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BABCOCK BUILDING

PLAINFIELD N. J
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

REV. W. C. WYFFORD, D. D., Milton, Wis., Historical.
REV. R. W. S. SAW, Milton, Wis., Young People's Work.

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

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All hearts will rejoice over the good work still in progress in Shiloh and New Market. The candidates will not long be in Shiloh on Sabbath, Feb. 8, and the work is still moving grandly on. Brother Huffman has closed his work in New Market and will go for a week or two to the assistance of pastors in Dunellen. He has consented to supply the pulpit in Plainfield a few weeks. Dr. Lewis, having been called to his special work.

SALEM COLLEGE has been doing and is still doing a most excellent work for the young people of West Virginia. This comparatively new school has been kept somewhat fresh in the minds of the people through the Barrows and its wide-awake president at our General Conference gatherings. All will remember the earnest appeal made by President Gardiner at the last Conference and the quick and generous responses of the people in pledging funds for the relief of their financial needs. But, in some way, it has come to our knowledge that the money pledged at that time, and still remaining unpaid, is now greatly needed. This is the most pinching time of the year. The teachers are in sore need of their pay, and it will take the amount then pledged, or most of it, to help them out. Will not all friends of Salem College, to whom this notice applies, put forth extra efforts, now, to redeem their pledges, and thus greatly lighten the burdens of hard-working teachers?

REV. DR. JUSTIN A. SMITH, for forty-three years the editor of The Standard, the leading organ of the Baptist denomination in the West, died Feb. 4, at his home in Morgan Park, aged 76 years. Dr. Smith was highly esteemed for his many manly qualities. He was born at Tirodoena, N. Y., Dec. 20, 1815. He graduated at Union College, in 1843. While pastor of the First Baptist church in Rochester, he assisted in founding the University of Rochester, and the Rochester Theological Seminary. In 1853 he removed to Chicago and entered upon his life! work as editor. For this work he was well qualified as a student, thinker, and writer. He was one of the founders of the old University of Chicago, of the Theological Seminary, and of the new University.

His strength had been gradually failing for several years until at last all reserve power was exhausted, and he reluctantly, yet resignedly, laid aside his pen and with unshaken faith in Him whom he had so long trusted, gently fell asleep in Jesus.

The "glad tidings" concerning the progress of the gospel in our churches continues to reach our ears. Would that the number of our evangelists would be still further multiplied. It is probable that the old saws of the word of God are slow to make the sacrifice and changes incident to a change of faith and practice in religious observances unless they can feel a degree of certainty that the change will be permanent and prosperous. Our mission work in Louisville should be like our mission work in Holland. We do not contemplate abandoning either of the latter fields until there is no longer any need of such labor. Neither should we in Louisville, at least until after years of effort the Lord should clearly indicate that the field is a hopeless one. At present the indications seem to be remarkably favorable and inviting. There have been, all along, evidences of God's approval. The hearts of many people are prepared to receive our labors and unite in helpful and effective forms. Within a few months the Missionary Board of the Missionary Society must either consent to make radical changes of belief suddenly. They will be all the more permanent and valuable if they come to us slowly, thoughtfully, as the result of the most pains-taking and conscientious inquiry. Brethren, 'let us not be weary in well-doing, for in due season we shall reap if we faint not.'

DR. LEWIS AND SABBATH REFORM.

By reference to the minutes of the last meeting of the Tract Board, as found in this issue, it will be seen that Dr. Lewis is now in the employ of the Tract Society. For obvious reasons this is only a temporary engagement. Inquiries have already come in from other denominations understanding the availability of the funds and pledges made by the churches on the supposition that Dr. Lewis was to give his entire time to Sabbath Reform work. It is the opinion of the Board that such funds and pledges are not now available. Therefore the Plainfield church has generously donated the services of Dr. Lewis to the Tract Society for the term of six months. But by reason of this service there will be increased expenditures in publishing and in other ways essential to the successful carrying on of the work in his hands. Hence, while the special funds raised and pledged can only be used in case arrangements are hereafter made to keep Dr. Lewis permanently in the work, it must still be apparent to any one that there must be obligations on the churches for the enlarged plans and work of the Society. While the Plainfield church will support Dr. Lewis, the other churches must support the Publishing House, or the work will be greatly crippled. Hence the churches must balance the funds already raised and pledged to be used as the necessities of the case demand, or they must send on increased contributions, or else sit by and see the work, so auspiciously begun, in a measure falter for want of support. Brethren and sisters of the Seventh-day Baptist denomination, if the Lord has called a leader into this fierce conflict for the maintenance of the authority of his holy law among men, he is now also sounding the bugle call for all loyal soldiers to rally around the leader and move on to victory. When the immortal Lincoln called for seventy-five thousand men three months’ service, did the people withhold the men or the money because the call was for only three months, when there was a possible conflict for years behind, and even inaction then would probably have been fatal to the cause of liberty? God’s instructions to David were “When thou hearest the sound of the trumpet, as the people stand by their companies, then shalt thou bestir thyself, for then shall the Lord go out before thee.” What followed? We all did so, as the Lord commanded him; and smote the Philistines from Geba until thou come to Gaza.”
**NEWS AND COMMENTS.**

The "Mystic Brotherhood" is the name of a new secret order in Kansas for the sake of opposing the prohibition of the liquor traffic.

There seems to be little ground to doubt that Russia and the Turks have formed an alliance which leaves England out of the question.

During the nineteenth century not less than fifty-two volcanic islands have emerged from the sea. Nineteen have again disappeared. Ten of these islands are now inhabited.

A severe snow storm and blizzard visited western, central and northern New York on the 11th inst. Trains were blocked on several roads for the first time this winter.

The case of Bartholomew Shea, convicted of the murder of Robert Ross on election day, in Troy, N. Y., was finally disposed of at Danbury, N. Y., February 11, by electrocution.

The "sisters of mercy," or nuns, in the Catholic convents of the United States are upwards of 84,000. There are 1,405 convents, having, upon the average, sixty inmates.

Ex-Congressman, a prisoner in the hands of the French nation, is to be released and pardoned, though careful investigation shows that his conviction and imprisonment were justifiable.

The famous and eccentric healer of diseases, Francis Schlatter, who figured so conspicuously in Denver a few months ago, is now reported to be under arrest as a vagrant at San Bernardino, Cal.

Philadelphia is now undergoing about such an overhauling in its municipal affairs as New York experienced a year ago. The example of this purifying process is both wholesome and encouraging.

Joseph Cook, therenown Boston lecturer, is still at Clifton Springs, N. Y., seeking to regain his broken health. He is described as weak, nervous, and sleepless, and weighing nearly 100 pounds less than formerly.

Rev. Dr. Sanford Hunt, senior agent of the Methodist Book Concern, in New York, died suddenly in Cincinnati, O., February 10. He was born in Erie County, N. Y., in 1835, and for many years had been very prominent in the religious and financial affairs of that denomination.

In Russia there is a province, Smoleneck, that is ruled almost exclusively by women. The state is about forty miles square. The men go into other parts of the empire to seek work, leaving affairs of government to their wives. The mayor is a woman, of course, and the finances are said to be in excellent condition.

There is a movement on foot looking to the taking of a world's census at the beginning of the twentieth century. This project was first brought out at the recent biennial meeting of the International Statistical Institute held at Berne, Switzerland. It is designed to establish a simultaneous census of all the civilized nations of the earth as accurate and complete as possible.

The Jewish population at present in Jerusalem is said to be about 12,000, and steadily increasing. Every Friday evening great numbers of them repair to the city wall and behold the fates that has overtaken the city. It is described as a most impressive and pathetic sight. There is no unison in their lamentations, but each one, regardless of others, laments for himself or herself.

Great damages by flood and fire occurred in New Jersey during the storm of the 7th inst. The fire in Bound Brook commenced a lumber yard, and was occasioned by the slacking of lime. The Presbyterian church and much other property were destroyed. The Raritan River overflowed and the streets and dwellings were deeply flooded. The storm was severe throughout New England.

The laws of New Jersey evidently are not framed in the interests of that species of humbuggery known as "fortune telling." There is still an old law in force which makes fortune telling punishable by a fine of three hundred dollars. The New Jersey legislature, however, has failed to enact a law to the contrary. It is described as a most impious and pathetic sight. There is no unison in their lamentations, but each one, regardless of others, laments for himself or herself.

The American Baptist Publication Society, in Philadelphia, met with a great loss on Sunday, February 2, by a disastrous fire. The insurance on the goods destroyed was large, amounting to four or five hundred thousand dollars. One irreparable loss was the library of the Baptist Historical Society. On this the insurance was only $2,500, and it is stated that even a large insurance could never replace many of these valuable volumes, besides letters and manuscripts. But those in charge are fortunate business men, and will at once go to the task of rebuilding and seeking to derive all possible good out of such calamity.

Among the enterprises of a humanitarian nature in Germantown, Pa., an old city on the Reading railroad near Philadelphia, is the "Whosoever Gospel Mission and Rescue Home." This mission was established in 1892 by Williams Bowers, of Germantown. Realizing that his friends were losing heart in their positions every year through the destructive habit of drinking, he undertook the task of providing a temporary home and work for those who desire to reform and return to good positions. Many of these unfortunate men have been known to struggle with temptation and have become successful and useful men. The Family Call of Philadelphia, February 7, contains a somewhat minute description of this mission, which is well worth reading.

**HELP YOUR BROTHER.**

By Arthur J. Hulock.

