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**OTTERBEIN.**

*BY* JAMES A. MARTLING.

Could we look through the shadows that hang o’er the morning,
And see how the sun breaketh up through the night,
Would we ever despair of beholding him turning
The dark clouds to visions of glory and light?

Would we pause to reflect upon all that’s unpleasant,
And foster our sorrow, and sigh o’er our shame?
No, our spirits would leap from the gloom of the present,
And drink of the goblets of noon e’er they came!

And shall Hope, with her dreams of prosperity, shun us,
When the windows of Otterbein gleam in the morn?
And the sun of success is just dawning upon us,
Though still, by the mist, of his beams he be shorn?

No, our fancy shall paint us the students that ramble,
Alone, or in groups, through the fields and the groves,
Where the gopher and hare in the summer-time gambol,
And the red squirrel gathers the nuts which he loves.

Where the sycamores stoop o’er the bank of the river,
And daintily moisten their locks in the stream,
And the wind in the branches is laughing forever,
Like a lost one that seeth his home in a dream!

As they talk of the past, of its hope and its sorrow,
In their respite from study, while wandering thus.
They will mention our names, and the pledge of good-
morrow
Will blend with the promise to imitate us!
Sabbath Recorder.

L. F. LIVERMORE, Editor.

[Editorial content discussing the Catholic Church, its teachings, and various issues related to Catholicism and Protestantism.]

President McKinley's INAUGURAL ADDRESS.

We have carefully avoided partisan discussions of the issues of the late presidential campaign, because we did not deem it necessary to divert the Recorder from its legitimate channel as a religious family paper. However, some words have been occasionally found in our columns which were quickly noticed by those who believe in Protestantism as systems of religious faith and practice; or as between the authority of the church and tradition, against the Bible. Either the authority of the Bible must be recognized as supreme, or Protestantism must retreat to the strongholds of the Roman Catholic faith. The battle is on; the bombarding is fierce and heavy. Protestantism and the Bible must stand or, with their downfall, the bulwarks of Catholicism will be found impregnable. It simply remains for those who believe in Protestantism to unite in maintaining the Word of God, or abandon the struggle and go with the Catholic majorit. Just now the forces are massing on the Catholic side, as never before. If the Catholics win the day on this stronghold, all that remains will be an easy victory for them. Read Dr. Lewis' booklet.

THIRTEEN is sometimes said to be an unlucky number. So superstitious are people, now and then, that they can never be satisfied to let "thirteen" remain at one time and place. If that unfortunate number of guests is decreased at a table, one will quietly withdraw and leave twelve, a good, wholesome, respectable, and theneforward fortunate company. For ourselves, we have no such whim to contend with. Thirteen is better than twelve, especially if it is money, or books, or paying the Recorder, our friends, or anything desirable. Hence, we have no scruples whatever in endorsing the following thirteen "Don'ts," taken from the Christian Outlook. But if any one feels differently, and prefers to accept only twelve, just eliminate one by one, please, provided it is not any of the first eleven, nor the thirteenth. Here they are:

If you want to be loved,
Don't find fault.
Don't believe all the evil you hear.
Don't jeer at everybody's religious beliefs.
Don't be rude to your inferiors in social position.
Don't repeat a thing as the second, third, or fourth time.
Don't undertake anything because you don't possess it.
Don't go untidy on the plea that everybody knows you.
Don't contradict people, even if you are sure you are right.
Don't conclude that you have never had any opportunities in life.
Don't believe that everyone else in the world is happier than you.
Don't tell lies about the affairs of your own and the most intimate friends.
Don't get into the habit of vulgarizing life by making light of the sentiment of it.
Don't express a positive opinion unless you perfectly understand what you are talking about.

We do not believe that Mr. McKinley was simply actuated by a desire to please. He likes to keep close to the people and to have their support, but in his public life he has never retreated to an armamge. He has rather appeared as a quiet, intent, sincere man, trusted by strong moral purpose and free from compromising alliances. It is to be believed that he has been putting on the harness, and is to be judged hereafter according as he proves faithful or otherwise to his promises. He must have courage and firmness to succeed in his great task, and it is to be hoped that he has a sufficient measure of those sterling qualities to persist in his program against all opposing influences.

We wish it.

The Recorder.

Vol. III. No. 11.

Sabbath Recorder.

L. F. LIVERMORE, Editor.

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President McKinley's INAUGURAL ADDRESS.

We have carefully avoided partisan discussions of the issues of the late presidential campaign, because we did not deem it necessary to divert the Recorder from its legitimate channel as a religious family paper. However, some words have been occasionally found in our columns which were quickly interpreted as partisan, and were at once set up as a target for the shot and shell of a few who imagined that the Recorder was going over to politics, and the wrong political side at that. The number of those who have felt themselves completely deceived with the honest sentiments herein expressed as to order their paper discontinued has not exceeded three persons, while the list shows more than fifty times that number of names added with- in the same time. But while we do not intend to discuss public politics, or at least party, principles in our columns, we wish distinctly understood that the Recorder has no objection to the good opinions of any individual who has an editor who is either too indifferent to the common interests of our state and nation to have definite opinions, or too cowardly, at proper times, to express them.

