THE SABBATH RECORDER.

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THEY DREAMED OF HEAVEN.

The poet dreamed of Heaven!

He strayed, a little child amidst the gloe,
Where in his boyhood he'd been won't to stray;
He heard the very sounds he loved so then,
And knew the very forms. "Twas in this way
The poet dreamed of Heaven.

The mother dreamed of Heaven:

She saw her children decked in gems and flowers;
And one, whose health had always been amiss,
Was blooming now in those celestial bowers
He laughed in the room among. And dreaming this,
The mother dreamed of Heaven!

Her children dreamed of Heaven!

O, 'twas a glorious land, where daisies grew,
And hidden music round it sounded low,
And playtime lasted there the whole year through.
And angels came and joined with them. "Twas so
Her children dreamed of Heaven!

The traveler dreamed of Heaven!

The sun once more with trebled splendor rose.
And o'er the scene its shadows cast
Where all was taintless joy and calm repose.
And quiet thinking of the dangerous past.
He said its name was Heaven!

The mourner dreamed of Heaven!

Before his eyes, so long with sorrow dim,
A glorious sheen, like lengthened lightning, blazed;
And from the clouds one face looked down on him,
Whose beauty thrilled his veins. And as he gazed
He knew he gazed on Heaven!

And all dream on!

Heaven's for the pure, the just, the undefiled;
And so our lives, by holy faith, are such.
Our dreams may be erroneous, varying, wild;
But O, we cannot think and hope too much.
So let them all dream on.

—Athen.
THE SABBATH RECORDER.

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Because of great carelessness in not preserving important denominational literature hitherto, we are now "weighed in the balance and found wanting," in this particular. Please notice the call from the committee of the Trust Board signed by Corliss F. Randolph, in this issue. Read it carefully, and, if you can find any or all of the publications therein mentioned, it will be a valuable service if you will communicate with him at once.

The great wrong done to the Armenians is the result unquestionably of an enormous conspiracy to carry on a religious persecution. It is estimated that not less than fifty thousand have been slain, and as many more have been accused and condemned to the same infamy. This is a great wrong, and should be made a matter of free discussion with the world. The world should be informed of the extent and nature of this crime, and the basefulness of it, and should be left to judge of the consequences of the crime.

A worker in the temperance cause sends us a clipping on "High and Low License," showing the great difference in the rates established in the various states. It will be an interesting exercise to study these rates together with accompanying results so far as stated here, or that can be learned from other sources. The license system, high or low, for any business that is in its very nature wrong, and a curse to mankind, cannot be right. It does not do away with the evil. On the contrary, it lessens and protects it for the sake of its revenue. And all the revenue derived from the liquor traffic is but a meagre fraction of the cost of the crimes resulting from licensing the evil.

Punish-fighting is, at last, outlawed throughout the United States and Territories. Congress has passed a bill, which was promptly signed by the President, making punish-fighting a crime in any territory or place in our country under Federal control. This announcement is hailed as a joyful omen of progress in our national morals. Slavery, dueling, the lottery, prize-fighting, having been prohibited by law, because the public conscience has been thoroughly aroused, and has demanded it, there is now good ground for hope that other forms of iniquity and crime will also receive heroic treatment at the hands of our law-making powers. The crime of punish-fighting is a far more evil than any of the above list combined; and if they can be legislated out of existence without serious injustice to "personal liberty," on the ground that the greater good demands it, so much the more should evils of greater magnitude be denied the right to exist. The same will apply to other existing forms of immorality and vice.

Special attention is invited to the supplement accompanying this issue of the Recorder. Two and a half years have never been studied, and concerning which they have never been properly instructed. They may have gone to church as a matter of form, and have heard about the gospel in a general and traditional way, but they have never examined and weighed the evidence in the case, and have never in the course of their life in the United States to open their eyes and behold the danger now threatening our Republic from the efforts of unwisely zealous friends of the "American Sabbath" movement. Should the proposed religious legislation meet with the approval of the President, and be enacted into law, it will be the death-blow to religious liberty in our country. Then the rights of individual conscience or the conscience of such religious sects as happen to be in the minority, may be set aside. The denomination, be it Catholic or Protestant, having the strongest "political pull," may control the religious practice of others not so politically favored. Read this supplement prepared by Mr. Buel, and if you think his statements and arguments are not correct, write to him and point out their defects.

But there is quite another possible result of Sunday legislation. Should Congress accept the situation which the politico-religious zealots are striving to foist upon it, and so neutralize the supposed constitutional guarantee of religious liberty as hereafter to assume the task of religious legislation, the friends of a stricter observance of the Sunday may meet with a surprise which they have not anticipated. It may become more difficult to exercise the observance of Sunday than it is now. For it must be remembered that religious people are not in the majority in our country. The non-church goer and really non-religious element constitutes, by far, the majority. And if it becomes a matter of secular legislation, can any one suppose that strict Sunday-observance will be enforced? See the array of secular influence against such a measure. The entire liquor force of the nation, all the railroad and telegraph corporations, the Sunday newspaper, the United States mail service, multitudes of the irreligious, and tens of thousands of the nominally religious who believe Sunday is only a holiday,—all these, as the constituency of our educational bodies, would completely overwhelm the advocates of strict Sunday-observance and demand that Sunday shall be made free from burdensome religious restraint. This might easily and naturally be one of the outcomes of placing the question in the power of Congress and the courts.

"ERRORS OF EVOLUTION." The above is the title of a book at hand which is "An examination of the Nebular Theory, Geological Evolution, The Origin of Life, and Darwinism," by Robert Patterson, D. D., of Boston; recently published, and edited and published by H. L. Hastings, Boston.

In the editor's introduction, which follows a biographical sketch of Dr. Patterson, occur these words:

"It is the habit of skeptics to ignore all that has been said to his credit in Christianity; and this because, as a rule, skeptical men are untaught and uninformed concerning the facts and truths which pertain to the Christian religion. It is a subject which the best of the human mind has never studied, man is fit to construct a doctrine which he is too indifferent to confute or comprehend."

"Of course there is no disputing about tastes; and if a man chooses to put away his Bible, his cricket and his hopes, as a son and a creature of Almighty God; and trace his genealogy to the monkey, the mollusk, the moner and the mud, we must respect his rights, and allow him to exercise his preferences; but when he insists that we also trace our genealogical line through ancestral apes and patriarchal pollywogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt and still up to the heavenly Father, instead of down to a little dot of a mud-spawned moner as the source of our existence."

"It is in the hope of turning some benighted soul back from groping in prævalent mud, to the knowledge of God and the eternal life that is in His Son, that these pages are sent forth."

The author proceeds to examine the theory of world-building on the hypothesis of evolution, in the following natural order: The origin of the universe, the Geological, the Zoological, the Physiological, the Human, and the Animal. After speaking of the absurd heathen cosmogories, the author says: "It was reserved for modern atheists to excite the laughter of the heavens by a plan of creation more ridiculous than Brah'mas eggs—an egg which hatched and hatched itself without any Brahmem the Nebular Theory. From the dawn of history an atheist occasionally has proposed to account for the existence of the world by asserting the eternity of matter, in motion, in a state of confusion and haphazard movement by chance. But when the discoveries of Newton opened the door for the discovery of law and order and regulated motion, in the most distant corners of the universe, and, at the same time, chemistry began to show the existence of law and order in the construction of grains of sand and drops of water, by weight and measure, this old, atheistic hypothesis of the formation of the world by chance was exploded. It was seen that there was no more chance in the running of the planets than in the running of trains; and that in fact they were far better regulated than those usually are."

He then carefully examines and successfully refutes the atheistic notion of an eternal or self-creating world and falls back upon the sublime declaration of the Bible, "in the beginning God created the heavens and the earth." A careful perusal of this book of little more than 250 pages will furnish the religious teacher with an array of facts and arguments that will confound the most able of atheistic writers. This book, at a cost of $1, should be found in every pastor's library.


NEWS AND COMMENTS.

Early in the morning of Feb. 4, earthquake shocks were distinctly felt throughout north-eastern Nebraska.

How many schools had the colored people in this country thirty years ago? Now they have seven colleges, seventeen academies, and fifty high schools.

Edwin F. Uhl, the First Assistant Secretary of State, has been chosen by President Cleveland to succeed Ambassador Ruyton, recently deceased, as minister to Germany.

The vote in the House on the Silver Bill on the 14th inst. was called a valentine for the silver men. Some think it was rather of an expensive valentine and expressive of more real sentiment than most valentines!

Some idea of the value of the Pasteur Institute in Paris, for the treatment of persons bitten by rabid animals, may be gained from the fact that in 1894, 1,857 patients were treated, only seven of whom died.

One of the latest novelties comes out in asbestos towels. When they need cleaning, instead of soap and water and hard rubbing, they are simply thrown into a red-hot fire and drawn out clean, and, of course, dry.

CULM is the name of the new fuel now being manufactured in Reading, Pa. It is the coal dust and dirt near the mines which, is compressed into discs about one inch in diameter. It is cheaper than coal and is said to burn as well.

A bill has been introduced into Congress, under provisions of the inter-state commerce law, to reduce the price of berthes and seats in the sleeping coaches and parlor cars; also to make it unlawful for porters to receive tips from passengers.

At the burning of a large shirt-waist and collar factory, in Troy, the 17th inst., where several hundred girls were employed, some were killed by jumping from the windows of the fifth story and several were suffocated and burned in the building.

In an interesting article in the Medical Bulletin, by Dr. Irving H. Bachman, the writer states that the source of malaria is to be found in water, rather than in the atmosphere. He gives illustrations and arguments in proof, which look reasonable.

The indebtedness of Spain is $1,250,000,000, or $75 for every one of her 16,000,000 subjects. This makes an annual interest bill of $55,000,000 in times of peace. What will be Spain's standing when she gets to the end of the present Cuban "unpleasantness?"

Reports of Dr. Nansen, the Norwegian explorer in search of the North Pole, say that he has been successful, and the long coveted point on the earth's surface has been reached. But conservative people will wait further confirmation before putting much faith in the statements.

Through the intervention of our Minister Terrell at Constantinople, Miss Clara Barton has received permission to go and aid the suffering Armenians. At first there was opposition, but reports said that there were stronger objections raised by the Russians than by the Turks.

Conserv farming is being carried on in North Carolina and with as favorable results as in Tennessee. There are many enterprises of the kind that are contemplated that will enable the state to obtain from the service of those who are such a burden and expense through their lawlessness.