Don't forget to help your brother, in your journey through this life;

He needs your kind assistance in some hard, unequal strife.

With the tempter or misfortune, so just pass upon your way.

Kindly lend him your assistance, and your sympathy display.

As you pass along life's highway, you'll oft find upon the road,

Some poor overburdened brother, struggling bravely with his load;

Do not let him unassisted, pause and lend a helping hand,

Add strength to his, and counsel, onward toward the heavenly land.

He who helps the poor and bended—cares them by his words of love.

By that simple act of kindness, helps the Master up above;

And the Master, when we face him, on that great and final day.

Will reward those, who in mercy, helped their brothers on the way.

**JOHN ARCHDALE OF CAROLINA.**

A copy of the Sabbath Recorder of the 20th ult., containing the article, marked, of H. H. Hinman on "Our Duties to God and the State," and in which I find a paragraph which I think will illustrate William Penn's practical exemplification of peace and Christian rule in a state, has come to me and leads me to say that a second noteworthy example after the same order may be found in the colonial history of Carolina. Allow me to quote the illustration, briefly told, from my Smaller History of the United States:

"One of the eight proprietors was John Archdale, a Quaker. Being appointed governor of the Carolinas in 1665, he at once declared measures to pacify the people and quiet the spirit of turbulence and reform abuses. He appointed a Council satisfactory to the settlers, desiring them to choose their own representatives to the Assembly. That the Huguenots might be better treated, he sought to awaken public sympathy toward the refugees. Some Indian slaves who were about to be sold to the islands were set free. The natives afterward showed their gratitude for this act by kindly caring for a shipwrecked crew who had expected to be murdered.

"Archdale, moreover, showed an open spirit toward the Spaniards, who for the first time expressed a wish to be on friendly terms with the English. No sympathy was shown for France, and the Council and Assembly voted to pay 1,400 dollars to the proprietors,—the first expression of such sentiments ever uttered in Carolina. Although Archdale was governor little more than a year, yet his brief administration was so marked by executive ability, allied to patience, firmness and openness toward all, that it merits the attention of every student of our history."

"It is to be greatly hoped that the outcome of the Carolina boundary episode will eventually be for good. I have seen in the last six weeks more earnest pleas for the amicable settlement of international difficulties, in the secular and religious press, than had come under my notice in the preceding six years. Let us, therefore, be on our guard, and war, as Archdale so justly and energetically did, and the rattle of rapid disbursement, be heard all around the political horizon. It is not the time to build those six additional battleships; and also the preachers and the religious press who have been talking so much about the subject should speak as distinctly to Congress against the wicked preparations for war."
CONTRIBUTED EDITORIALS.

Good Literature and the Mails.

In common with many other people, we have often read during the past three years how any self-respecting community could permit in its midst the publication and dissemination of such a periodical as the Chicago Dispatch. It has been an engine of personal assault, wantonly and viciously attaching personal character. Worse than this, it has been openly, brazenly, defiantly immoral both in its literary contents and particularly in its advertisements.

With the instincts of a gambler, the publisher chances on the long-suffering of the public and the evasions of the law. He caste the dice and lost. He stands face to face now with a two-year term in the penitentiary, the sentence of Judge Grosscup for the crime of transmitting obscene matter through the mails.

The purity of the United States mail must be sacredly guarded by a free nation, while evil men and women may be barred from our doors; the postman is a trusted messenger and has free entrance to every home. Let the good work thus well begun go on.

Looking Toward Asia.

On the eve of his departure for India, Doctor Barrows' lectures on Christianity contrasted with other faiths have made a profound impression. Giving to the world's religions a calm and impartial hearing, he comes back with resistance force to the old faith that Christ is the Saviour of the world. Whatever may be anyone's opinion of the value of the Parliament of religions, there can be no doubt that the enthusiasm of its promoters was genuine. They welcomed it, not as reckoning Christianity on a par with other faiths, but because contrast would show its sovereignty. Certainly the sun need not fear the glare of the tallow candles.

With an unbounded confidence in "Christ, the unifier of mankind," Doctor Barrows goes on his mission. We must not expect too much. There is a large part of the work of the preacher. The ambassador needs the prayers of all the people for the success of the Holy Ghost upon him. The notables abroad will receive him with flattering courtesy—and pick him to pieces if they can. The Orientals are at home in metaphysical subtleties. They would be well content to keep the battle on that ground. It is when the touch of Christianity upon the land makes human life respected, childhood honored and womanhood revered that it becomes invincible.

Christ has four sovereign claims upon mankind.
1. He gave the world the complete truth of which others had given fragments.
2. He offered the highest credentials of his divine Authorship.
3. He lived the perfect life to which he called others.
4. He gives men power to be that to which they aspire.

Uncrowned Queen of the Schoolroom.

I have been thinking more about them since meeting a woman who is teaching forty colored children without pay, and rejoicing in their success and the job she is doing. She has an evening school with a lesson in presence of mind one day, and asked them what they would do if the roof of the building fell in. "We would do what you told us to," "But supposing I were killed?" "Ave struck silence for a moment, then a black hand went up. 'The eyes gleamed as the thick lips moved. "I think I would be taking out your dead body." Hours afterward the teacher smiled to herself, but there were tears in her eyes.

God bless the men and women who have dedicated their lives to teaching the coming men and women planted in the church, the minds long to know and love. The value of such work cannot be reckoned in commercial terms, but it will receive the Master's "well done."

History and Biography.

SKETCH OF THE PASTORS, DEACONS, AND CLERKS OF THE WALWORTH CHURCH.*

By Eld. W. E. Bonham.

The pioneer preacher and first pastor of the church was Eld. Stillman Coon, who took the charge in 1845. He was a man of strong faith, eloquent in prayer, a great Bible student, sound in doctrine, a good counselor and preacher of righteousness, greatly beloved and esteemed by all. Nineteen were baptized under his administration.

The next pastor was Eld. O. P. Hull, who labored in the church from 1851 until 1857; and in consequence of his earnest work fifty-nine were baptized and added to the church. He was a popular and persuasive preacher, a very pleasant and sociable man, and the children's friend. He was bold and fearless in advocating the cause of right.

In 1861, Eld. Wm. J. Jones came to the pastorate of the church, a man who filled most acceptably for six months. He was a noted missionary during the early part of his life, being sent to Hayti and the Holy Land. Before he became a convert to the Sabbath, being disturbed in mind on the subject, he applied to Eld. Ely S. Bailey for a book on the doctrines and the history of the Seventh-day Baptists, a work that contained a summary of their arguments. He was answered: "Yes, sir; we have a book on these subjects, a very good book we think it is, too; indeed, we know no better one; and if you haven't one, I shall take great pleasure in presenting you with a copy. It is the Bible, sir; it is a rule of faith and practice." His last pastorate was with the Mill Yard Church, London, Eng., where, after twenty-six years of faithful labor, he was called to the church triumphant.

Eld. Varum Hull gave, in the brief space of the six months in 1861 in which he remained with the church, evidence that he was a devoted Bible student and a preacher of sound doctrine, one who was not easily defeated in an argument when studying for any moral or religious principle.

Eld. Charles M. Lewis, the evangelist preacher, was our pastor during the year 1863 and part of 1864. He began his labors with a revival; and as a result of these, forty were baptized and added to the church. He was our pastor every day and night. One no with whom he came in contact could fail to recognize that his mission was to save souls; and in his work he was earnest and faithful. He held meetings in adjoining neighborhoods with good results. He was a man of strong faith and powerful in prayer. His efforts were greatly strengthened by his devoted wife in the exercise of her excellent gifts of prayer and song.

Eld. James Bailey labored with us as pastor one year in 1865 and 1866, also one year in 1867 and again labored happily in 1868, coming each week from his home in Milton. While here he won the universal respect of the people as a man of stern integrity, a thorough Bible student, a careful observer and practical man in manners. His sermons were always uplifting and instructive. Nineteen were added to the church by baptism during his pastorate. He left us to go on the Home Mission field and to engage in the work most dear to his heart, and in that work he gave a most commendable example of self-sacrifice and devotion, nigh exhausting his physical powers in his earnest efforts to carry the gospel to the regions beyond. When no longer able to engage in active labor, he calmly retired in his quiet home, giving testimony by his living to the power of a life that is hid with Christ in God. In July, 1892, he passed to receive the crown reserved for the faithful.

In 1896, Eld. Solomon Carpenter, returned minister of the church, who after preaching as a pastor for one year, although suffering from the depressing influence of an enfeebled constitution, which had been caused by being so long subject to the enervating climate of China. Yet the fruits of his labors were in the souls added to the kingdom attested the faithfulness of his service. His was the meek and quiet spirit that in the sight of God is of great price. His Christ-like life and example was an inspiration to many to rise higher in Christian culture and attain the Christian life. His physical failings did not permit him to continue longer in this work, and he returned for a time to his home in Milton. However, after a few years of rest, he was again drawn to the field of his early choice; and he returned to China, where, in a short time, his noble and faithful wife laid down her life among the people she loved, and for whose elevation she had been willing to give her best labor. Soon after this, Eld. Carpenter gave up the mission work in China and spent a valuable part of the remainder of his life in London, where he died in 1891.

Eld. L. M. Cottrell labored with us as pastor from September, 1867, until the last of 1868. He was an earnest and faithful preacher, putting his whole heart and mind into the work. During his pastorate seventeen were added to the church by baptism. Much of his time was given to regular appointments of service in adjoining school districts, and he thus sought faithfully to hold up the standard of the Cross.