Whatever may have been the preferences of individuals concerning the candidates for the highest office of the nation, it is now the President's work to keep the nation in a loyal state and support the government. We are now in the midst of an interesting conflict, and personal aggrandizement is not to be looked for. It is the duty of all the subjects of our government, irrespective of party, to render that loyal support and confidence which the nature of our government demands. In the last issue of The Independent is an editorial containing an outline of the Inaugural Address which is to be so broad, so non-partisan and statesmanlike, that, for the benefit, especially of a goodly number of people who read, but very little of general news outside of the Recorder, we publish it, and commend it to the careful perusal of all our readers. If these principles are wisely carried out, there can be no doubt that they will enter into the greater national prosperity. This will give better opportunity for the exercise of religious liberty and the better working of all wholesome religious and reformatory enterprises:

No one could wish for a brighter and better beginning of the new administration than Mr. McKinley has made. Under cloudless skies, in the presence of a joyous multitude, before a keenly attentive country, he delivered an inaugural address which has delighted everybody by its simplicity, its spontaneous sincerity, its elevated tone, its freedom from partisan boasting and personal vanity, and its high positions on great international questions. It strikes not a single false note.

From the first word to the last the address manifests a deep appreciation of the grave nature of the responsibilities assumed, and a serious purpose to take them up in the fear of God and in confident trust of the support of the people. He speaks as a man who understands that he is President of the United States, is not a party, but outlines a policy, which, if sincerely followed, will insure success to his administration, no matter how narrow partisans shun it. He says:

We do not believe that Mr. McKinley was simply actuated by a desire to please. He likes to keep close to the people and to have their support, but in his public life he has never retreated to an armamge. He has rather appeared as a quiet, intent, sincere man, trusted by strong moral purpose and free from compromising alliances. It is to be believed that he has been putting on the harness, and is to be judged hereafter according as he proves faithful or otherwise to his promises. He must have courage and firmness to succeed in his great task, and it is to be hoped that he has a sufficient measure of those sterling qualities to persist in his program against all opposing influences.

We wish it.

The Recorder.
18. Increase of the harmony between North and South, and of the prevailing unity of sentiment. His view of Tariff revision is moderate, and what the country was led to expect. He will present it more in detail in his message to Congress next week. What he says about currency reform gives great satisfaction to those who are impressed with the urgency of the question. He proposes no hasty legislation, but a thorough and careful plan of revision by a non-partisan commission of financial experts. This is exactly what the Sound Money advocates of both parties desire. His views on the subject of reform, which are not yet a matter of public knowledge, are likely to prove of great embarrassment for want of prompt action. The new President would be followed by other nations, and urges the construction of Macadam roads. New Jersey has opened the road in this direction, and has over three hundred miles of improved roads. The state pays one-third of the cost, the adjoining land owners, one-tenth, and the county the balance.

While kleptomania may be a disease, or the outgrowth of a disorder of the nervous system, it still affords no excuse for the sin of theft. According to Justice Hayes, of New York, this development, especially among women, is astonishingly common. Some people seem to have a mania for taking what does not belong to them; but the cases are by no means limited to women, and should be checked in either case by a feeling of the certainty of detection and punishment.

Hitherto the uses of corn, as a farm product, have been limited mostly to food from the stalks, with some value derived from the husks for mattresses and thatching. But recently science has made new discoveries, which are likely to prove of great value in utilizing this very common product. The pitch of the corn-stalk has been found to possess properties that it can be manufactured into car wheels, basins, barrels, boxes and other building materials. It is also stated that the stalks will yield better and cheaper sugar than sugar-cane. A large company has been organized to manufacture these corn-stalk products, under what is called the"Marsden patent."

The completed Cabinet of the new administration is as follows: For Secretary of State—John Sherman, of Ohio. For Secretary of the Treasury—Lyman J. Gage, of Illinois. For Secretary of War—Russell A. Alger, of Michigan. For Secretary of the Navy—John D. Long, of Massachusetts. For Secretary of the Interior—Cornelius N. Bliss, of New York. For Postmaster-General—James A. Garfield, of Maryland. For Attorney-General—Joseph McKenna, of California. For Secretary of Agriculture—James Wilson, of Iowa.

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CONTRIBUTED EDITORIALS.
By L. C. Randolph, Chicago, Ill.

A Good Thing—Pass It Around.
Our brother, W. R. P., of Hammond, "don't know about it." He thinks that if the missionary evangelistic pastorate is "the thing for small churches," the wealthier congregations should also "indulge the luxury of expending an evangelistic itinerancy to their pastors." He cleverly remarks that "it would hardly be generous to reserve all the good things for the poor churches alone. So good a thing should be passed around."