The post-office department has issued more stringent orders designed to guard the mails against conveying obscene literature. "Eternal vigilance is the price of liberty," and it is none the less important to guard with the greatest care the avenues through which evil-minded men seek to corrupt our youth.

Miss Helen M. Gould has presented Wellesley College with a $7,000 scholarship in memory of her mother. A good idea. Better than a monument of stone, or a memorial window in a church, is such a scholarship, with its perpetual blessing. What saith the Scriptures? "Go thou and do likewise."

One of the most unique "cities" of the world is "Fish City," built only on the ice of Saginaw Bay, and of course having an existence only in winter. This city has a population in the winter from 3,000 to 5,000.

Fishermen and their families live in tempo rary houses, and catch, clean and pack white fish and trout.

Already the late war in China is said to be bearing fruit in the interests of education and various lines of progress. The Chinese seem to be slowly opening their eyes to the fact that they are far behind the times in many particulars. But they are already commencing to improve their schools, roads, and means of transportation.

The recent sale of $100,000,000 in U. S. bonds, and the avidity with which they were taken, shows well for the credit of our government. The demands were nearly six times as great as the supply. From this evidence of the confidence of business men, it is inferred that we are entering an era of much greater business prosperity. It is a very welcome inference.

In Brooklyn, N. Y., the health commissioners have issued an order restricting the ringing of church bells, on account of the injury done to invalids. In some instances very early and long-continued ringing is very annoying and harmful. So, also, is the horrid screeching of engines on railroads, which many times do untold harm to sick and nervous persons and should be likewise restricted.

The next World's Fair will be held in Montreal, Canada, commencing May 24, and will be kept open until Oct. 12. This will be known as "The British Empire Exposition and International Display of All Nations." Its opening day will be the Queen's birthday. The Exposition grounds will cover sixty acres. Invitations have been sent to all nations, and there have been given encouragement of participating. It is expected that the United States will have a prominent representation.

ITACA, N. Y., has the distinguished novelty of what is called a "skunk farm." Eight acres of land are devoted to the propagation of this rather independent creature. There is a colony of about 2,000 of these interesting animals, and they are very profitable for their pelts and oil. Buck pelts are worth from $1.50 to $2.00, and the oil of a fat skunk is worth $1. Cornell students sometimes make rubs upon farms and hennes. But we have never heard of their raiding this colony of self-defenders.

Dr. F. E. Clarke, President of the United Society of Christian Endeavor, who recently traveled through Turkey, gives the following in his experience: "No country on earth, save our Turkish soil than every scrap of printed matter in my possession was taken away from me—every book, pamphlet, newspaper—and I saw none of them until I had shaken the dust of Turkey from my feet. Moreover, as it was known that I was to address public audiences at various places throughout the interior of Asia Minor, I was cautioned that there were some words which I must not use, such as, 'fellowship,' 'union,' 'brotherhood,' 'Christian Endeavor,' etc. Very often my inter­preter would tell me that as we were a Turkish spy in the audience, and would imply in the polite language of the Orient that I must mind my p's and q's if I did not wish to find myself in a Turkish jail before night, with half of the congregation to whom was speaking."

CONTRIBUTED EDITORIALS.

A Lesson From Life.

It sometimes seems to the young woman "standing with reluctant feet where the brook and river meet" that she is surrounded by a needless number of restraints. She wants the freedom to make acquaintances at her own sweet will and to enjoy their society at whatever hour and place she chooses. By what old fogy notion her father has forbidden her to receive the attentions of that dashing young fellow with the splendid black eyes she cannot imagine. He is the nicest boy she ever met, so witty and such good company.

The paper-covered novel which she has been reading, reinforces her theory that she is the victim of tyranny. Shall she, following the heroine in the story, stand out at twilight to meet her wooer clandestinely? If some invisible anchor holds her back—she lives to thank God for it.

Pearl Bryan, the poor wife whose headless body was found on the first morning of this month in a field in the Kentucky highlands opposite Cincinnati, is described as having been a very handsome girl of a lovable disposition. She belonged to one of the best families in Putnam county. Her education had been given careful attention and she was the best circle of the town, a favorite and the pride of the home, her awful death has been a crushing blow to her old parents and friends.

Scott Jackson, who, without doubt, has been the chief actor in the course of events which ended in the girl's death, has good family connections, but was known to be "fast." Doubtless at the outset of the acquaintance his purpose embraced nothing more than his own guilty gratification. It was only when his betrayal of innocence was about to bring him into trouble that the tender man of the world seems to have decided upon murder as the next step. Unfelicitous ignorance had met the wily tempter and...
the sad story came to a swift and unexpected end.

Be content, boys and girls, to follow the old-fashioned notions of propriety which your parents enjoin upon you. If they are strict, it is not from any lack of love. They know the world better than you do. They know it so well that their hearts tremble sometimes as they think; "whose daughters are safe?" They know that just as the sea behind many an enticing smile, and that beneath the surface of our human life there is a treachery whose outcome, although less sensational, may be scarcely less sad than this to the public honor we are bound to protect. In the name of the royal maghreb or womanhood with which God meant to crown your life, be true to the standards which are time-honored and safe.

The young people are not always the best to be blamed. There are parents who sin against their children by placing them in the world only to let them grow up at the mercy of its savage influences.

There are others who sacrifice for their children, yet neglect to tell them the solemn facts of their own existence and to warn them of the pitfalls for unwary feet along many an enticing path.

And many a father and mother gives the warning; but has not had time to win the daughter's confidence and love. When the time comes that warnings are needed, she is too far away. Their voices cannot reach her.

The questions along this border-land need not be rehearsed here, but may be discussed in public. That morbid study which consists of a constant dissecting of vice is contaminating to any young person. Attacks upon immorality and long drawn-out narratives of its details even with the best of motives, have but limited benefit, to say the least.

Let us bring up the young people in an invigorating atmosphere where the sunlight will kill the foul germs. Let us arm them with high ideals. And yet remember that there are sacred facts of human life which young people will inevitably learn. There are three ways of learning them. They may be wrought into the growing ideals of high nobility; they may be received, covered with slime, from foul and scowling lips; they may be cleansed from bitter experience.

Americanizing America.

The vision of a nation stretching from the Arctic Ocean to the Isthmus of Panama and out into the oceans is one whose attractions are mostly of a poetical sort. We have never been able to become very enthusiastic over it. It might be national duty to take in little Hawaii, if she were very anxious, but further than that we are of the opinion of Prof. Judson: "The advantage to us of union with Canada is doubtful. Cuba ought to be free from Spanish rule; but should either remain independent or be joined to Mexico, to which it is allied in race and language. The United States has problems enough on hand at present."

This is not politics, but by way of introduction. The mission of the hour for America is to digest and assimilate its raw material. Some of it is very raw, and care must be taken about overloading the stomach. Much of the trouble in our municipal affairs is political in origin. But the heterogeneous elements making up our population have become Americanized, and a united and puissant nation achieves a manly control over itself, it may prove altogether wise and kind to extend our borders.

We believe it was "Dr. Parikhurst who said that the church should not be a political party, but that it should be a political force. How to accomplish this, he now is what is the problem of the Christian ministers. They were able to unite in the demand for Sunday laws, but on throttling one of the most corrupt and impudent machines that ever cursed a city and state, they have not yet been able to get together.

In collective phrase it is a "yellow dog year," by which it is meant that the dominant political party has such prestige that it could elect a yellow dog, if he ran on the regular ticket. There seems to be a notion prevalent too, that this is precisely the kind of ticket which has been slatet. The Civic Federation begins the churches to enlist under its leadership so that the united forces may be effective in crushing the dangerous enemy; but in the recent race-meeting the ministers failed to find such an action desirable. The practical politicians are confident of victory; but the people may surprise them by waking to the fact that there are worse enemies than "red coats." viz., blackguards.

WASHINGTON.

BY MARTIN SENDALL.

Great Washington, beloved by all Who hold bright freedom ever dear, We tender to say memory, In patrioticBerry.

A word of praise in song of cheer To what was best of thy's call. As page on page our history Is filled with God's great book of time, They ran a field to last On page writ in present past.

This sacred song and sacred rhyme But mere in's acts of mystery 'The father of his country,' now, And this the time of flood and strife, We think his life was open, grand, At home or in matters command! What was the secret of thy life? Didst thou to God, or nation bow? And from the sea of Washington He sailed earthward to every state, At home, on fields both red and white, I bow to thee, i.e. why not? To him who averts the wand of fate He helped me then—that's why we won."

CORRESPONDENCE.

To the Editor of the Sabbath Recorder.

I have been a Seventh-day Baptist for some time, and just before I joined that church I took the Word of God and learned about the church that Christ founded, and the articles of faith and practice which he laid down for his church. I found that I was perfectly satisfied with what he taught his people to do, I then began to look around to find a church that had the same articles of faith and practice, determined that if I could find the church that followed these teachings, I would join that church; so I found one that taught all of the doctrines of Christ as I learned them, with one exception, and that was the end of the world. It seemed to me that as it is so plainly taught in God's Word that the world shall be destroyed by fire, and the signs given to let us know when it shall come to pass. I emphasized the word "about" because Christ teaches in three of the gospels, or the gospel by three different writers, that no man should know the day or hour when those things should come to pass, so not even the angels in heaven, nor the Father knew the Father. When he gave us the signs, he said, "This generation shall not pass until all these things be fulfilled," meaning the generation of the last sign; but when we study the signs that should come to pass, and look back a few decades, you will find the signs in the exact order that our Saviour said, and the identical sings. But to prove this, let us go back to the gospel according to Matthew 24: 15-41; Mark 13: 14-37; Luke 21: 20-36.