In 1871, Eld. J. E. Livingsrow became our pastor, who everyone loved for his kindly and pleasant ways. He had a great influence over the young people, and succeeded in drawing many of them into the church. Although part of the time he was Principal of the Big Foot Academy, it truly gave him more pleasure to labor in the church; for whatever he put his hands to, for that he labored with his whole might. He was a very successful pastor, baptizing thirty during his labors with us of nearly seven years.

Eld. O. U. Whitford became our next pastor in 1878. He was a man of weight with regard to truth and conduct, always preaching the gospel in such a way that it went to the hearts of his hearers. Eleven were baptized
during his stay with us, which covered about six years.

Eld. D. McLearn became our next pastor in 1885. He was a ripe scholar, with marked attainments: and in his work with us he stood uncompromisingly for a high standard of moral and Christian life. Sixteen were bap-
tized by him while with us. He remained here until 1886, when his home was broken up by the death of his loving wife.

Eld. S. H. Balcock, our present pastor, began his labors with us in 1887. He is a gospel singer, an earnest and conscientious preacher of the gospel. During his stay he has labored and taught with great success, and is known in the circuit as a faithful and efficient preacher of the gospel. He went back to the noble women, who as the wives of the earlier settlers, sacrificed countless hours of quiet to the help of God, have maintained this church and to build up his church and to build up his church and to build up his church.

Dea. Edgar B. Maxson was ordained a deacon at the same time with the former two brethren, and he served the church faithfully and well, setting an example worthy to be followed. He was set apart afterwards to the gospel ministry in the old Academy, and went to other fields of labor, until he was called up higher in 1876 to receive the reward of the righteous.

Dea. Edgar B. Maxson was the fourth de-
on ordained in the year above mentioned, and is the only one of them now serving the church. He has been a faithful upholder of the truth of the gospel, and always one of the many who were always ready to give of their time and abilities for the work of the church.

In 1890, there were also ordained as deaconesses Harlow M. Coon and O. Perry Clarke. Dea. Coon was one of the first additions by baptiz-
ing to the church, and always one of the foremost to help along the cause of Christ and to build up his church on earth. Dea. Clarke identified himself with the church a great many years ago, and has been an ear-

ing to fulfill all obligations devolving upon him.

We now come to our last two deacons, W. Henry Cramall and Wm. R. Bonham, who are with you to-day, and who ask your for-
bearance with them in their shortcomings, and your prayers that they may uphold the gospel of Christ and the commands of God, and fulfill their duties to them.

I must not forget to mention Dea. Eara Coon, with his happy, smiling face and kindly greeting for everyone, a true follower of the meek and lowly Jesus, one whom it would be safe to pattern after.

Dea. H. Babcock, now of Farina, Ill., was also with us for a season, with his quiet and unobtrusive ways, but with his heart always warm and his hands always ready to serve his church's vineyard.

The following have been clerks of the church and parochies, being of a genuine and sociable nature, he gained the esteem of all with whom he came in contact. His setting here induced others to come from his old home in the East to have the benefit of his counsel and his skill as a doctor. While he attended to his duties, he ran the farm and his practice, and used frequently, in company with Joseph Crumb, to take a turn through the oak openings with a horse and cutter in the winter and bring home a deer or two, which were quite plentiful in those days. He was a member of the Territorial Council, the Upper House of the Leg-

ature, be-
Missions.

Bro. E. H. Socwell has been giving a series of sermons upon the Sabbath question at North Loop, Neb., with a good moral success. He has followed up the Sabbath sermons with evangelistic meetings, and the first night forty-seven rose for prayer. The church was greatly awakened and many have been converted.

Bro. J. H. Hurley, of North Loop, Neb., and Pastor Clarke, of Dodge Center, Minn., are holding meetings with the Trenton church, Minn. No report as yet. Pray for all these places and for the workers.

We have good reports from our evangelists. The Lord is greatly blessing their efforts. The Holy Spirit is working in the churches and among the people with reviving and converting power. At New Market, N. J., where Bro. E. D. Seager has labored, there were thirty-five conversions reported the first week of this month and as many baptized. Sixteen of them joined our own church. About forty more had arisen expressing a desire to become Christians. Some of the leading business men of New Market and Danellen are among the converts.

Bro. E. B. Saunders reports from Shiloh, N. J., "God is doing a great work here. Pastor Cottrell baptized last night (Feb. 1) eighteen, and Pastor Randolph, of Marlboro, fourteen. He did a good work in his church during his vacation. Men's meetings every day, fifty or more attendance. Five hundred people crowded the church last night to attend baptism. It was a great meeting. More than a hundred people spoke in a little over thirty minutes. One man 90 years old was baptized. Thank God and pray for more."

Bro. Geo. W. Hills is at Nortonville. The weather and bad going have been against their meetings as the meeting house is some way from town laboring. There were thirty-five conversions reported the first week of this month and as many baptized. Sixteen of them joined our own church. About forty more had arisen expressing a desire to become Christians. Some of the leading business men of New Market and Danellen are among the converts.

The Rev. J. L. Huffman began the quarter with work at Jackson Centre, Ohio, where he spent seven weeks, preached fifty-five sermons, and made six meetings. The work was very good one, the church was greatly built up and strengthened, and many were awakened to a renewed interest in religious things. The community was thoroughly aroused. Bro. Huffman also preached five times at Stokes, where a great meeting was held, and returned home in November on account of ill-health.

The Rev. L. C. Randolph began meetings in Stokes, Ohio, Nov. 11, with a deep interest from the first. He continued his work there for two weeks, and labored one week in both Stokes and Jackson Centre. The Rev. L. D. Seager came to their assistance Nov. 30, and meetings were continued at both places, closing at Jackson Centre Dec. 9, and at Stokes December 28.

The work in these places was very far-reaching. Many persons who were in a back-slidden state took up earnestly their religious duties. Three were converted and joined the Jackson Centre church by baptism and one has thus far joined the Stokes church. Besides these, about fifteen were converted and were awaiting baptism. Most of the converts were over twenty years of age, and some were hard drinkers. You have ceased the use of tobacco. One convert and his wife (Baptists) are now keeping the Sabbath. A man believes that the Sabbath-day is the Sabbath, and has been chosen teacher of the Bible-class at Stokes, and it is hoped that he and his family will keep the Sabbath. Others are studying the Sabbath question. The Sabbath-school has been re-organized, and has little but good attendance and a great interest, and a mid-week prayer meeting has been started.

The Rev. L. C. Randolph labored two and one-half months during the quarter at Louisville, Ky., Jackson Centre, and Stokes (previously mentioned) and preached forty-eight sermons; he assisted otherwise at 30 meetings and made two hundred and twenty-five visits. The additions to the churches and the conversions at these places have been already mentioned.

The Rev. T. J. Van Horn and the Rev. L. C. Randolph labored on the Louisville field during the latter part of November and the month of December, preaching ten sermons, taking part in eight other meetings, and assisted at the re-organization of a Mission there.

The results of the work on the Louisville field are four additions to the Seventh-day Baptist church, and the organization of a mission, composed of about forty workers from various evangelical churches, who have become interested in evangelistic work through the Gospel Tent meetings. The President of the mission is Mr. McDowell, an earnest worker. Boons have been secured where meetings are regularly held, and where our people hold their services on the Sabbath. The mission has evangelistic meetings during the week, a Sunday-school on Sunday, and also a singing school for poor children. A finance committee has been appointed and set to work, and a reading room is one of the things hoped for soon. New and excellent material has become interested in the work. The Sabbath-school is increasing in interest and attendance. Some of the workers are interested in and are studying the Sabbath question. This mission has asked that the Rev. T. J. Van Horn be their preacher and leader, and the Evangelistic Committee have concluded to keep him on that field during the winter. We do not know what may be the future result to expect from this mission, yet we are quite hopeful.

SUMMARY OF WORK FOR THE QUARTER.

Converted...
Backsliders reclaimed...
Baptized and joined other churches...
Joined our churches by letter...

WORK FOR THE YEAR 1885.

Converted...
Backsliders reclaimed...
Baptized and joined other churches...
Joined our churches by letter...

The work of this committee during this year has been marked by a few striking features.

1st. The work at Louisville has been a wonderful illustration of work by our people in a community entirely remote from Sabbath-keepers.

2d. It has placed us, as Sabbath-keepers, before a community of Sunday people in a much more favorable light than ever before.

3d. People have shown that the work of the Gospel and our Sabbath Reform are one in spirit and that the spirit of the Gospel is the real spirit of loyalty to the Sabbath truth.

On the whole, the work of the year is very encouraging and bids us go forward during the year to come with good heart and great hopes.

O. U. Whitford,
W. C. Daland,
Gro. B. Capester.

FROM L. F. SKAGGS.

Another quarter has passed, calling to mind, how swift time is passing. I desire first to thank our Father for life and health, through another year. At the first of this quarter we held a series of meetings at Union City school-house, Stone County, but school was in session, so we could only have the use of the house on Sabbath and Sunday. We had a cottage meeting for a few days, and the little number said they had been strengthened spiritually. Visited the Corinth church and attended the South-western Association, which was a real treat in spiritual blessings. After being isolated so long from those of like faith, it was a pleasure to meet as delegates to the Association, Etd. O. U. Whitford, Corresponding Secretary of the Missionary Board, and have a talk with him concerning our field of labor, an to meet and form the acquaintance of Eld. L. F. Randolph, of Second Hopkinton church, R. I., and meet Eld. F. F. Johnson, of Stone Fort, Ill., and Eld. S. H. Babcock, of Walworth, Wis., who spent a month in missionary labor at Fouke, and Texarkana, Ark., and in Missouri, for which the writer and the churches of South-western Missouri desire to extend heartfelt appreciation to the Walworth church, and the Board. We are expecting Eld. E. H. Socwell to visit this field in January and labor a few weeks, with your missionary.

