELECTED CHOICE S. S. BOOKS, Good Binding, 225.00.

This Offer Holds Good for 30 Days.

J. G. Burdick,
Purchasing Agent, 500 Hudson St., N. Y.
If you want a new Wheel, 
let me sell it to you.

SPALDINGS, $100.00
STEARNS, $100.00
CREDENAS, $75.00
CRAWFORDS, $60, $50, $40

If you want a second-hand Wheel, 
I will sell it to you cheap.

Write to me and I will be glad 
to mail a list of my second-hand 
Wheels, with prices.

W. H. ROGERS,
PLAINFIELD,
NEW JERSEY.

THE PECULIAR PEOPLE.

EDITORS:
THE REV. W. C. DALDAS,
THE REV. S. H. POWELL.

A Jewish Monthly in English,
Representing Biblical Christianity among the Jews of America and containing history, biog-
graphy, ideals of the Jewish Dispersion, Judaism and Judaism and missions reviews, etc. All who love the Bible will love the Bible.

Prompt payment of all obligations requested.

Price, 35 Cts. per Annum; Foreign Countries, 60 Cts.

Address, J. P. Monihan, Ag't.
Barbcock Building,
Plainfield, N. J.

The Sabbath Recorder.
PUBLISHED WEEKLY BY
THE AMERICAN SABBATH TRACT SOCIETY
AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.
Per year, in advance$2.00
Figures to foreign countries will be charged 50 cents additional, in advance only.

No paper described until arrangements are made, except at the option of the publisher.

ADVERTISING DEPARTMENT.

To Transact the advertising business for this paper is now open, and sub-
contracts and sub-agents desired by the publishers are cordially invited.

Legal advertisements must be inserted at least one week before the date of publication.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Barbcock Building, Plainfield, N. J.