Just look at the six signs of Jesus; if he only spoke of the church that he founded. If he did not speak of the signs. In the above quoted passages the reader will find that Christ said that this gospel shall be preached to all nations and then shall the end come. He does not say that the gospel shall be preached to all nations before the end comes. The gospel has not been preached to most of the nations, and there are very few nations who have not heard it. Then, he said, "The sun shall be darkened and the moon shall refuse to give her light, and the stars shall fall from heaven;" these are things of the present. Those concerning the sun and moon occurred, according to history, some time during 1700. I think about 1783. But that of the stars occurred in November, 1853. It was a very beautiful sight, but people have formed of them remember it very well. A generation, as we understand it, is "three score and ten years," or seventy years; and according to Christ's words this generation of seventy years shall not pass until all of these things should come to pass. He says to emphasize it so that we might not misunderstand the teaching, "Heaven and earth shall pass away, but my words shall never pass away." The generation will be ended in November, 1903. To further prove this subject, we invite the reader to turn back to the New Testament to the Old, to the book of Daniel, 11th chapter, where we read of the king of the East who should rise up and turn his power against Greece, and that after this his kingdom should be broken and divided towards them or winds of heaven. If the reader will study this chapter carefully and prayerfully, I think he can then turn to the daily newspapers and read about the trouble that is going on in the East between Greece and Persia, and will see that the prophecy of Daniel is threatening to come to pass; and then please turn to the twelfth chapter and read where it says that after these things come to pass, Michael; the great prince, shall stand up, etc. Let us then read carefully the book of Revelation, and I am sure we will find that no subject in the Bible is taught more plainly than this, and I do regret that we are going through life not reading the whole truth, when the time is so close at hand, yea, even at the door. The world, flesh, and the devil will refuse to believe this truth, as was prophesied by our Saviour in the above quoted verses; he likens it to the time of the flood when Noah warned the people of the coming danger; and the wicked laughed him to scorn; but, by every Christian, these passages of God's inspired book should be believed and obeyed with fear and love.

C. H. P.

DR. LORMER told a good story at a Boston club the other night. It was of an aged New England man, grown grey on Sunday morning to preach. When he reached the pier, the ferry-boat was four or five feet away. The man was in a terrible anxiety to get aboard, he flung first his umbrella, then his satchel, and finally made a tremendous leap himself. But the gentleman who caught him, assured him by shouting, "You sacred old idiot, this boat isn't going out: it's coming in!"
History and Biography.

HISTORICAL SKETCH OF THE WALWORTH SEVENTH-DAY BAPTIST SCHOOL.*

BY MRs. E. H. ROBINSON

This school, the first in the town for studying the Scriptures, was organized in 1851, with twelve scholars, through the efforts of Dea. Alfred Masson, W. M. Hermitage, and Hen. M. Clarke. The last two were chosen superintendents; and Dea. Wm. S. Clarke, chorister, and subsequently for five years.

It is a feature of the school that it has been served by nothing but the officers of the school. Soon these were chosen each year, not only superintendent, assistant superintendent, and chorister, but also secretary, treasurer, librarian and organist, the last three sometimes with assistants. Most of the pastors of the church who filled the first position; as, Eld. O. P. Hull in 1852-53; Eld. L. M. Cottrell, in 1858; Eld. James Baily, in 1870; Eld. E. E. Livermore, in 1872-76; Eld. O. U. Whitford, in 1879-80; and Eld. S. H. Babcock, in 1880-91. The last was assistant superintendent in 1887 and 1892. Dea. Wm. R. Masson, second, afterward ordained a minister, was superintendent eight years between 1855 and 1867, and assistant three years; Dea. Edgar R. Masson was assistant superintendent between 1860 and 1871, and assistant at least thirteen years between 1862 and 1890. Eld. M. G. Stillman was elected assistant in 1883, and superintendent in 1885-88. Two women have served in the latter office, Mrs. Euphemia A. Whitford, in 1868-91, and Mrs. Lillie Green, in 1892-94, and as assistant in 1891. The other superintendents have been Wm. H. Redfield in 1854; Prof. Daniel B. Masson, in 1859; Prof. A. C. Spoor, in 1864; Howard W. Randolph, in 1869, and assistant in 1876; Theodore A. Sanders, in 1883, and J. D. Masson, 1886. The following have been assistants also: Eld. Wm. E. Ernst, in 1867; Mrs. H. W. Randolph, in 1876; H. M. Coon, in 1871, '81 and '82; Miss Phoebe S. Coon, three years between 1886 and '94; and Dea. Wm. J. Maxson.

The following secretaries have served the longest time: N. Smith, four years; Miss Phoebe S. Coon, seven years; Mrs. Eva H. Coon McLearn, six years; and Miss Josie Higbee, the last six, among the other secretaries are the names of Prof. Henry; C. Coon, chorister; Nathan Read, treasurer; Miss Mary Ella Covey, chorister and organist; Mrs. Addie M. Randolph Peterson, treasurer; Eld. Lester C. Randolph, librarian; Edward C. Campbell, M. D., chorister; Mrs. Martha Hermitage Colburn, treasurer; Mrs. Ruth G. Maxson Heritage; Mrs. Carrie Clarke Pierce, organist; Mrs. Stella Babcock Brown, chorister; Miss Mandana Crumb, treasurer; Edward Holston, librarian; Harold E. Walters, librarian and the last chorister; and Mrs. W. D. Masson, the last organist. Dea. Edgar R. Masson has been an officer or teacher in the school continuously since 1860, and is now in charge of a Bible Class.

The school opened on Sunday, May 25, 1855, in a school house, which had previously been held in the Cobblestone school house, was removed to Walworth Centre, where it has since conducted its sessions. Up to 1864 it suspended its work in the winter time, and since then it has operated without a break for the past year. At its freewill offerings the superintendent purchased its library books, which were soon given to the scholars. Another supply was obtained in 1854, and the library has continued to increase, and has a constant source of instruction. Different papers, published by our denomination and other people, have been taken for the scholars, particularly for those in the distant sections who have been made use of for such helps as the Sunday-school Times, Lesson Leaves, Peloubet's Notes, Sabbath Recorder, and Helping Hand. In 1872, the first Teacher's meeting was held, and has, as a general rule, been sustained to the present time. In 1874, it was decided to hold its sessions in the basement of the church. Previously it had met in public school-houses and in the Academy.

The school has generally had a picnic each year. The first of which an account is preserved, took place July 3, 1887, at or near Big Foot Corners. Several other schools united with ours in the exercises. Prof. Daniel B. Masson, principal of Big Foot Academy, gave the address, and remarks were made by Prof. Daniel B. Masson and Mrs. Edwin Burdick, M. D. Music was furnished by the choir led by Prof. Henry C. Coon. In 1858, the school, with four others, held a Union picnic near Delavan Lake; and in the following year, such a gathering took place at Sover, six schools joining together, with the First-day Baptists on the prairie. Similar entertainments have been provided ever since, like that of last summer, when we united with the Congregational school of the village at Delavan Lake.

In 1892, four persons were members in the school was 100; it is somewhat less now. In June, 1872, the school voted to take penny collections each week, to procure library books and defray other expenses. Before this time, money had been collected by collections on Sabbaths, by the school joining in the exercises. Prof. Daniel B. Masson and Miss Gertrude C. Crumb, M. D.

During the seven years of the existence of the Society, the total number of its active members has been seventy-nine, and its association for young scholars, seven years. The average membership in the school has been five.

The Society has raised in the last four years by pledges the following sums of money:

<table>
<thead>
<tr>
<th>Year</th>
<th>General Missions</th>
<th>Foreign</th>
<th>Sabbath Tract Society</th>
<th>Total</th>
</tr>
</thead>
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<tr>
<td>1888</td>
<td>$31.20</td>
<td>$56.47</td>
<td>$27.40</td>
<td>$115.07</td>
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<tr>
<td>1889</td>
<td>$40.30</td>
<td>$60.90</td>
<td>$28.65</td>
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<td>1891</td>
<td>$44.85</td>
<td>$38.23</td>
<td>$30.82</td>
<td>$114.00</td>
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<tr>
<td>Total</td>
<td>$152.60</td>
<td>$206.95</td>
<td>$126.65</td>
<td>$486.20</td>
</tr>
</tbody>
</table>

Of this fund, $157.57 have been given to the Missup Mission, New York City. Adding the two totals, we find that the Endeavor Society has, since it was formed, collected and paid out $461.69 for the objects named. It has also pledged its share of the salary of Miss Rose W. Palmborg, M. D., the missionary in China.

While the society may have done well in the past, we hope it may do better in the future.

Consecutively that is tested has cut and hurt our spiritual being just as a surgeon's knife can cut the physical body during the operation; but the wounds soon heal and we are the better for having passed through the ordeal.

A church that is only open one day a week, must have some red-hot meetings on that day in order to successfully hold its own against the saloon that is open six days.

A hypocrite may be as much of a hypocrite in church as in God's cause suffers more if he be a church member.
Missions.

Bro. J. H. Hurley, of North Loop, Neb., and Pastor H. B. Clarke, of Dodge Centre, Minn., are engaged in evangelistic work at Trenton, Minn. No report received as yet of the meetings.

The revival meetings in the Nortonville, Kan., church, conducted by Bro. Geo. W. Hills, are progressing in interest. Some have been baptized, and others have found Christ as their Saviour.

The meetings at New Market, N. J., have not yet closed. There has been at this place under the labors of Bro. J. L. Huffman a thorough and precious work of grace. Thirty-five have been baptized and others probably soon will be. The members of the church have been quickened to higher spiritual life and activity. To God be all the praise. Bro. Huffman has gone to labor a week or two in Danellen.

Bro. E. B. Saunders will soon close, if he has not already, the meetings at Shiloh, N. H. The last report received at this writing states that Pastor Cottrell had baptized thirty and they were to have baptism again the next Sabbath. There were no meetings with large attendance and had been blessed of God to the awakening and conversion of many. Bro. Saunders goes from Shiloh to Salem, W. Va., and will labor for quite a length of time in the South Eastern Association.

EVANGELISTIC WORK IN MYS I T, CONN.

October 18, 1895, according to "Dubois," was Friday, the sixth day of the week, but at what we are about to record occurred after the going down of the sun, thus according to Bible reckoning it was the evening of the Sabbath of the 10th. About twenty-five persons gathered in Lyceum Hall to commence a series of gospel meetings for the avowed purpose of reviving God's work in Mystic. Bro. E. B. Saunders was the leader, assisted by Bro. Daland taking charge of the music. The audience represented our own people, some from the Methodists and Baptists, and a few unconnected with any church. The meetings continued for five weeks uninterrupted, at the hall, and then by invitation part of a week at the Methodist church, closing there the 26th of November. The attendance at these meetings after the first three evenings was constant, averaging in the neighborhood of one hundred. The working force was from the Methodist, Baptist, Congregational and our own church. During the first two weeks Bro. Daland gave most faithful and efficient aid in leading the music, and by his timely and wise counsels and exhortation. Home duties would not admit of Bro. Daland's being here after the second week, so Miss Mary E. Langworthy, of Nayes Beach, was secured to lead the music, which she did most faithfully the remainder of the time. Geo. B. Carver, of New Rochelle, Dwight, New York, and others came from Ashaway, and Dr. Small and some others from Westerly occasionally.