Eld. Babcock and Mr. Purdy reached Purdy, Nov. 15, and we were conveyed to the Corinth church, where we held a series of meetings,
lasted nearly a week. One sister united with the Corinth church. The church was quick-
ened and encouraged by the meetings. Eld. Babcock was looked up to by all of the people, and he made many warm friends among First-day people, by his kind and
straightforward way of presenting the Gospel of Christ, in connection with his Gospel sing-
ing, and always incessant in prayer and presenting Christ, on this field, who as it was, had a double
portion of Elijah’s spirit, to preach a whole
gospel; preach the law as the sin detector, and
Christ, the life-giver.

The Delaware church, as a rule, tries to have
two Sabbath meetings. In November,
when Bro. Babcock visited us there was so much
rain, he only preached two or three
meetings. As a result the people in the church did not meet. But (or he
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Woman's Work.

The need of haste in mission work.

They are dying by the hundreds! Do you know it? They are dying without the light. They know our Saviour; is his cross hid from their sight. They are dying by hundreds! Oh hear it! Is it possible to do? Your Saviour cares for these lost ones. Address me in my own language. They are dying by millions! Yes, millions! All over the world's wide lands; in Africa, India, and Spain. Can you sit with idle hands? Dying while you are sleeping. Dying while you are at play. Dying while you laugh and chatter. Dying by sight and by day. Some do not know they are dying. Some of them care not at all. But some of them hunger for life. Yet know not on whom to call. They grope for light in their darkness. They hold to the goals for sight. There is no one to tell them of Jesus, and the sinner's debt which He paid. Never, never.

A Chinese woman laving a missionary tried to tell of the Saviour who shed His blood for her. "Not for me," she moaned, "no one can care so much for a woman." At last she grasped the truth, and with her last breath she cried, "Why doesn't some one tell all the women of my province?"

History of the Walworth Ladies' Benevolent Society.

Organization has, in this progressive age, come to be regarded as an essential factor in the effectiveness of any movement. The power of the Christian church to march to victory against the forces of evil, and its ability to keep pace with the progress of humanity, are in great measure due to the strength of its organized working forces. A consideration of the fact, together with the conviction that much latent power in the church was needing development through earnest activity in Christian labor, led to the formation of the Walworth Ladies' Benevolent Society. At times when the energies of the church were greatly needed to carry forward the building and furnishing of its house of worship, and, at the same time, to advance the spiritual interests and preserve the harmony and Christian love of its members.

The Society was organized in January, 1872, with the desire expressed in the preamble of its constitution, to cultivate a spirit of good-will and social intercourse in our community; to aid, as we may be able, in rendering our place of public worship attractive and efficient; to promote the cause of Christian progress and refinement; and to contribute toward advancing general works of benevolence, such as demand our immediate sympathy. To these purposes the Society has ever been devoted, and the labors in aiding the church have been valuable. In its many flourishing days it had a membership of about seventy.

The social feature, which it emphasized at that time, was an important element in preserving the harmony of feeling and effort in the church work. The semi-monthly gatherings of all the ladies in the Society and of its friends were very enjoyable occasions, both socially and religiously. There was always a well-prepared program at each meeting, besides a lesson in parliamentary law. The collection of mites was also an important feature, and added many dollars to the treasury.

The Society labored very energetically toward furnishing the church, and also later toward completing the parsonage. It has always interested itself in the cause of the needy, by contributions of money, clothing and work, as the necessary of the cases indicated. About the church and in the community has been the constant voice of the Society. In recent years, it has annually pledged certain amounts to special lines in the Missionary and Tract causes of our denomination, holding itself as an auxiliary to the Woman's Board thereof.

Many of the efficient members in the early days of the organization have passed to their reward and heavenly rest. In the list of these, are the names of Mrs. Arloul E. Livermore, Mrs. Hannah Randolph, Mrs. Harriet Coon, Mrs. Anna Reed, Mrs. Anna Masson, and Mrs. Alice Haas. To Mrs. Randolph, as counsel, perhaps more than to any other, did the Society submit its plans and its efforts, as she was a woman of superior judgment and forethought, and of excellent executive and financial ability. We can but honor the memory of these self-sacrificing, devoted women, who were ever ready to do the work of the Master and to give their best energies to the promotion of every undertaking in the church and the Society. As these have, one by one, moved out of our ranks, there has come to those remaining a conscious need of greater diligence and faithfulness in sustaining the interests falling to their care. Though now few in numbers, and laboring at great disadvantage, the Society feels that it has a place of its own among the forces used for the advancement of the kingdom of Christ in the earth.

From Sister Davis.

The following extracts from a private letter from our Sister Davis in China, though written last November, will be read with interest, and we hope will awaken increased interest in the work pressing upon the hands and hearts of our devoted band of workers in that needy field:

Shanghai, China, Nov. 28, 1895.

We are so busy there seems very little time for writing, but we are glad to receive the Woman's Board letters, and I always feel a desire to acknowledge them, if only by a few lines. I do get very weary from the amount of work it seems necessary for me to do in the schools, but our heavenly Father has been very kind to us, and we thank Him greatly for the strength given thus far. Dr. Palmer has closed the hospital and is only carrying on the dispensary work this year because she must have more time for study; but the schools must go on, and Mr. Davis and myself are trying to do the best we can for them, but must say we are laboring under a disadvantage that no man can see. I have been sent here for taking charge of the boy's school. Of course, while Mr. Davis' time is all taken up with school work he can do no evangelistic work. It seems to me strange that only one is in the mission again, while at one time there were six, and when Mrs. Fryer could be with us on the Sabbath we rejoiced in seven workers. The Baptist school is going on splendidly, and gave the feeling of loneliness, but we trust if God sees fit to spare our lives, another year will find our number increased. We are quite hopeful regarding the news we received from dear Dr. Swinney. It seems as though our Father has still work for her to do in this land. And we trust nothing will prevent Miss Burdick's return by another autumn.

Dear Sister, I notice you say in your letter that you have been rapidly occupied, and we hope that the regular means would be forth-coming to send them out. Now I must tell you how I have felt for a long time. That if the Board would make a call for workers, and say they were ready to send that there are consecrated ones ready to respond to the call. It seems to me I must be so. I believe God has called me for this needful work when the people are ready to send them are ready to go.

There is much in your letter that touches a chord of thankfulness in my heart. I see your love to sisters all over our denomination who are in full sympathy and prayer for the work in this land.

There is very much to distress us here with the trying climate and the difficulties which surround us on every hand, and even in our association with those who have received the gospel it is a continual giving out, with little that is helpful to our own growth as a church. So you see how very much we need your constant sympathy and prayer.

Woman's Board.

Recent contributions.

Woman's Missionary Society, Calhau, Col.: $2.00.


Ladies' Missionary Society, Muskego, Wis., Susan Burdick salary $4, Helpers' fund $25, Board fund $1,00.


Woman's Society for Christian Work, Seventh-day Baptist church, Pleasant Grove, Missionary $25, Board fund $5, Home Missions $20, Boys' School $15.

Ladies' Benevolent Society, Milton, Wis., Home Missions $5, Board fund $5.


Woman's Evangelical Union, Chicago, Ill., Susan Burdick $4.50, Helpers' fund $20, Board fund $1.00.

Benedict A. H., New London, Conn., Susan Burdick $15, Dr. Swinney $20.00.

Mrs. T. H. Spencer, Suffield, Conn., Boys' School $75, Home missions $5, Board fund $5.

Ladies' Aid Society, Pittsfield, N. Y., Susan Burdick salary $1, Helpes' fund $1, Board fund $2.00.

Total ........................................ 185.00

Ladies' Benevolent Society, Milton, Wis., Home Missions $5, Board fund $5.

Ladies' Benevolent Society, Calhau, Col.: $2.00

Total ........................................ 3.00

Omitted in last report.

Seminal Report.

Receipts for Tract Board: $187.41

Ladies' Aid Society, Wren, E. L.: $145.55

" " Sante Burdick: $184.54

" " Dr. Swinney: 22.94

" " Board fund: 60.59

" " Helpers: $48.69

" " A. H. Lewis: 19.43

" " Boys' School: 68.06

" " Medical Missions: 10.00

" " Home Missions: 25.28

Total ........................................ $876.59


A good story is told of a self-respecting carpenter who was sent to make some repairs in a private house. As he entered the room in which the work was to be done, accompanied by his apprentice, the lady of the house inquired: "Mary, is the stair case locked?"

Mary, the carpenter understood, and, as he was an honest man, he was indignant. He had his opportunity, however, and he used it. He removed his watch and chain from his waistcoat with a significant act. He then said: "John," he said, "take these back to the shop. It seems that this house isn't safe."
2. It is a necessary condition to life. This very readily appears in the natural world. Tropical plants die in cold climates. Animals require a proper environment for their existence. We are physically dead if we are not employed in our environment. We are analogically impossible that it is possible to be fish in dark caves where there are no eyes. Men imprisoned in dungeons without communication with others, and with nothing to employ their faculties, have become idiotic. The correspondence of every part of our nature with its proper environment is necessary to complete life. If our physical nature is altogether out of correspondence we are physically dead. It cannot be otherwise. Convenience is necessary to life. If our moral nature is out of harmony with its environment, we die morally. It must be so. If our spiritual nature fails to correspond with its environment we are spiritually dead. It is analogically impossible that it should be otherwise.