During this time every Sunday night, either Bro. Saunders or Daland were invited to lead the services in the Methodist Church. After these six weeks passed, Bro. Daland requested of Bro. Saunders if the church of the Baptists would come into the Union Baptist Church. Between sixty and seventy have joined the Methodist church on probation. Our own church has gained no accessions, the Congregational have one, and perhaps two or three more will join them. There will doubtless several more join the Baptist and the Methodist churches. It is safe to say that two hundred persons have in all these meetings made what we call a "profession of religion." Of this number not more than six have been of fifty years. Not more than twenty that of forty years. Not more than forty that of thirty; while the great majority would be found under twenty-five years of age. Several of the prominent business men of the town have come out boldly in this movement. But there is still a large number that have not been reached, enough at least to make a public demonstration.

O. D. SHERMAN.

FROM GEO. W. HILLS.

This quarter was partly spent in the service of the General Conference at the Atlanta Exposition, leaving but eight weeks for missionary work, which time was spent in Alabama. It had been arranged for me to go to Nortonville, Kan., in November, to conduct a series of meetings, but the severe sickness of Dr. John T. Greene, and also at the same time the sickness of our pastor, Bro. R. S. Wilson, made it appear necessary for me to postpone that appointment until January, 1896.

Bro. Greene departed this life Dec. 17, after an illness of about four months, by which this church sustains a very great loss, as he was a very earnest and efficient worker.

The Rev. A. H. Williams, of Cullman county, Ala., came to spend the Sabbath with us, Dec. 7, and joined our numbers. He had been observing the Sabbath about a year, but had been prevented from coming earlier. He is very anxious for your missionary here to visit his place with tent and singer, at some convenient date, claiming there is quite a hopeful interest there.

There is another First-day Baptist minister in Alabama who has come to the conclusion that the Bible directs the First-day Sabbath, and is now studying the historical feature of the question from books I furnish him. Places, and ways, and opportunities are being opened for our work constantly. Yet the work progresses much more slowly than we anticipated when we first came to the field.

We have no especial difficulty inconvincing people of the correctness of our Sabbath position and the error of their own, but it is quite another thing to bring them to observe what they see and freely admit to be the truth in the matter.


Sincerely,

Surely there is a way of enjoying God even in our worldly employments. God would never have put us upon our loss. Enoch walked with God, but did not retire and separate himself from the things of this life—Flavel.

There will be a harvest from every sowing. Not one grain of the holy seed of love can ever be lost. The life may sink away, and seem to have perished; but from its grave will come an influence which will be a blessing in the world.—J. R. Miller.

I have no respect for that self-boasting charity, which neglects the least of Christ's eye, for there is much of condemnation near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—George Mason.
Woman's Work.

THE WAITING TIME

There are days of deepest sorrow in the season of our life; there are days of deepest happiness. There are hours of mental strife, and there are days of quiet and engangement. When the tears refuse to fall; but the waiting time, my brothers, is the hardest time of all.

Youth and love are oft impatient; seeking things beyond their reach; and the future is a pitch with hope, ere it learns what life can teach. For I have seen the blossoms fade; I have seen the dreams frown; and the last waiting time, my brothers, is the hardest time of all.

We can bear the heat of conflict, though the sudden crushing blow start out our gathered forces, for it is a time to wait. We may rise again beneath it, covered with the dust of the city, but the waiting time, my brothers, is the hardest time of all.

For it wears the anger spirit, as the salt waves wear the stone, and the might of hundreds of thousands bore, till its brightest tints are gone. Then, amid youth's radiant tresses, stiun is to fade; Oh, the waiting time, my brothers, is the hardest time of all.

Yet at least we learn the lesson That God knoweth what is best, And that he will make flesh of breath Makes the spirit calm and rest: For there is a time coming For the changes of our fate, When we shall be, and shall think us, That he taught us how to wait. —Unsinnett.

THE GREATEST LACK IN THE WORLD—POCKETS.

By EDITH K. NEAL.

"Of all and words of tongue or pen, The seductress is three; it one has been."

"A man without a country" is to be pitied and perhaps scolded, for it is probably his own fault. But an object worthy a tenfold deeper sympathy is a woman without a pocket. In our present state of civilization a man without a pocket is an unimaginable being. Who do you think would attend a World's Fair that boasts a man's building, where man as a class exhibits—though a strong-minded few may force their way into the other buildings controlled by women—perhaps there you may see a pocketless man.

He start out of the front door in the morning pinning his handkerchief under his waistcoat, clutching his small change, banknotes and letters to mail in one hand, his umbrellas in the other, and trying to invent some button or hook whereon to hang his latch-key, and afterward, in the street car, some safe place to lay the whole conglomeration while he reads his newspaper? He bury his watch in some innermost recess of his being, somewhere in the midway pleasure of his person, and twist its chain through a buttonhole, when there is an agronized wriggle of from three to five minutes so that he generally prefers to forego knowing the time of day to undertaking the exploit, or takes refuge in asking some woman who sits beside him. "We've been without husband and children for years, but that is nothing to us in comparison with being without a pocket, having once known the luxury of the latter, the former never.

And the questioner submitted, snubbed by one made to serve, not to crush, her. One woman said to me in confidence not long since: "I've been without husband and children for years, but that is nothing to me in comparison with being without a pocket, having once known the luxury of the latter, the former never.

Women, arouse! Think what we have lost. Pockets before now have helped to save life. Whatever would Mrs. Lea or Mrs. Alexander have done in the middle of the sea without their pockets? As important as the black stockings to protect from sharks were those capacious sub-marine pockets of theirs. Is it not high time to resist the high-handed tyranny of the dress-maker and her tette? In this age, a progressive age, who will invent a pretty gown with capacious pockets conveniently placed all over it? She shall live and die honored by all her countrywomen. Let us offer a prize! Or, better still, let us call a woman's congress on the revival of the pocket. Much valuable breath has been wasted in the discussion of objects drawn from practical life. Why not bend the common sense of the world to so large a problem as how to recover to woman her greatest earthly good, the lost pocket?

Program suggested for Congress:

1. The History of the Pocket.
2. The Career of Woman as Influenced by the Loss of the Pocket.
3. The Possible Future of Woman with a Restored Pocket.
5. The Uses and Abuses of the Pocket—If We Had One.
6. Pockets for All, with no Distinction of Sex.

"HE HUMBLED HIMSELF."

WILSON, NO. 8.

It is the tenderest thing I think I ever read. It is in Bishop Simpson's Yale lectures on preaching. He tells of an exhibition he once attended, the most marvelous, he said, in all his life. There was a young man who, when his time to be restored to the scene of life arrived, moved to Europe, moved with benevolence, and possessing wealth and leisure, went to Europe to study the methods, and find they were feasible, came back to open an institution of his own. He asked among the most imbecile child that he could possibly get, and the worst one that came was a little fellow five years old, who never had stood or taken a step or chewed a hard substance; had no power of movement; could only lie a helpless mass of flesh on the floor; and that was the child whom this man was to cure somehow, and whose latent ability he was somehow to bring forth. He tried in every way, but did not succeed. At last he determined to have the boy brought to him in half the time. He made himself, as he himself said, a Restored, he brought the boy to him in half the time, and laid on the carpet in his room, and he would lie down beside him to see if by any means he could stir any sort of suggestion in the helpless lump of flesh, and that he might not waste his time; and that he might do something, he was accustomed to read aloud from some author as he lay by the side of this helpless child.

It went on this way for six months, and there was no sign of recognition, until, one day, while engaged in some reading, and noticing that there was a strong vestigial uselessness in this little mass of humanity, and at once put himself in connection with it, and there was a trembling movement of the hand, and he put his hand down toward the little hand, and at last after great effort the little helpless fellow did manage to lay his finger tremblingly on his lips, as though he said, "I miss that noise, please make it," and then he knew that he had control of the boy, and by means of his own pocket would ask him to walk, and five years after that Bishop Simpson said he saw him stand on a platform and read, and repeat the names of the President of the United States, answer accurately many questions concerning our national history, and, said the bishop, "Was there ever such condescension?" And then he thought again within himself, yes, there was one other such condescension, when he who was God himself, lowered himself to my capacity in the beginning, and laid before me and watched me and helped me and waited twenty years, until at last I put my finger on his lips, and said, "Speak, Lord; thy servant heareth." Blinded, and smitten, and made imbecile by sin, we could not know God, until in the incarnation Jesus comes forth from God and lovers himself into our humanitv, and waits for us that he may wake us into life. —Indiana Baptist.
And as this is all I 'loved to see

Which even reflects and shews to me,

The infinite in the seen

So, Lord, whatever the world may show

(Not of light or gage, nor care)

All are but signs, that I may know,

And tried and hold, in joy

And as I see these proofs of thee,

These footprints of thy passing by,

Thy mercy, love and beauty

Are all revealed so clear to me.

No longer can I doubt thy Word,

I know, in all I can not see,

Mine eyes have seen; mine ears have heard.

Thy hand will surely guide me home.

And so grey, Thee, Father, dear,

Thou wert done with me,

My heart may always keep so near

To thing's last and first.

That in thy presence standing fast,

Whenever storm or battle come,

I may be faithful to the last,

And strong in thee to overcome.

Until the victory betide,

And I shall conquer in trust.

No longer with thy footprint's guide,

But on thy face may gaze most bliss.

DEATH OF CALEB WHEELEER.

"Caleb Wheeler died Feb. 3, of heart failure." This telegram was dated Salem, N. J., Feb. 9, 1843, and read during the next morning. There was the sudden stirring surprise, then the flood of feeling, and afterward the serious thinking.

Early in April, 1844, George R. and Hannah Wheeler, the father and mother, with five daughters and four sons, ranging in age from twenty-one down to nearly five years, left Osney, Buckinghamshire, Eng., their previous home, for Liverpool, where they at once took ship for America. There was no steamship with a six days' passage for them. We had a sea-worthy sail ship which slowly plowed the old ocean through storm and fair weather for two months. The family was landed all safe and sound at New York City June 4, 1844, at noon. The great God, who is an especial Father to those who seek him, was earnestly sought from the time there was the first thought of this move, until the home was found in Salem, N. J. More than half a century has passed. Father died March 5, 1881, and mother Jan. 2, 1891. Both were born in 1798. Their tomb-stones stand side by side in the Baptist burying ground in Salem. Not far from the same cemetery stands a little tombstone which says: "Dorcas Wheeler, born Feb. 9, 1829; died Feb. 27, 1847." This notes the death of one sister at the age of eighteen years. This left four brothers and four sisters who have all lived until this recent death of the last. This brother was the constant associate of father and mother, living always in the same city, and the business partner of father for thirty-seven years. They were together all the time excepting an occasional absence. When father died, Caleb sent the sad message to all the absent ones, and made all arrangements for the funeral. During mother's widow-hood of nearly ten years, he was an every-day comforter and comfortor.

Now he is gone, leaving a widow, four sons, and two daughters; to whom their great loss to experience the sad, weary loneliness of those who lose their strong support, able adviser, and warmest friend. His sickness was "Bright's disease." The immediate cause of death—heart failure as the result of the diseased blood—March 18, 1825, and was therefore nearly 71 years of age at the time of his death.

Forty-nine years without breaking the family circle of eight. Then, the oldest but one, has now broken the ranks and leads us in the march to the unseen world. This death comes to us as a family warning. The oldest is a sister of nearly seventy-three years, and the youngest will be fifty-six years in a few years. Then, and the sad message will fly along the wires that another has gone, and then another until some one of us will be left alone, and then that last one will be taken and leave neither brother nor sister. So alas we must go to the families of our life-long companions. The family circles of our children may keep intact for a time, and then they too must pass off in the same way. Thus the days, months and years will circle away, and as they go the lovely forms that move to and fro in glad associations and happy circles will be hidden away in the cold, dark and silent tomb. But thanks be to God, light and joy rise above all this deeply gloom. Though "the dust return to the earth as it was, the spirit shall return to God who gave the assurance that "the inward man" is not deposed in the earth. This "inward man" is spirit. It is not dust and does not return to dust, but goes "to God who gave it." Paul also assures us that even the outward man which perisheth, furnishes the germ for another body, even as the grain of wheat planted in the ground furnishes the germ for another body. "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." No, no, the spirit is not sown in corruption, a dishonored body, nor natural body. The spirit takes its flight at death to the place prepared for God of it. Only the body, the perishable "outward man" is sown, buried in the earth. In God's own appointed time shall come the resurrection day, when the spiritual ones shall be clothed upon with spiritual bodies "fashioned like unto his glorious body." It is the consolation of the great mass of Christ's followers that when that mortal coil is shuffled off, the spirit has the conscious assurance that the soul, and, dwelling in "Abraham's bosom," in "Paradise," in the realm prepared of God, enjoys all that is possible to be enjoyed without the spiritual body. This will be a marvelous advance over the discouragements, doubts, and obstacles in this present sin-cursed world. But when "the voice of the archangel!" and "the trump of God!" shall call forth the spiritual, glorious bodies to clothe these unclad spirits, what an increase of joy will be experienced. And then as all these newly clothed saints shall stand at the right hand of the judgment throne, and receive the expected and assuring sentence: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," verify, ye, surely, all heaven shall rattle under the "Great White Horse," which no man can number, of all nations, and kindreds, and peoples, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cry with a loud voice to our God which sitteth upon the throne, and unto the Lamb." Such is the hope, the joy-
HIGH AND LOW LICENSE.

Great Differences in the Rates Established in the Various States.

The annual liquor license fee is $1,200 in Boston, $1,000 in Philadelphia, $800 in St. Louis, $500 in Chicago, and $250 in New York. With the Raines bill pending at Albany, to bring New York higher up in the list by making the rate here $800, and by increasing the rate in Brooklyn to $500. Until last year, when it was raised, the license fee in Brooklyn for saloons of the first class was $100, the same as in New Orleans, where the arrests for drunkenness are smaller in number, in proportion to the population, than in any other large city of the United States.

The fixing of license fees for liquor selling being a matter for the separate legislatures in those states in which licenses of any kind for selling are granted or permitted, the rate varies radically, and there is no uniformity on the question. One state favors high license, another inclines to low license, and, instead of there being, as is the rule in the federal government in internal revenue, one great state by sales beyond a given figure, the local authorities in most of the counties of each state have charge of the question of figuring the amount of license within the limitations established by the legislature, a maximum and a minimum fee. The average license rate in Alabama is $25 a year. In California it is $40 a month for sales in excess of $10,000, and scaled down to $5 a month for the smaller places. In Colorado the ordinary license is $300. In Connecticut it varies from $500 to $250. In Georgia the county license costs $2,500, but in the city of Atlanta what must seem to most persons an absurd disparity exists—$25 for wholesale liquor dealers, $250 for beer saloons, and $1,000 for liquor saloons. In Idaho the average rate for landlords is $300, and in Illinois it varies from $250 to $500. In Indiana the state license fee is $100, and the local authorities of cities then add to this as much as $250 additional as they desire. Iowa has a limited license law; Kansas is a prohibition state. In Kentucky licenses are granted by the courts at rates varying from $50 to $150; Maine is a prohibition state; in Maryland the average license fee is $250. Massachusetts is a high license state, with the rate ranging from $1,000 to $1,500 for liquor saloons, and averaging $850 for lager beer saloons. In Michigan the beer license is $300 and the retail liquor license $500. In Minnesota the rate is $1,000; in Mississippi it varies from $200 to $1,000. In Missouri the state license is $500 and the local authorities add to this from $100 to $500. In Nebraska the minimum license fee is $1,000; in New Jersey the rate varies according to localities, some cities maintaining a high and others a low rate, the general average in the cities of the state being $250. In Ohio the tax is $300, in $500. In Oregon it is $300. In Pennsylvania the cities of Philadelphia and Pittsburgh pay $1,000, other cities $800, and townships $75 to $150. In Rhode Island the fee varies from $200 to $400. In South Carolina the state controls the liquor business. South Dakota is a prohibition state, in Texas the state tax is $300, and the county has a right to add $150 to this and the town authorities $150 additional. In Virginia the rate varies from $75 to $125, and in Wisconsin from $100 to $250. In Illinois the manufacture as well as the sale of liquors has been prohibited by law since 1852; but notwithstanding this, 580 concerns pay federal tax to the United States as liquor dealers.— *New York Sun.*

PERSONAL EXPERIENCE.

I was glad to see in the last Recorder, February 10, the name of Dea. I. D. Titworth in connection with a personal testimony, given by proxy, in quotations of verses from the 103 Psalm. Though not much in sympathy with the modern fashion of young people of merely reading passages of Scripture as a substitute for personal testimony of religious experience and sentiment, and feeling are full, such as are indicated by the thetets, and they are recited in an earnest and impressive manner instead of being read in a formal way, there can be no better style of giving testimony than in the words of inspiration.

Many years ago the writer proposed a kind of love-feast department in the Recorder, in which those who felt disposed to do so could have the privilege of giving written testimonies of religious experiences for the benefit of its readers, and Dea. Titworth seconded the motion, and was one among the few who responded to it. But though it had the endorsement and permission of the Editor, Eld. Hull, yet it does not seem to have been adopted to any great extent.

I now wish to add a little testimony to that of Bro. T., for I have had an experience, in some respects, similar to his. For the past three weeks I have been kept from attendance at religious meetings by the severest attack of grip that I ever had, and it is the seventh time that I have wrestled with it during the past five years. After taking a quantity of Homoeopathic pellets obtained from a resident physician, with no marked results for the better, I thought I would not fight the battle for life any longer, but make a full surrender of myself to the hand of death. Rather and let him deal with me as he sees best, and if I lived with restored health—good—but if I died—better—yes, best, for in the words of the Apostle Paul, "If we be dead with Christ we shall also live with him. I felt that I could "draw the drapery of my couch about me and lie down to pleasant," not dreams, but veritable realities, and through death's dark door I saw the bright dawn of eternal day. But the good Lord is "restoring my soul" and "healing my diseases," and in my latest illnesses I find He heals with mercy. I feel more than ever like devoting the remnant of my days to the service of my Saviour and the spread of divine truth. — J. T. Hamilton.

FORMER RECORDER.

Feb. 24, 1866.

INFORMATION WANTED.

1. When did the French Creek Seventh-day Baptist church of Chester County, Pa., begin to exist? It was flourishing as late as 1812.

2. When did the Cambridge Colony of Washington County, N. Y., leave Piscataway, N. J.? Here the late W. B. Gillette was born.

3. Any information relative to Rev. John Davis, who was living near Trenton, N. J., about 1775?


5. Any information relative to Rev. Elman Davis, or the address of any descendant? This man was probably son of Rev. Jonathan Davis, first pastor of Shiloh, N. J. Elman Davis was born in Maryland, 1735, and died in South Carolina after 1798.

6. What is known about the refugee S. D. B. settlement of Sussex Co., N. J., located there during the Revolutionary War?

7. Whose son was Rev. David Davis, of DeRuyter, N. Y., and Rev. John Davis, first pastor in Burlington, Conn.? Both were from Westerly, R. I.

Address at earliest convenience.

C. H. Green.

APRIL, 1866.

SABBATH REFORM CORRESPONDENCE.

"FIRST, IF CANVAS.

A good work. The people do not appreciate the work of Sabbath Reform. A thorough canvass for this interest will be a blessing to any community. Outside of our active members, very few can be touched upon this subject. A canvass or plain talk, which calls the attention of the families to this work, awakens quite an interest. We may ask the family to listen to the heading to our paper:

WHEREAS, The work of Sabbath Reform has come to be of great interest to many persons;

WHEREAS, Many over our country are anxious to enforce the observance of Sunday by law,

Therefore, We the undersigned wish to cooperate with the Harpers Sabbath Tract Society in the effort to secure the services of the Rev. A. H. Lewis in Sabbath Reform work; and to aid in efforts to raise funds to enable him to attend the conventions and discussions upon the Sabbath question in different parts of our country. Being anxious that every phase of the Sabbath question should be brought to the people, we, the undersigned, pledge to give for this purpose, during the coming year, the sum set opposite our names.

Many who engage in this work will be surprised to learn that there are those who believe they can "afford a good Sunday-observance until it is enforced by law."

DeRuyter, N. Y., Jan. 20, 1866.

LONE SABBATH-KEEPER.