The Scripture assures us that the whole of the spiritual life and all its powers, and that the human organ and faculty, the failure of which according to the will of God was wrought by the spiritual power, the destruction of which was wrought by the spiritual power, is the method here employed. So it was he had given his life for those who loved him. The Scripture assures us that the human organ and faculty, the failure of which according to the will of God was wrought by the spiritual power, the destruction of which was wrought by the spiritual power, the power to have was given to the dead Lazarus, and he was raised from the dead. But the power to have was given to the dead Lazarus, and he was raised from the dead. The Scripture assures us that the human organ and faculty, the failure of which according to the will of God was wrought by the spiritual power, the destruction of which was wrought by the spiritual power, the power to have was given to the dead Lazarus, and he was raised from the dead. The Scripture assures us that the human organ and faculty, the failure of which according to the will of God was wrought by the spiritual power, the destruction of which was wrought by the spiritual power, the power to have was given to the dead Lazarus, and he was raised from the dead. The Script

PRAYER IS HEARD. A little girl once said to her mother: "Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think he could hear it away up in heaven; but you have a great, big man's voice, and he will be sure to hear you." The father took his little girl in his arms, and told her that, even though God were at that moment surrounded by all his angels, sounding on their golden harps, and singing to him one of the grandest songs ever known, were it not a golden sound in heaven, he was sure that he would say to them: "Hush! stop the singing for a while. There's a little girl, away down on the earth, who wants to whisper something in my ear." —Drummond.
Young People's Work

During a county convention at Dover, Okla., Ter., thirty persons expressed their purpose to lead Christian lives. A revival service followed the convention, and eighty-seven other persons were converted.

The Turkish sword evidently has few terror for Christian Endeavor. During the height of the excitement concerning the Armenian atrocities, a Junior Christian Endeavor Society was organized at Mesrine, Turkey.

Now content with doing remarkable evangelistic work among the heathen of their own town and neighborhood, the Endeavorers of Nellore, India, talk of adding a Foreign Missionary Committee to their working forces. They want to have a share in mission work outside of India.

ONLY four persons in Lamar, Colo., would take the pledge when the Pleasant Valley Young People's Society of Christian Endeavor was organized, in 1892. Since that time, however, they have increased and has supplied the only religious service in the place except the Sunday-school. Out of this society a church has now grown.

Do I believe in the prohibition of the liquor traffic? Yes, indeed, with all my heart, in the county, in the state, and in the nation as well. I believe in prohibition, but I believe in having the people behind the prohibition law when it is enacted. I believe in an alert, tender, public conscience on this matter, and this can best be attained by having the subject carefully discussed, plainly presented, the public thoroughly aroused to the enormity of the drink curse, and the matter settled by every community until the glad day comes; and God speed it, when from Maine to California, the people as a whole, once and forever, shall demand the abolition of that curse of curses, the saloon. —From an Address by the Rev. F. E. Clark.

The history of Christianity cannot show another time like the present, when there has been so much interest in the study of the Bible, in the use of the common people. There never has been a period in its history when the young people were so diligent in the study of the Bible as is the present period. A few queries naturally arise as to the way in which this study is to be pursued.

1. Are we to study the Bible as we do any other book? Are we to apply the same methods of investigation to the Bible which we would apply to other ancient writings? Are we to subject the Bible to the same tests which we use in studying other books of olden times?

2. Are all parts of the Bible to be studied with the same methods of investigation and of interpretation? Should we use the same tests in studying the books of Genesis, Daniel, Romans, Ruth, the Acts? Is it to be the ultimate purpose in studying the Bible?

3. Is it to find the truth therein contained? Is it to cultivate a feeling of awe and reverence for the Creator of the universe? Is it to perform a duty, which has been taught us from childhood, that we owe it to the Bible? Is it to give us a good foundation upon which to build arguments which shall sustain certain doctrines which are dear to us from any cause whatever?

4. How shall we study the Bible? Shall we study each book by itself? Shall we read it by course? Shall we select some idea or doctrine and study all the passages on that point from all the books? Shall we study the Bible with an English dictionary as our only help, or shall we read the opinions of other men regarding the Bible?

I do not raise these questions to answer them, rather to set you to thinking, to call your attention to the fact that there are different conceptions regarding the Bible, and the attitude of the student toward the Bible.

PRAYER MEETING TOPIC.

Sabbath-day, February 22, 1896.

Topic.—What faith can do for us. Heb. 11:1-10; 12:1, 2.

Faith is things hoped for, but not seen. Do we ever stop to think what we would do if faith were eliminated from our minds and we did only those things that we could comprehend through the sense of our own weakness? Would we not wake up on awaking from our slumbers in the morning even attempt to rise from our couches had we not faith that we could do it? Would the farmer prepare the ground and sow broadcast the seed if it were not in his mind that some day it would grow and bring forth the harvest? Disease fastens itself upon our loved ones and we have faith if the proper remedies are applied it will be removed; hence we call to our aid the best medical skill. We are conscious that we have not attained to the greatest possibilities of the human being and set the mind to work to know what is the best way to reach the desired object; and when the way is settled upon, then comes in faith to do its work and if need be to wait, trusting that all obstacles will be removed, and in due time the desired object will be gained.

We are conscious that we have an immortal germ within us; are something that is above the brute creation; and we are taught that this germ is properly cultured it will transform us into beings that will be a blessing to those with whom we come in contact; but the question arises in our own mind, how is this to be done? We know we are too finite to do it without the aid of a power above ourselves, so we call upon Him who created us, that he will (if we do our part) send his Holy Spirit to help us. And here comes a mystery; how can that Spirit help us? The blessed Lord tells us, "The wind bloweth where it listeth, ye hear the sound thereof but ye cannot tell whence it cometh nor whither it goeth; so is it of the spirit. We, who have passed from death unto life have faith in that Spirit and know of a certainty that it does help us. Faith lifts us above present trials, it helps us to bear our physical sufferings. Faith that we shall meet our dear ones beyond the river helps to remove the sting of death. Faith that Jesus died to save the world, and that he has saved us, and that he will come again to take his church, which brings that blessed "peace the world knows not of," neither can it give or take away the blessed assurance of faith. Mrs. S. J. C.

When men touch each other with the touch of God, and love each other with the love of God, and are supplied with the grief of God, and are filled with the heart of God, then the race will be one concordant family. The solvent of every problem of society is the love of God.—George H. Herron.

OUR MIRROR.

Very interesting literary programs are given by the Rock River Society once a month, thus furnishing profitable entertainment for the young people.

The Boulder Society reports good meetings and better interest than during the fall. Their membership has been increased by young people from Calhan, whom they were glad to welcome, feeling the need of all the help they can obtain. On Jan. 4, the following officers were elected: President, Elbra Charle; Vice President, D. M. Andrews; Secretary, Luella Clarke; and Corresponding Secretary, Mrs. D. M. Andrews.

They expect to meet their apportionment the coming year.

The following "Marine program" was given by the Western Y. P. S. C. E. at the home of Dea. Babcock on Jan. 28:

Haven of Rest, A. M. Van Horn.
Prayer.
Over the Sea, Charles and May Norris, Will and Myrtle Van Horn.
Reading.
Fisher Maiden, Mr. and Mrs. W. J. Loofboro and W. J. Johnson.
Song. "Nancy Lee.
Recreation.
Three Sailor Boys, Miss Raylee.
A Description. Miss Raylee.
Throw Out the Life-line, W. J. Loofboro and chorus.

The following questions were asked at a consecration meeting held at St. Thomas, Ont. Notice had been given that such questions were to be asked, and of eighty active members thirty-five answered the first question affirmatively, twenty the second, and nine the third.

1. How many would be willing, if they knew it to be the Lord's will, to go to a foreign mission field?

2. How many would like to go?

3. How many expect to go?

Try these questions at your next missionary meeting, having announced them two or three weeks previously.

The Dodge Centre Y. P. S. C. E. held its New Year's sunrise prayer meeting, led by the President. The attendance was not large, as a large part of the membership are too far in the country to come to the village service. The service was very devotional and helpful. Our meetings are at present held at 5 P. M., Sabbath-days. Following the monthly business meeting last evening (Jan. 25), was a pleasant literary entertainment in which the Juniors assisted. This was free to all. The Society has not "run to soc- cials," this winter, but next evening after the Sabbath we are to have a New England supper. Three new members have just been added. The Junior Society has just lost a most valued and constant teacher and organ- iser in the person of Miss Annie Ayers, who has gone East for the season. Miss Ayers will be missed in all departments of church work. A few of the officers and good singers in the choir, at all prayer meetings, Senior and Junior Endeavor meetings, entertainments, and in the social life of this community. But we are told by a number of good musicians who are ready to take up the work where others are obliged to leave it. Both societies are in good places, and several copies being placed in each pew. If it would be of interest to Junior workers, we will publish in this department our new order of service arranged by the Superintendent.
Children's Page.

WORSDS.
Do you know, little maid, when you open your mouth, that way to the East, to the West, North and South, On the wings of the wind, just like bees or like birds, Fly fine tunes of your voice and the sound of your words?
Do you know, little maid, that your mouth is the door, All the words you say, all you have said before, Are imprisoned within? Some are sweet, pleasant words.