When our Conference met at Plainfield, last summer, I watched with eager interest for the report of their doings as told in the Recorder; and my heart rejoiced at the enthusiasm manifested, and the unanimity expressed in calling Dr. Lewis into the field to promote Sabbath reform. I am so sorry that funds are still lacking to send him, that I am going to make this appeal to those situated as I am: that as God has most graciously revealed this true truth to us, let him give us some portion of his work to do that others may learn his will also; and it seems to me to make a thank-offering for this purpose would be acceptable to God. Let not one of us ex- cept ourselves be guilty of what Jesus said: "A thank-offering must be small, for it is "according to what a man hath," and "the Lord loveth a cheerful giver."" Let us be willing to be a hearty res- ponsive, and that our prayers and offerings may go together, I am your sister in the work.

MRS. JANE M. AINSWORTH.

Monroe, Wis.
**Young People’s Work**

Down in Florida is a Christian Endeavor Society of four members, one of whom walks ten miles each week to attend the meeting.

In London there are fifteen or sixteen local unions of Christian Endeavor. These have been organized into a London Council of Christian Endeavor.

Preparations for the National Convention to be held in Washington next July, are progressing rapidly. Pres. Clarke and Sec. Baer recently conferred with the committee of ’96. It is now estimated that 70,000 delegates will be in attendance.  

**Sources of Inspiration for Christian Endeavor**

By ASA F. RANDOLPH.

The highest and strongest reason a Christian can know for doing his duty is “Thus saith the Lord.” That God has spoken the word which goes into all the machinery of the Christian Endeavor movement, none of us doubts.

This topic, though but a fragment, is still a bit of the great body truth which the present is our endeavor to learn. The Endeavor movement is destined to secure, not only our acquiescence in its claims on our thought and efforts, but, if we mistake not, to be faithful to this cause, we must have an inspiration, some stimulating influence to lift us up and to lift the cause out of the region of duty into existence.

That it is better to endeavor from a sense of duty than not to endeavor at all, we concede. Many would not begin unless because their own voice cry to them to do some work whose work is work however it may be done. Yet it is not to such as these our Master’s words may be applied, “One thing thou lackest,” and that one thing is inspiration.

There is a great difference between the two forces, duty and inspiration. Both are great, but one is greater than the other. Duty is muscle, but inspiration is steam. Both are noble, but one is nobler than the other. Duty commands, inspiration moves. Duty is the part of the bondman, inspiration of the free. Duty says, “It must be done;” inspiration, “It is for us to be here.” Duty can make faithful servants, but inspiration says, “I call you no longer servants but friends.”

The sources of our inspiration in Christian Endeavor work are many and various, but perhaps we may agree upon a few principles by which we should be guided, and from which we may get help.

In the first place, though inspiration is from God, it is not bestowed upon us, but we must grow into it. In the sense in which we are using it here, it is zeal. Zeal to be effective must be according to knowledge. It must grow as the result of knowledge. We may talk of catching the inspiration of the movement, as though it were something floating about in the sermons we hear. If there is any truth in this, it is only in this sense, viz., that some fact or the real meaning of some fact is so caught, and out of this our inspiration grows. But if we are to have any genuine inspiration in the Christian Endeavor movement, we will never get it because we sit down and sigh for it as if God would then put it upon us, but it will be the result of our knowing something about the Endeavor movement, and then acting in accord with this knowledge.

Another source of inspiration is in our feeling of humility. This source is closely associated with that of knowledge, for a knowledge of the existing conditions of the race, quickened with a feeling of humanity, will inspire to an endeavor to lift that race to a sphere of nobler living. We cannot hate our race, and whenever we see a cause that is lifting the fallen, or saving others from falling and bringing them nearer the light, we can but say, “I shall you and give you each as I have.”

Our views and convictions of Bible truth induce inspiration. We can but believe this world is lost without Christ, nor, with the Bible as our guide, can we treat God’s orders as only invitations, but must fall into line with the Endeavor bands and try to keep pace with their onward progress.

These thoughts would be incomplete if we do not at least mention one other source of our inspiration, namely, the love of Christ. Here at least is the center and soul of all inspiration grows. Together, with our feeling for humanity; it is strengthened by Bible truth, but out of love it blooms. Inspiration may exist without love, but there can be no love without inspiration.

The man who loves Christ must talk. It is the law of his being. “For of the abundance of the heart the mouth speaketh.” All has said, “As well to keep the sea from the shore, or the blossoms from opening to the sun, as to keep a lover of Christ from being a lover.”

The closing words, taken from a sermon I once heard, may be a help to us, if we will remember them. They are these: “If it may time the fire is burning low, three questions and the answers to them may light the fire again. ‘Do I know enough? Do I believe enough? Do I labor enough? And the greatest of these is love.”

**Prayer Meeting Suggestions.**


This question is of special interest, since we are called upon every day to answer it.

We should not do a single act without asking ourselves, Are we doing the will of God?

When Christ told the story of the Good Samaritan, he did not mean for us to wait until we saw some one in the sorest need before we offered our assistance. He wants us to work every day, to be ready to speak a kind word or do a worthy act whenever we find an opportunity.

In considering this lesson it will be well for the leader to select some of the members of the society to speak on some of the following subjects:

1. How can we be loyal to Christ?
   a. By giving heed to the teachings of the Bible.
   b. By attending faithfully to all the appointments of our church.
   c. By keeping all of our engagements.
   d. By making no engagements that will hinder us from attending to our duties.
   e. By speaking a word for Christ whenever we hear him reviled.
   f. By attending to our every-day duties. If we are attending school, we should make it a point to get thoroughly all our lessons, and then go to our recreations every day. This may require us to stay away from the revival meeting, or to give up a little of our leisure time to study or entertainment, but we should attend to our regular duties first and then do other things as we find time.

2. When should we be loyal to Christ?
   a. When we should serve God all of the time.
   b. When we should all be living that is contrary to the will of God to exist in our minds.

3. Why?
   a. Because he is always loyal to his children.
   b. He is watching over them.
   c. He is present on the skating pond.
   d. He is watching you at the sociable or while you are sliding down hill.

If you follow him closely, he is helping you get your Greek and Latin.

Lastly, we should be loyal to him because he is an ever present help in time of trouble.

**Herbert Wheeler.**

**Second Quarterly Report.**

W. H. Greemman, Treasurer of the Y. P. S. C. E.

Nov. 1, 1896 to Feb. 1, 1896.

**Receipts.**

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**Children's Page.**

**"LUCk."**

By EDEN E. EXFORD.

The boy who's always wishing
That this or that might be,
Blinked at his eyes, and said:
Is the boy that's bound to see
His plans all come to failure,
Hopes end in defeat.
For what's that comes when wishing
And working hard to meet.

The boy who wishes this thing
Or that thing with a will
过后 he's at work with willing;
And keeps him trying still
With no chance of meeting failure.
Will some day surely win.
For he works out what he wishes.
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work.
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

A DAY AT GRANDMA'S.

"Now be good, children, and be very careful about the cars," said mamma.

George and Jessie promised they would not cross the street without a look, and then they ran and skipped down the street to the corner to wait for an electric car.

They were going to spend the day at grandma's, where they always had a perfectly splendid time.

Pretty soon the car came, and a pleasant-faced man, who had been watching also, helped Jessie up the steps and found her a seat, although he and George had to stand because there were so many people on the car.

George was close beside Jessie, and he odds at each other and smiled, they were so happy.

After while the conductor came along to take up their fares. The pleasant-faced man looked in all his pockets for a five-cent piece, but he could not find one, and so he gave the conductor a quarter. Just then some one spoke to the pleasant-faced man, and he put the change the conductor handed him into his pocket without looking at it.

Then the conductor passed on.

"I wonder why he didn't take our fare," whispered Jessie to George.

"Perhaps he will take it next time," whispered George.

"Perhaps he won't take it at all, and then we can spend it for candy," said Jessie.

"That's so," said George. "Let's look out of the window and pretend we've paid it.

When the conductor came around again, there were not so many people in the car. George and Jessie looked out of the window, and he passed along without looking at them.

They looked at each other guiltily, for they knew it was dishonest not to pay their fare. They knew they ought to hold out the five-cent piece to the conductor, but they thought of the candy and kept them in their pockets, with their之意 tightly clutched around them.

The conductor passed them once more, on his way to the rear of the car, but they did not offer him the money.

After a while the car stopped at the place where George and Jessie were to get out, and they started to walk the half-mile to grandma's.

They no longer felt happy, for they knew they had done wrong. They walked slowly, and did not look in each other's faces. The sun was shining brightly, but somehow the day did not seem pleasant.

Grandma was very glad to see them, and said they might go to the next house and ask the boy and girl who lived there to come and play with them and stay to dinner.

The little boy and girl, whose names were Carl and Alice, all went out to see the chickens, and played with the new bobby in the barn, and sailed chips on the brook, and picked violets in the field. But they didn't seem to have a very good time, and before noon they quarreled, and Alice and Carl said they wouldn't play, and went home.

Even grandma's nice dinner did not taste good to George and Jessie, and they did not eat very much.

After dinner they went and sat on the doorstep, and thought.

"I want to go home," said Jessie, at last.

"So do I," said George; and they went into the house and told grandma.

She was very much surprised, but she was afraid they were well, so she let them go, and walked part of the way with them.

When George and Jessie reached the car track, they sat down on a stone to wait.

"I hope the same conductor will be on the car this afternoon," said Jessie, "to be a thief any longer, can you?"

"No," said George. "It seems as though I never shall be happy again till I've paid that money.

In a little while the car came along, and they were very glad when they saw that the same conductor was on it.

When he came to take up the fares, George gave him four five-cent pieces. "They are for me and my sister," he explained.

The conductor handed back ten cents. "You have paid me too much," he said.

"We did not pay you this morning," said George and Jessie together.

The conductor looked puzzled. "I don't remember anything about it," he said. "I guess you'd better keep the ten cents.

"No, no!" they answered eagerly. "We don't want it!"

So the conductor kept it, and George and Jessie each took a long breath. The day seemed pleasant again, and they looked out of the car windows and talked about the things they saw.

When they stopped the car at their corner, the conductor smiled. "I remember all about it, now," he said. "I thought that man who got on when you did meant to pay for you. When I see him again I'll pay him that ten cents.

"I don't think we shall feel perfectly happy till we've told mamma all about it," said Jessie, as they turned into their yard.

"No," said George. "Let's tell her right off.

So they did, and their mother said she was very glad they had repented of their dishonesty, and paid the money.

After that George and Jessie felt happy once more.—Eion's Herald.

JOHNNY'S WAY.