When which they get out, will sing like the birds.
There are others so cross that they no one can please, And when they get out they will sting just like bees. Watch well what you say about the Lord, for it may turn about.
Shut the door right up tight and don't let them get out!

"I CANNOT GET AWAY FROM GOD." 
Not very many years since, says the Watchword, a coaching was living in a gentleman's family near London. He had good wages, kind master and a comfortable place. But there was one thing that troubled and annoyed. It was that his old mother lived in a village close by, and from her he received frequent visits. You may wonder that this was such a great trouble. But the reason was that whenever she came, she spoke to him about Christ and the salvation of his soul.

"Mother," he said at last, "I cannot stand this any longer. Unless you drop this subject altogether, I shall give up my place and go out of the world, where I shall hear no more of such cant."

"My son," said the mother, "as long as I have a tongue, I will never cease to speak to you about our Lord and to the Lord about you, your mother, your home, your friends, your health and well being."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not place in that part of the world. He knew that she would not do this any longer. He had to leave his mother, but he was sorry to lose so good a place, he said to himself, "Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out that way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity in season? But she believed in her simplicity that she was to keep the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the coach and pair the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he intended to go on the box instead of with the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door, when the master spoke to the footman, and said, "Tell me if you are saved."

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself; "I could get away from my mother, but I cannot get away from God." And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees in the garden. He hid from the master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it was as the beginning of a third necessity thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation.

He felt that it was Christ, the Son of God, whom he had rejected and despised. The thought was that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the sinner and despiser, and knew that the blood of Christ is the answer before God even for such a sin as this had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us."

He saw that Christ had borne his punishment, and that he had tried to harden his heart against God and against his own mother, and was now without spot or stain in the sight of God, who so loved him as to give him his only Son. The first letter he wrote to his mother contained the joyous tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Union Gospel News.

WHAT NELL'S PENCIL DID.
Little Nell was the child of poor parents. She was delicate and kept very much to herself when the other children were romping round the street; and she liked for the most in which they lived: but give her a slate and pencil, and she was quite happy.

One day a lady called and asked that Nell might come to Sabbath-school. After some dear, because her mother said her clothes were too shabby. The good news came with power to Nell's heart. She took it all in. Jesus Christ, the Son of God, had come from heaven to die for her. Doubt or fear never crossed her mind from the moment she understood this. She believed with all her heart, and loved him. She felt that her love for love must follow such belief. She grew very gentle and obedient. Even the father, who took little heed to what she said, noticed it. He wondered what little had come over Nell, she was so bright and so helpful.

One Friday night when he came home with his wages, she pulled out of his pocket a long, smooth lead-pencil. "There, Nell!" he said, popping it down, "what do you think you are going to do with this?" What did she think of? How she wished he could give it to her, and she thought of? How her eyes lighted and her cheeks flushed with pleasure! She had never had such a pencil.

The joy of her new pencil had not faded in the least when she went to Sabbath-school. That day the teacher told them they were going to the lady in China a box of things that would be useful to her Chinese friends and their children. She asked any child who cared to send some money, "for Jesus’ sake." "The tiniest thing you send for him he will not forget or overlook. He will use it!"

I do not know what the other children thought or did; but I know that Nell went back with the money she could do. Think as she might, it seemed to her as though she had nothing to give. She cried it over; but she could not let her child, she would not let her child. It was the Lord who had given her so much.

The box was to go on Thursday, and the evening before there was a meeting at which a missionary was to speak and the children from the Sabbath-school were asked to tea at the missionary's house. Among them Nell, clutching her precious pencil. When the box was placed on the table for all to put in their pennies, she crept up and dropped it in. She had given her all.

A few months later, a lady with a very tired face sat in a bamboo grove, writing diligently in a terra-cotta copy-book, such as schoolboys have, with a long, shining cedar pencil. She was preparing notes for an address to be given that evening. She was tired, because she had not had a chance to say to Jesus, and scarcely anyone would listen. One or two perhaps, cared to listen; but she could not feel she had any real impress that was as made on any one.

She began to write again. She was using her new pencil. It was a long, smooth lead-pencil, and she drove it into the box she had kept for herself, and she had it only because it was useless as a gift. The Chinese do not use pens. She grew absolved in her work. It was not easy to think in Chinese, to be sure that was making her thinking plain. She forgot everything but her anxiety to be a faithful messenger. As she warned to the subject her pencil flew over the paper.

A rustling sound attracted her attention several times. At last she looked up. A group of children had stolen in and were watching intently the movements of her pencil. With their almond eyes and tawny skins, and their curious unchildlike faces, they were yet as eager to see this wonder as ever were the noisier children of our English cities. Even fear for the foreman was lost sight of. The little boy smiled, laying a sheet of paper drew a little sketch of the scene before her. Exclamations came from the children's lips, and tears. They began to beg for the pencil. "But I cannot give it to you all," she objected. That was a difficulty; they were so poor, so disappointed. A thought struck her. "Look," she cried, "it is long. I will cut it into as many pieces as I can, and give you each as much as it was as one condition; you must promise to bring me to see your mothers; you must ask your mothers to invite me to your homes."

The bargain was quickly struck, and the pencil cut and distributed. It went the further because some were sharpeners of the same one piece but sharpened. They dispersed in great contentment. The little Chinese children kept their promises; to each Campbell told the invitation, given first for the children's sake was renewed for her own. That lead-pencil was her entry to twelve houses. In many she found friends; in all she delivered her message. The day cometh that will develop these results.

This is what little Nell's pencil did, and I cannot help believing that in heaven she will never lose one of these pennies. She had thought the good tidings that Jesus died for them.—Mary Gorges, in the Christian (London).
Home News.

Rhode Island.

Rockville.—As it has been some time since any news from this place has appeared in the columns of the Recorder, we thought to remind you that we are still trying to hold our own against the odds of this world.

Churchwise we are still trying to lift high the banner of the Cross. Our prayer-meetings and Sabbath services are well attended, and all seem interested. Our pastor has given us some inspiring and helpful sermons the past few months, and we think all feel encouraged to press more earnestly forward in the Master's service. There is so much work to be done; the calls are so many for the helpers all through our beloved Zion, that it is high time for every Seventh-day Baptist to buckle on the armor and be in the thickest of the fight; but alas, there are so many of us that are too eager to hide our lights in a napkin, forgetting that at some time in the future, we know not how soon, it will be called for, and an account demanded.

We are rejoiced to know that Dr. Lewis is to give at least one-half his time to the work of Sabbath Reform. And we earnestly hope and pray that he will become generally aroused upon this question that not only his whole time will be demanded, but more workers will be called for to labor with him. May the Lord help us to see that the harvest is waiting for us to thrust in the sickle and reap the golden grain.

New York.

Little Genesee.—The Sabbath-school Institute came and has gone and left a benefit for us who remain. A deep snow had previously fallen and the weather was quite stormy, but on the morning of Feb. 9, an excellent attendance helped to make the Institute one of the most enjoyable occasions held in our Association for some time. Nile sent a good representation, and Richburg and Shingle House were well represented. The program was all carried out with the utmost correctness, and we found the various subjects relating to Sabbath-school work were all discussed. Rev. G. B. Shaw conducted the Institute in an exceedingly happy manner. The address of Prof. W. C. Whitford, of Alfred University, in the evening, was greatly appreciated. Coming just as it did, with our Sabbath-school lessons at present from the Gospel of Luke, the address was very opportune, a careful, luminous and devout exposition, in general outlines, of the life of Christ.

As time goes on we shall greatly miss from among us the presence of Rev. M. G. Stillman and wife. They have the prayers of their many friends here that the divine blessing may graciously attend them in their new field. Richburg is to be congratulated that now they have the settlement of a new pastor. Rev. A. Lawrence has entered upon his new duties as pastor of the Richburg church.

Our church has been made happy by an exceedingly beautiful gift from one of our deaconesses. Some of the time of our last communion we were all surprised and delighted with an elegant, silver communion set. Mrs. E. B. Crandall is the giver.

Jackson Centre.—The Jackson Centre Seventh-day Baptist society held their New Year's Day at the church and parsonage for a social and dinner. One hundred and fifteen people ate dinner, and none of them enjoyed it better than did the twenty-two little folks under ten years of age who surrounded the two tables in the children's room. The day was spent more pleasantly because Eld. J. D. Seager and his family were with us.

In the evening the Sabbath-school gave a free entertainment at the church. Among the numbers best rendered were those by the Juniors and I. C. C. of the orchestra. Their marching and singing captivated the audience. The extracts from the cantata, David the Shepherd Boy, rendered by two classes of young people, were instructive and entertaining.

The monthly meetings at Jackson Centre closed December 9, and at Stokes December 28. While the results at Jackson Centre were not as such as we had desired, yet we rejoice in the re-awakening of backsliders, the baptism of fifteen of our young people, and the conversion of several outside of our denomination. The interest in the study of the Bible has also increased, as is seen in the Sabbath-school, which begins the year in better working order than for several years.

Stokes gave us a name of a township ten miles north-east of Jackson Centre. Good audiences usually greeted us at the country church, although the roads were very bad some of the time. Many backsliders were reclaimed. At least fifteen testified that they desired to be Christians, while several others rose on invitation. We had arranged to have baptism January 4, but the dam in the creek gave way during the night, and we were obliged to postpone the baptism for a time. The work has been thorough, as some have quit the use of tobacco, and at least two have turned to keep the Sabbath.

With the beginning of the year the Sabbath-school was re-organized, and a midweek prayer-meeting started. A commendable spirit of Bible study and devotion exists in the neighborhood, some are under deep conviction of sin, and several are studying the Sabbath question.

Stokes needs a resident pastor so that Sabbath morning services can be held, and constant personal work carried on. Two seventh-day Baptist ministers could easily find enough work on these two fields.

We are grateful for the help received through the labors of Brethren Huffman, Randolph and Seager. It has been a rare treat indeed to listen to, and to labor with, such leaders.

Last Friday morning we were startled by the sudden death of Mrs. Grace Cargill Davis, wife of Mr. Elmer Davis. She was taken with pneumonia during the night, which brought on convulsions, resulting in her death. Besides the surviving husband she leaves two children, Harry aged 2½ years, and a baby girl about six weeks old. Because of her sunny face and Christian character Mrs. Davis had gathered a large circle of friends about her, all of whom will greatly miss her.

W. D. Burdick.

Milford Junction.—We are having very pleasant weather now. There are a good many sick with the grip. Carl Dennett, only son of James Dennett, who lives two miles south-west of here, died in Milwaukee, Monday, of typhoid fever. Charles Clark and sister, Mrs. Rob. Lawton, are caring for his mother, who is very sick. Dea. L. Allen and wife, Miss Susan Burbick and Miss Lucy Hale are still in Florida. Our chorister, Bro. I. B. Clark, goes to Edgerton each Seventh-day night to drill the Metho list Epis- copal choir, and leads the choir Sunday morning and evening.

Our Sabbath services are well attended. The Friday night and Endeavor prayer meet- ings are largely attended and very interesting and encouraging indeed. Our young people are working very industriously.

The last two weeks of January, Rev. Witter, of Alliou, assisted our pastor in revival work with good success. One of our members, Miss Rosa Davis, has gone to California and has joined the new church there. Dea. Severence, wife and two children, of South Dakota, have recently joined our church here. Also Mr. Ed. Holston and wife, of Walworth, and Mrs. Marian Gray, of Rock River church, and more to follow soon by baptism.

Prof. J. M. Stillman is teaching a singing class, and we are greatly surprised that any one should say that the Government does not grant a license to sell liquor. Here in Milton Junction, where the town has never voted to grant a license, several persons have a government license, and we do not think we can help them to stamp out the sale of liquor. We have a Law and Order League and hope to help the Town Board to have a little more back-bone.

However we have a very nice and prosperous town in many respects and a good place for Seventh-day people who wish to engage in business or in farming. At present our people have only four places of business: W. B. West & Son, lumber and coal; Coon & Shaw, furniture; D. E. Severance, flour and meat; W. H. Ovitt, druggists. We want a general store, and a jeweler.

Our Graded school has a four years course, and is one of the best in the state. c. d. e.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 9, 1896, at 2:15 P. M. President Charles Potter presided.


Prayer was offered by H. H. Baker. Minutes of last meeting were read.

Correspondence was received from G. W. Lewis and O. U. Whitford in regard to subscriptions for the employment of Dr. Lewis in Sabbath reform work, and the urgent need of work in that line.

The following communication was received from the Plainfield church:

Plainfield, N. J., Feb. 9, 1896.

To the Executive Board of the American Sabbath Tract Society.

Dear Brethren,—In response to your request that the Plainfield church release Dr. Lewis from his pastorate,
Sabbath School.

INTERNATIONAL LESSONS, 1886.

FIRST QUARTER.

JANUARY.


Sabbath School:

LESSON VIII.—FAITH ENCOURAGED.

For Sabbath-day. Feb. 22, 1886.


EXPLANATORY.

v. 43. "A woman." Mark says, "a certain woman..." And John says, "he was the state of Lazarus. "Issue of blood." Rendering her ceremoniously unclean, and also regarded as incurable. "Two years. " The same as the age of the woman Jesus healed in the healed to the year, etc., without an interval of health. "Spent all her living" on physicians. "Mark says, "all she had," and adds, "had only a piece of coin," and she was so destitute that she could not even afford to purchase medicine. The disease was so severe as to render her unable to use it. "And touched the barrier of his garment. " The hem; the tassel; this garment had four corners from each of which a tassel depended, according to divine command. (Numbers 15:27, 39, 40), and hence peculiar sanctity. "For she said within herself, if I but touch his garment, I shall be whole," etc. Immediately. "Mark, "straightway. " Her issue of blood was stopped, but the cure of it was thoroughly removed; she was cleansed, etc.; but she felt in her body that she was healed of that plague. "Jer. 30: 16."

v. 44. "Who of his works of comfort and of his works of power." (Come in the press.) A crushing crowd; whoever comes to Christ must over come the press of every hindrance. "Believed him. " Out of his heart which was in his breast; he had faith to believe, like the man in Acts 4: 8-10. Others were healed by a touch.

v. 49. "While he yet spake. " Without having finished his address, Jesus turned and said, "All they that heard him were amazed. " He spake not, Mark adds, "any further; but, the word, "trouble" means "trouble." For what is a great censure is that trouble him no little. Psalm 50: 12.

v. 50. "When Jesus heard it. " That the child was dead, but not so, of course, for he healed her. She came forth and blessing. "The voice of the people uttering the word. " A voice of the people; a voice of the people making a noise." Professional mourners, hired for such occasions; "and they that went and was wailing over him. " It is remarkable, Mark says, that "none of the multitude followed him;" they were all looking after the miracle, and not the power that moved. "Faith is the victory that overcometh the world. " The power of faith is over the world; the power of faith can do anything. The faith of God is more than the power of God. "Jesus answered John 7: 48."

v. 54. "Jesus answered. " The question: "Canst thou cast out devils, if thou hast not that power which cometh from God? " His eyes looked round about on them, for he beheld them and knew how. "Reporteth, John 18: 36."

v. 55. "Jesus spake not with them. " It is a question whether he spake with the multitudes all that day. "And the multitude knew not that he spake not with them. " They did not understand the miracle. They did not see the power. "Ye shall be able to cast them out. " It is a question whether Jesus meant that they should cast them out or not. "Because of them. " They did not see the power of God, because of themselves. Therefore the people asked, "Who is this man, that even the devils by him." Mark adds, "for she was of the age of twelve years. " And he commanded him to give her meat. "Food."

Arthur L. Tittsworth, Sec. Sec.

SPECIAL NOTICE.

The Chicago church will meet Sabbath-day, Feb. 22, at 2:30 P. M., in the Fourth Baptist Church, 210 South Wabash Avenue, Monroe Avenue, for a special service, including the ordinance of baptism. The usual services at the Le Moyne building will be omitted.
Popular Science.

CRIME OF BELLS.—A new automatic, tubular chime of bells has been invented by Mr. Allan K. Oney, of Holyoke, Mass. The new machine consists of tubular bells, a set of hammers, and a cylinder with pins, to set the hammers at work. The cylinder can be run by a weight, coil spring, or any motor-driven. The bells are an inch and a half in diameter, and from eight to seventeen in number; and from three and a half to six feet in length. The hammers are covered with soft leather, and there are from one to three for each bell. Upon these bells, from twenty to forty tunes can be employed, all in rotation, by selection, or in repetition as may be desired.

By an adjustment of the machine, a loud, minor, or very soft tone can be produced. This machine, placed in the upper hall of a large house, gives to the music a very fine and charming effect. The machine can be set in motion, from any room, by pressing a button.

PROPERTIES OF COAL TAR.—Coal tar, the product, by distillation, from bituminous coal was formerly considered valueless, and was thrown away; lately science has taken coal tar in hand, and the variety of useful products made from it is truly astonishing. The tar turns out to be a very elaborate compound, containing a great variety of organic elements.

In the medicinal department, it has furnished a great number of very valuable medi­cines, especially—those used as remedies in fevers or dropsy. The black leathery tar is not an un­pleasant smell, is produced "analyne," which is color­less, but its salts have all the beautiful colors of the rainbow. In these salts we have all the beautiful analine dyes of the market.

Formerly, sodium constituted the basis of nearly all dyes, and was of great commercial importance. Madder was obtained from a root, grown in Europe and Asia on a great scale, and once formed an important industry, but science has produced aniline from coal tar, which has the coloring property of madder, and has destroyed the value of the root, and it is grown no more.

Some time ago, a German chemist manufactured indigo from coal tar, as pure as that obtained from the plant, but for some cause it has not turned out to be a commercial success. Artificial camphor made from coal tar is found on the market and, strange as it may seem, from coal tar is extracted "saccharine," which is more than two hundred times sweeter than sugar; yet to obtain it, the expense is so limited that, at least, we may hope that the cane and beet industry will not very soon meet the fate of the madder root in Europe. We shall watch carefully for further developments from coal tar.

RAILROAD Y. M. C. A.

Thinkings a few words concerning the work with which I am at present connected might be of interest to the Exponent readers, the following is submitted:

In the latter part of September I received the appointment to the Secretarship of the Railroad Y. M. C. A. of Topca. The morning of the 20th I found my father's box, with the trunk for California, I stepped into the place thus made vacant. Under the labors of the former secretary and his assistant the society had made commendable growth and num­bered over 600 members. As the road and shops were working in full force in the fall, it seemed opportune to make the most possible of the membership work, and 100 new members were received into the society in October, 50 in November, and 60 in December, making 210 for the quarter, and the yearly a total of nearly 750 members. Fifty were also taken in January. Last night, under the new president, E. P. Ripley, and their rigid plan of economy, 300 men were discharged from the service. This will render the membership list for the immediate future. It seems, however, that we had hoped to have in time to reach the 1,000 mark. Fortunately, our former appropriation from the Road remains the same: room rents, lights, water, and fuel, $25 per month.