Mr. H. had been pondering how he could increase his subscription to the missionary fund. With a small salary and a growing family this was not an easy thing to do. As he sat at his breakfast table with this thought in his mind, he said to his wife, "I will not drink any more coffee, my dear, but will give the money to the Lord." "In that case," said Mrs. H., "I will give up my cup of breakfast tea, and its price can be added to the fund." Little Mary, hearing the conversation, and said, "Mamma, I will give up eating butter to send the money to the missionaries." No one remained to be heard from but Johnny,—Johnny, whose appetite was large, though his years were but few. He had been seeing with rapture at the griddle-cakes on the table, but, without butter, griddle-cakes were but an empty name. At last a look of relief broke over his countenance,—"I know what I will give up, mamma; I'll give up salt mackerel; we don't have it but twice a year, and I don't like it anyhow."

Are there any older people who follow Johnny's example?—Presbyterian Leaflet.

A WISE DOG.

The London Spectator tells the following story: "A collie in Scotland, which I know well, is in the habit of fetching from his master's rodod alppers, cap, keys, or anything he sees. One day, sent out on the usual errand, he did not reappear. His master followed, and found that the door of the bedroom had blown to, and that the dog was a prisoner. Some days later he was again told tofetch something, and as the wind was high his master, after a few minutes' delay, followed him. He found him in the act of fixing the door firmly back with the door mat, which he had rolled up for the purpose; and having taken this precaution, the prudent animal proceeded to look for the alppers. This same collie, when walking with me, ran in front and rang the gate bell of the house to which I was going, so that I had not to wait when I arrived there.

A MISSIONARY IN CHINA, writing of a girl in the mission school under her care, says: "Last night Wai Noo told me she wanted to be a 'whole Christian in a day'; she had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: '1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when we were gone; and I know I ought to always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian.'"

Here is a hint for King's Daughters. A few Boston girls, all under eighteen, assumed the temporary support last winter of a young girl whose father was dead and whose mother was in prison for intemperance. They supplied her with clothing and paid her expenses at a girls' school under her care, so says:

"Last night Wai Noo told me she wanted to be a 'whole Christian in a day'; she had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: '1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when we were gone; and I know I ought to always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian.'"
Home News.

New Jersey.

New Market.—A precious work of grace has been wrought among us. The heavenly Father has greatly blessed our earnest prayers, and has removed many of the hindrances that has been given us. Sunday afternoon, Feb. 9, a union baptismal service was held in the Baptist church. Pastors, Peterson and Fletcher administered this beautiful and impressive ordinance on sixteen and seventeen hundred persons, of whom were heads of families. It was a day long to be remembered in the annals of this neighborhood. There was a marked quickening of spiritual life on the part of both old and new believers. One of the candidates truly said he believed he had grown a foot that day. The work has been marked by the absence of all sectarian differences; all have been united in our prayers and work for our unsaved neighbors and friends. Pastor Fletcher said, in announcing a thank-offering to be taken for the benefit of our Missionary Society, that the millennium must be near at hand when a collection for the Seventh-day Baptists could be taken in a First-day Baptist church. We cannot expect a large increase in our own church, as nearly all the new believers have now brought into the fold; but we expect a much larger increase to come to the Baptist church and to the Presbyterian and Methodist churches of Dunellen, with whom Bro. Huffman expects to labor before he leaves the field. He has endeared himself to all by his earnest and forcible presentation of the gospel truths. We devoutly thank our heavenly Father that our brother has been permitted to labor so effectually in our midst. With our great rejoicing come sorrow, chastening and sympathy for our brother Lewis Putnam and family, who are called to part with their lovely child, Mary, who died of pneumonia last evening. At the same time the attending physicians abandoned hope of saving our beloved brother, Dr. M. J. Whitford, who is suffering from the same dread disease. But last evening at our union service many heartfelt prayers to the Great Physician were offered in his behalf. Almost immediately the symptoms began to be more favorably, and they have continued until the present writing, 12 M. There is now strong hope of his recovery, and for which God be praised.

February 16, 1866.

MARBORO.—In the Home News, recently, there was a statement that we were successful in getting as minister and pastor the Rev. G. H. Fitz-Hubban, of Berlin, N. Y. It might be well to explain how we, a small church, happened to secure him.

Bro. Randolph attended the Association here last spring, and while in attendance visited many of our homes and won the affections of our members.

After the resignation of Elder Bowen, in August, and the duty devolved upon us to select a new pastor, the remark was made by many, "Now, if we were only able to call Mr. Randolph; if only a little, we think that God had such a rich blessing in store for us.

While our delegates were at the General Conference at Plainfield, they were quick to ascertain that Elder Randolph desired to attend Union Theological Seminary, New York City, and could not from Berlin, on account of time and expense of travel, and that he would either have to give up preaching and go to school, or give up going to school altogether. They soon explained that the inconvenience of travel from Marlboro was all that could be desired and the expense very moderate. He could be here with us from Sixth-day night until Sunday afternoon or Monday morning, and accomplish his work in the Seminary.

They returned with a glimmering hope, made a statement before the church and congregation meeting, and after a little delay they extended a call to him. After a prayerful consideration he came to the conclusion that God had opened a way for him to provide in part his support and get the desired education and preach the gospel to longsouls.

He commenced his labors with us in the first Sabbath in November, and located his family here soon after. The church and congregation showed their appreciation by giving them a hearty reception at the parsonage, Dec. 1. Seven took dinner, and after spending an enjoyable day they returned to their several homes, wishing the Elder and family a happy and profitable stay with us. While they (Bro. and Sister Randolph) saw the abundance of the necessary behind them, such as potatoes, turnips, cabbages, apples, pears, half a hundred jars of fruit, a lot of flour, stair-carpet, several fowls, corporeally, they thought "the Lord will provide."

The Christmas vacation of two weeks was, as has been stated, a very profitable time indeed, and will be long remembered. On account of Christmas doings we were able to drive our horses only twice in the two weeks, Elder Randolph preaching a forcible sermon each evening; and the Lord blessed us wonderfully.

If I am not mistaken, every unbeliever that put himself under the influence of the meetings was brought into the true light of the gospel of Jesus.

Sabbath night, Feb. 1, was a very happy time. Shiloh and Marlboro joined in baptism in the baptistery of the Shiloh church. Bro. Randolph baptized fourteen and Elder Cotrell a still larger number; and on last Sabbath twelve were received into the church.

After the pastor had given them the right hand of fellowship, he requested all of the members who wished to welcome them also, and show their willingness to help them, to pass around the collection, which they did.

We are glad to say that Elder Randolph will have to trouble the baptismal waters again next Sabbath evening.

Our people have been attending the revival meetings at Shiloh, conducted by E. B. Saunders, for the past four weeks. The Holy Spirit has been, and still is, doing a mighty work there, and the people—the people—are putting themselves under the influence of the meetings here will be brought out there. We are glad to say that Elder Randolph will have to trouble the baptismal waters again next Sabbath evening.

Next Sabbath, Feb. 15, we are looking forward to it, and trust that the few who did not put themselves under the influence of the meetings here will be brought out there. We are glad to say that Elder Randolph will have to trouble the baptismal waters again next Sabbath evening.

The Y. P. S. C. E. hold a sociable at Mr. Charles B. Bowen's Wednesday evening, Jan. 29. They also packed a barrel of apples, etc., for the Mission.

Mrs. Henry L. Davis gave a supper in behalf of the Ladies' Aid Society, Wednesday evening, July 22, 57 persons ate supper and spent a very enjoyable and sociable evening.

Elder C. Bowen and family have been stopping with their son, Charles E. Bowen, for a short time. They have spent most of the winter with their other son, Prof. Frank Bowen, of Glensboro.

The members of the Junior Endeavor met at the parsonage on First-day, January 26, to practice for an entertainment to take place in the near future.

Elder Randolph filled the pulpit of the Cohansay Baptist church both morning and evening on three Sundays, Jan. 12, 19, and 26.

February 11, 1866.

New York.

Alfred.—With the exception of a few days, we have had but little snow for our unwebsite.

Until recently we had much less snow than usual,—part of the time not enough to make sleighing. But four or five days ago it began to snow, and hardly stopped until the ground was covered to the depth of about two and one-half feet. The hills roads are badly drifted, not streets are not yet clear. We now hope to have nice winter weather and good sleighing for several weeks.

At noon yesterday (Feb. 11,) an alarm of fire was given, and we soon learned that W. Chadwick's barn was on fire. The firemen and citizens responded with such promptness that the flames had not broken through the roof when the engine arrived. Fortunately the creek, which is near by, was full of water, and the wind, which was blowing fiercely, went away from the barn which stood within two or three feet of the burning building. The fire was soon under control, and was extinguished before the building was burned to the ground.

The work of the University is moving along very smoothly. On the whole the students are unusually orderly and studious.

The ladies of the town have decided to use the $500 which they made on the women's edition of the Alfred Sun, last summer, toward the establishment of a scholarship in the University. They intend to add to this sum from time to time until the full amount required for the scholarship ($1,000) shall have been paid.

All were recently greatly pleased to learn that the President had received the pledge of $10,000 to add to the endowment of the school. We hope that others to whom God has entrusted wealth will follow the example of this friend of Alfred, and thus help to put the school in a condition to do better work than now or ever before.

Feb. 12, 1866.

Richburg.—The church at Richburg felt very sad when Elder Stillman informed us, last November, he had received and accepted a call to West Virginia, and would go to that field the first of January, as that would be the close of his engagement with our church. We felt it would be such a blow to the whole way, for Elder Stillman and family had endeared themselves to us in the two and one-half years they have been among us; but he felt it would be for the best. We bade him go with our earnest prayers that he and his dear family might be happy in the future as while laboring in the Richburg church. Our little church was very much discouraged.
NORTONVILLE.—It is an oft-repeated adage—"with more reason for the assertion than a Kansan would like to admit—that "It is impossible to lie about Kansas." She can equal any State in the Union in the grandest and most beautiful, or in the most absurd freaks. Consequently our oldest settlers were not surprised, even in this "smokey climate," to see, in two or three successive weeks, of continuous, cloudy weather in January and February, so that sunshine was remembered as a thing of the past. In the midst of such an unpleasant incident the Rev. G. W. Hills came among us and began services in the Nortonville Seventh-day Baptist church, preaching each Sabbath and every evening, teaching a Bible class in Sabbath-school, reviewing the Sabbath-school, also assisting in Christian Endeavor work and meetings. He had also preached on Sunday mornings at the Disciple or Christian church in town by urgent request of that people.

For four weeks, by his manly bearing and by heart-searching sermons, replete with close arguments and pathetic illustrations, delivered in a most sympathetic manner, he has held an interested and attentive audience in spite of snow, sleet, rain, mist and mud which, with the darkness of the nights, rendered our ronds so nearly impassable; and not only trying men's souls, but tests the metal of buggy springs in their utmost capacity, and many a little more.

These unfavorable circumstances prevented many from attending; who otherwise would gladly have been present. Many have been spiritually revived; many indifferents and careless ones have become active; many蝗 ones have taken a positive stand. The church has received new inspiration in praise service, which is proving a great factor in the work, and the last, but not least, quite a goodly number have been hopefully converted. Last Sabbath, Feb. 15, four put on Christ in baptism, and a much larger number intend to take this step in the near future.

I think I but voice the sentiments of our community in saying we thank our worthy Board for sending Bro. Hills, at the request of our pastor, to labor among us.

Our beloved pastor, the Rev. M. T. Todd, is not only himself, but Bro. Hills in every service, but professedly these labors by over two years of faithful, loving service for the Master.

Elder Maris is also assisting very heartily in the work here, and the prayers of earnest, burdened hearts are being answered. Eternity alone will reveal the vast amount of good being done here in Nortonville by cementing the hearts of the people together in Christian love and fellowship, in bringing the wanderers back to the fountains of life, and bringing the unseen to see their need of a Saviour and accept salvation in Him.

Others are "almost persuaded," and we ask every believer in prayer to earnestly entreat the Lord for a still fuller outpouring of his Spirit in this community, till all shall be gathered into his fold.

JONES.—This chicken is fourteen years old. Smith.—How can you tell the age of a chicken? Jones.—By the teeth. Smith.—By the teeth! Chickens don't have teeth. Jones—But I have.
Popular Science.

The Poles of the Earth.

Where all the degrees of longitude meet in one common center at 360 degrees, and a point in which the degrees of latitude end at 90 degrees. Sir John Franklin sailed for the North Pole in the Erebus and Terror, on May 18, 1845, and never returned. Thirty-nine relief expeditions were sent in search of the missing vessels, between 1847 and 1857. The last was sent by Lady Franklin herself, which found positive evidence of the entire loss of the men, their crews, and, in a diary kept by Capt. Fitzjames, they found stated that her husband died June 11, 1847. That settled their fate.

Since the return of Capt. McClintock, who commanded the last relief expedition, which ended in 1859, there have several parties started for the polar country, ostensibly to find that particular pole, causing many lives to be lost, and much hardship to be endured; and now unless Dr. Nansen, on his fair regions, is not more successful (which we hope he may be) the pole will remain where it is.

The nearest point to where the pole is to be found was reached by Lieutenant Lockwood, of the Greely expedition, in 86 degrees, 29 minutes north latitude, on March 13, 1882.

Dr. F. Nansen sailed to obtain the pole in June, 1893, and the last seen or heard of his ship was on August 3, of the same year. His vessel, called the Fram, was constructed especially to meet the crushing causes by these terrible ice floes, which had destroyed so many ships. It was 101 feet long, and about 33 feet beam, and braced in the strongest manner. She had on board a 160 horse-power engine, and can steam six miles per hour, on about three tons of coal per day. She took on board 300 tons of coal for steam only, using alcohol for cooking. The crew consisted of twelve men, and was fully provisioned for five years. She carried a complete outfit of supplies, to meet every want so far as possible to anticipate.

Dr. Nansen, a graduate of the University of Christiana, in 1880, and is about thirty-five years of age. He had already seen considerable of Arctic life, having in 1888 and 1889 made a sledge journey on the Greenland sea. He has a party drawing their sledges by hand. On his return home that year he was married and now leaves a wife and daughter anxiously awaiting the first tidings of his safe return.

The news has been published, more than once, that Dr. Nansen had obtained the pole, and was on his return, but we doubt even the latest news. If he has obtained the coveted prize, how could the news reach us in advance of his own dispatch? We yet believe that this dauntless scientific Norwegian, is still making his way among the ice floes in those high latitudes, either in his vessel, or on his sledges, or is waiting for summer sunshine, and soon we shall wait with deep interest to read and study the scientific developments that surround the pole. Recent reports professing to bring news from Dr. Nansen are not credited among scientific men.

Rapid Firing Improved.

As we are in the midst of rumors of war, it behooves us to consider again the effects produced by the improvements lately made in the rapid firing Maxim gun, as shown at the proving grounds, at Indianhead near Sandy Hook, a short time since. The gun was mounted on a tripod, and the ammunition was of 303 calibre. Thirty-eight grains of smokeless powder were used in each cartridge. The gun referred to weighs twenty-five pounds, is unable to unravel and mount on the tripod, ready for action, was fifty-eight seconds. After the first firing is automatic, and at the rate of ten shots per second. Only think of the dreadful curse that this weapon would make armed with these guns, firing a million of bullets in less than two minutes.

Well would it be for emperors, kings, presidents, and their secretaries of war, if they would listen to the appeals of people for arbitration; but if irresistible, and determined on war, then every one of them should be compelled to take the field, and the chances, where ten thousand bullets are sent forth every two minutes to kill, and not be allowed to procure a substitute. The time, we think, would come very shortly when arbitration would be strictly adhered to, if those men who have the power to declare war were sure to be slain in the first battle.

H. H. B.

AN OVER-WORKED MONKEY.

Some score of days ago, Professor Worthington, of Columbia College, made a great find on Bitter Creek, Wyoming. While going up and down the valleys and gorges of the mountain seeking such bones, fossils and specimens as science loves to devour, he came upon the skeleton of a monkey. It had been buried in yellow clay, and this gave color to strong conclusions. It was projecting from the side of a cliff overhanging a gorge, and this made the find deeply significant.

The scientific imagination moves swiftly, and the discoverer was not long in reaching the conclusion that this was a very ancient monkey, that he had lived very long ago, and that by some wise provision of his will, at a time antedating the rise of the legal profession, the deceased had provided for the preservation of his remains until such time as they might be required by the straits of evolution.

By the theory of imagination the higher conclusion was reached that this monkey was nothing less than a prehistoric man, the missing link in the evolutionary chain extending from mollusk to man. So stupendous a discovery could not be kept a secret, and the news was soon flushing over the world and vibrating through halls of learning that science had reached a great milestone in the highway of progress.

It was a great day for the Bitter Creek monkey, and as dead monkeys tell no tales, the people who are determined to believe in an ape origin of the race made haste to lengthen the cord and strengthen the stakes of their theories. But every dog has his day, and so has monkeys, and this monkey’s day was very brief. The monkey, who had long been trained to run down wild cattle, soon threw a lasso over this wild story, and the monkey’s glory was at an end. Instead of a prehistoric mirth, whose friends and neighbors followed in millions of years from before, the eponymous hero of Bitter Creek was shown to be a little pet which the cow- boys had brought from San Francisco two or three years ago, and kept around the headquarters until he died, and they had tenderly laid the remains in a shallow grave at the edge of the cliff. Whether it was nice for these men of the race to thus squelch the post mortem fame of the pet who had no doubt often amused them in solitary hours with his monkey tricks, is a question about which there will probably be some difference of opinion. It may also be considered questionable whether cowboys should so rudely interfere with scientific theories even if they do have the facts in the case. Nevertheless it must be admitted that for a small monkey this particular specimen was greatly overworked.—The Advance.

Special Notices.

WANTED.

By the Tract Board’s Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodicals.


Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

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

N. B. Register, March 10, 1840, to Feb. 1844.

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

Those having the above mentioned publications, any or all of which are broken or unbound (or to dispose of for purposes indicated, are requested to correspond at an early date with the undersigned sub-committee:

COXSEL F. RANDOLPH,
Great Kills, P. O., Staten Island, N. Y.

WANTED.

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

Address,
Dr. F. B. James, N. Y. City.

Alfred Williams, Church Clerk.

The Seventh-day Baptist Church of Hornsvellle, N. Y., holds regular services in the lecture room of the Methodist church, corner of Market and streets, at 1:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-school keepers remaining in the city on 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 to be taken from the financial roll. It is needed at 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.

William C. Whittred, Treasurer.

November 10, 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, Y. M. C. A. Building; corner 4th Avenue and 2nd Street. Office hours on 2nd Street, to study to 10:30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city may expect to be shown to the service. Pastor’s address, Rev. J. G. Burdick, New Gipps, 509 Hudson St.

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

The Quarterly Meeting of the churches of Southern Wisconsin will be held at Milton, beginning on Sixth-day, Feb. 28, 1896, and ending First-day, March 1.

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

The Sabbath-day, at 10 A.M., Sabbath-school; Sermon at 11 A.M., by Rev. L. C. Randolph, and at 3 P.M. by Rev. E. A. Witter; and at 7:30 P.M., Concert-meeting.

First-day, at 10:30 A.M., sermon by Rev. S. H. Babcock; at 8 P.M., meeting of Y. P. S. E.,
MARRIAGES.

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HIGHEST OF ALL IN LEAVENING POWER—LATEST U.S. GOVT. REPORT

CONSIDERING FIRST.

It is told of Senator "Zeb" Vance, that, riding along in the country one day, he overtook a venerable old farmer, with whom he thought he would have a little "talk." "Uncle Zeb," said the farmer, "are you going to church?"

"No, sah, not exactly—I'm going to the barn.

"You're a Baptist, I reckon—ain't you?"

"No, sah, I ain't no Baptist, do'most of de brenden and sisters about here has been under de water."

"Methodist, then?"

"No, sah, I ain't no Mededis, mudder.

"Campbellite?"

"What, you believe in the Campbell way of thinking."

"Well, what are you then?"

"Rejoined the governor, remembering the long and successful choice of religions among North Carolina negroes.

"Well, for de'cath is sah, my old master was a harrisd of decrees in de Presbyterian church and I was brought up in de faith."

"What? You don't mean it!"

"Why, that is my church."

"The negro making no comment on this announcement, Gov. Vance went at him again.

"And do you believe in all the Presbyterian creed?"

"Yes, sah, dat I does.

"What do you say?"

"The negro made no comment."

"What don't you believe that if a man is elected to be saved he will be saved, and that if he is elected to be lost he will be lost?"

"Oh, yes, I believe dat. It's gospel talk, dat is."

"What do you say?"

"Well, I tell you what 'tis, Marse Job, I'se been linin' in dis hyar world nigh on sixty years, and after all de things I done hear from my own man be'n lected 'thout he was a candidate."

Our own burdens seem heaviest.
The Sabbath Recorder


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