The membership fee is $2 per year or $1 for six months, which entitles the person to the use of the baths, shoe-blacking, reading-room, stationery, and occasional entertainments or receptions. There are seven bath-rooms and tables, and one shower, hot and cold water, soap, and towels. As high as 186 baths were taken in one day in Sep­tember, and 3,263 during the last quarter. There is an excellent reading-room, contain­ing about 75 periodicals, and a library of 300 volumes.

In religious work there is a Sunday after­noon gospel meeting, Thursday noon preach­ing service at the car-shop, and four days in the week a noonday Bible class at "the old tin shop," very successfully conducted by one of our Seventh-Day Baptists, J. E. D. C. Coon. The last time I looked in on this interesting class, there were sixteen or more gathered about their large table, earnestly engaged in dinner-eating and Bible study. During the last quarter two reports were returned from the Sunday meetings and a half-score requests for prayers. Local and visiting preachers are secured for the services. Two services were conducted by Chas. N. Critten­den, of the Florence Mission, New York, and to-day noon Bishop J. H. Vincent gave an excellent talk to 150 of the men at the car­shop.

Railroad men, as a rule, are good-natured, whole-souled fellows, capable, mainly in a good degree, but the large majority of them without religion, and all too commonly ad­dicted to profanity. About one-fifth of our mem­bers are active (church members) the rest associate. We have some splendid, earnest Christian men. The field is a large one for social, educational and religious work. There is a Ladies' Auxiliary Department, which gave a very successful reception, lunch and entrance to the society, New Year's Day, and their services will doubtless be brought into requisition again Feb. 17, at our Active Members' Tea.

Topca, Kan., Feb. 6, 1886.

G. M. COTTRELL.

THANKS.

The name and address of any or all libraries located in any town which contains also a Seventh-Day Baptist Church.

Address,

Dr. J. C. BART.

Ninth Ave. and Thirty-fourth Street, N. Y. City.

ALFRED WILLIAMS, Church Clerk.

Ten 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 Rev. S. C. Mexico, 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 Chicago holds regular Sabbath services in the Le Moyne Building, 303 Randolph, 20th street between Randolph and LaSalle, at 2 o'clock P.M. strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

FEDERATION OF SEVENTH-DAY BAPTIST CHURCHES.

The name and address of any or all libraries located in any town which contains also a Seventh-Day Baptist Church.

Address,

Dr. J. C. BART.

Ninth Ave. and Thirty-fourth Street, N. Y. City.

ALFRED WILLIAMS, Church Clerk.

Ten Seventh-Day Baptist Churches of Hornesville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Second and Front streets, at 2 o'clock P.M., Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

When you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind the financial matter, need not be once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

T. WHEELOCK, Treas.

November 9, 1895.

The First Seventh-Day Baptist Church of New York (city) holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the eleva­tor, T. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St., for Bible study to 10.30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city may use the Sabbath-keepers' seats to attend the service. Pastor's address, Rev. J. G. Burck, New Milpah, 509 Hudson St.

The Ministerial Conference of the Southern Wiscon­sin and Chicago Seventh-Day Baptist churches will con­vene in regular session with the church of Milion, Wis., on Sixth-day, Feb. 28, 1896, at 10 A.M.

The Quarterly Meeting of the churches of Southern Wisconsin will be held at Milion, beginning on Sixth­day, Feb. 29, 1896, and ending First-day, March 1.

Sixth-day, at 10 A.M., and 2 P.M., Ministerial Conference.

On Sixth-day, at 10 A.M., Sabbath-school; Berson at 11 A.M., by Rev. L. C. Randolph, and at 2 P.M. by Rev. E. W. Witter; and at 7.30 P.M., Conference Meeting.

Dr. Berson, at 11.30 A. M., sermon, Rev. R. H. Bub­cock; at 8 P.M. meeting of T. P. S. E. C.
MARRIAGES.

Rogers—Bliss.—In Little Garden, N.Y., Feb. 6, 1897, Charles E. Rogers and Rose M. Bliss, by Rev. Dr. De Witt Clinton Bond Bennett, in the 44th year of his age.

DEATHS.

Sughrue, only son of Captain Neil and Mary Sughrue, of Galway, Ireland, and formerly residing in this city, died February 4, 1897, in the 20th year of his age.

Duesbery.—Feb. 8, 1897, at his home in Minneapolis, Minn., of consumption, by J. H. Duesbery, Esq., in the 57th year of his age.

Smith.—March 1, 1897, in the town of Milton, N.Y., according to the form of the Episcopal Church, of the Honorable Albert Conrad Smith, Judge of the Supreme Court of the State of New York, in the 64th year of his age.

Literary Notes.

A BEAUTIFUL SUPPLEMENT TO NO. 441 OF THE CHICAGO OPEN-SKELTON—The first distinct specimen produced in this country of Routgen's new method of photographic filming through open air windows. It is a photographic interior of a living, human hand, and shows distinctly every outline of the skeleton. The work is from the Hamburgh Laboratory, Germany, and is said to surpass that of Professor Routgen himself. The cut is accompanied by an article which explains in a popular manner the details and scientific character of the new method. The same number contains an article by a well-known publicist, Ex-Governor Koerner, on Mr. Gilman's view of the Monroe Doctrine, a criticism of religious and secular questions by Dr. Carus, and a poem of remarkable merit by Charles Alva Lane. (The Open-Skelton Publishing Co., Chicago. Five cents a copy; $1.00 a year.)

WHAT IT MEANS TO BE PRESIDENT.

Ex-President Harrison's next article in his series in The Literary Digest will tell what it means to be President of the United States. He will outline the President's power, his duties, how he discharges them; the trials and annoyances to which he is put, and show what the central idea of the President is and how he tries to carry it out. Ex-President Harrison also explains what relation of the President one officer holds to another, the President's Cabinet, and tells of his own relations with his Cabinet when he was President.

WALKING ON THE SUNNY SIDE.

We were walking along that chilly autumn morning on the shady side of the street, when my friend said: "How foolish we are to stay on this side of life; we can so easily cross over and be in the sun." Our wraps, which were too light for early winter, were just heavy enough for the warmer one, and the genial sun and its brightness shining on us made us feel like different persons. Our blood, that had been chilled, was warmed and gave us a comfortable feeling and a brighter outlook on the work we were hastening to do. All the world seemed akin to us.

Thinking of that delightful change so soon and so easily made, it seemed strange that we overlook so much of the sunshine we have with a little trouble and thought we might get ourselves into the sunshine.

Every house should face the Father's house; it should be built and managed so that the glorious shining of the light of his kingdom could lighten every heart in it. But, poor, short-sighted mortals that we are, we often without thinking of the Great Architect's plan to have always the living rooms so crowded, that the brightness could not be obtained. We shall largely depend on atmospheric influences for our health and happiness. A dark, cool, rainy day makes us feel, as the little children say, wet and drizzling all over, and atmospheric disturbances in the home make us even worse conditioned. An unpleasantness comes into the family circle; we nurse the grievances, sit in the corner and hold over if we are chilled to the very core of our hearts, and unfitted for the proper discharge of our duties in consequence. Probably a few hours after we wonder how we could have been so set over so trivial a matter, for when these grievances are taken to pieces and analyzed we find there is nothing in them to cause such a disturbance.

At such a time do not let us allow ourselves to sit in the shade and lose one precious hour of the new day God has given; let us at once ask him for this, his grace and help, then put our hands in the sunshine.

But sometimes the gloom settles over our hearts because of a real sorrow. A loved one is called from our home circle who will never come back to us in this life; there is a vacant chair at the table, we miss the loved face that at one time was greeting, and the cherishing voice that spoke sweet words to us. That is a real trouble, how can the sorrowing heart then get into the sunshine, and the work of life be made easy? Let us look up with a purpose! We sit in the gloom and shadow of our grief, and seemingly the sun may near one has crossed over into the sunshine of the life eternal.

"Why do you weep, woman?" asked the old German pastor, as the child stood by the side of the good old grandfather's silent grave. "Grandfather has only gone home to his Father's home; he is glad to be there in the sunshine and rest and peace of the fatherland. Go to your work, my boy, and be glad for grandfather and the Father, too!"

So let us all pray each day to be led over to the sunny side of life; and walking on ourselves, our little ones will cling to our gowns, or hold our hands and do not forget to go hand in hand. Point out to them the flowers that are growing along life's road, and let them see how beautiful they might otherwise have missed. Bid them listen to the sweet music of the birds, and if there be a bit of hard work, show them how to pass over with careful feet and not with grumbling spirits. There is always much of beautiful greenery in the line of our travel to make up for the bits of dreary waysides. Dear friends, young and old, make the journey on the sunny side of life, and let your children see your hearts shine as the beauties otherwise might have missed.

Quotations from Plato in their studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength and courage, as the meadows draw it from the brook.—Conway.

When death, the great reconciler, has come, it is never our heart's desire that it should come to others, but our severity.—Adrian Bede.

EARLY SPRING IS HERE...

The Sabbath Recorder, Feb. 18, 1897, p. 111.