To the genial author of the argument, and are prepared to say "Amen" to the conclusion. We earnestly believe that it would be a "good thing" for the cause at large,—yea, even to the pastors and churches themselves—if every pastor were sent out on at least one missionary evangelistic campaign each year. No, not a luxury to the church; a sacrifice; but it has ever been by such sacrifices that Christianity has been extended. It is the constant tendency of human nature to expend its missionary effort upon our homes, our churches, and our communities. Now, it is proper, nay it is duty, to attend to one special responsibility first. "If any man provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel." But right along side comes the imperative command, "Go ye into all the world and preach the gospel to every creature." It is to "the Jew first," "but also to the Greek." "In Jerusalem," indeed, were the disciples to be "witnesses unto Christ," and to all Israel; farther yet, "and in Samaria"—still beyond, "and unto the uttermost parts of the earth." The early disciples forgot Samaria and the uttermost parts of the earth until persecution drove them out, and only then was it that they went everywhere preaching the word.

It is possible for us in our zeal for missionary activity to neglect our own; but I do not know of any Seventh-day Baptist church that is doing this, and there is no need of preaching against it. Likewise, the fact that we do not always sell ourselves down, we are in danger of wrapping up in ourselves. We need the constant spur of Christ's command driving us out, out, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Among the churches which have come under our observation, those which have made the most advancement are those which have had most of this generous missionary spirit, while realizing most profoundly the greatness of their own work. With their churches, which Bro. Van Horn has proposed for the Southern Illinois field are in the right direction. If neighboring churches would alternate in sending their pastors into that inviting field, the churches themselves would be blessed in the unselfish act, and God glorified. The aim should be to build up a self-supporting interest as soon as possible, and then to enter new fields.

That there are two sides to this question we are well aware. Many facts are to be taken into consideration in the discussions and the Spirit of the Master lead the way. We should like to see this question taken up in the columns of the Brotherhood.
THE BROTHERHOOD.

Yes, I am quite willing to become a member of the Brotherhood. Like some others, I have questioned in mind what service I could render to the organization, and what the organization could do for me. At first it seemed as though it could hardly be felt here in Colorado. But it is. Last Sabbath I announced the temperance sermon for the second Sabbath in March. The first Sabbath is considered to be that we are working in line with our fellow-workers does give courage, strength, and interest in our work even though separated by rivers, mountains, and plains. The following suggestion is my contribution to this time. Why not each brother send an outline of his temperance sermon to our President? These could appear in the Sabbath Recorder, a portion of them at a time. We should all be interested to see the line of thought each one had followed.

I am permitted to send in the name of our brother, Eld. O. D. Williams, who is now a resident member of the Boulder church. Also the name of our Deacon, A. G. Coon.

S. R. WHEELER.

FOULDER, Colo.

WHY NOT MORE DOCTRINAL PREACHING?

One more point. There is not enough doctrinal preaching these latter days, it may be for a number of reasons. I suppose only two: 1. Doctrine is not much studied. If it was it would be preached more. 2. The preacher may want to please everybody. He ought to want to please God so much as not to shun to declare the whole counsel of God. Because of the want of doctrinal teaching, the churches are not indoctrinated; and in place of a religion founded on doctrine a great deal of it is vaporing sentimentalism, and many church members do not know the difference between doctrine and sentiment. Indeed, there is so much on sentimentalism that they have no relish for doctrine, and are not prepared to distinguish between true and false doctrine. A stranger to gospel doctrine traveling through the country and dropping in to hear preaching for information, if asked what impression had been made on his mind as to the principle on which men are saved, would be very apt to reply, "On the principle works." There is so much said about what we are to do for God, and so little about what God has done for us, that the impression of salvation by works is very apt to overbalance the Bible doctrine of salvation by grace. In my boy days I knew an old lady who occasionally shouted under preaching, and it was said that she always did her shouting when the preaching was on Christ. Many years later, in buying a Bible, I thought that it was a strange thing to excite one to shouting, for the best people I have known considered their life so imperfect that they had nothing on that line to shout about. The preaching that has done most good is that which has been that which has been clearly presented Jesus Christ and his work, so as to draw off my mind from my own imperfections and fix my thoughts on the perfect work of Christ and excite a feeling of gratitude to God, because he has done for me what I possibly could not do for myself. Under such preaching I have often been enabled to rejoice in God, but never in myself.—J. J. Landell, in Biblical Recorder.

TO THE MEMORY OF MRS. LURA A. BEEBE. 

BY J. T. DAVIS.

Sleep, dearest sister, take thy rest, 
Thy weary feet, 
We count thee now among the blest, 
Among the holy host.

To be a guide through all our days, 
To guide us in true ways, 
Thy sweet refreshment and 
So will thy memory cherished be, 
Thy mantle, let it fall
Upon the place of thyip to thee, 
Thy sleepless eye O, may it see, 
A pure life in all.

SOME ERRORS IN CHARITY.

That there is great waste in the administration of both public and private charity, and that much harm is done by the careless and indifferent, is on all hands admitted. To guard against these evils the organization of charity has been effected, and the charitable are urged to give no money in person, but to send all applications for work to be done to the proper society to be investigated and relieved. This has doubtless done much to remedy the evils of an ill-directed or non-directed charity, but it has brought its own evils with it. Organized charity is eminently wise, but when organization and charity are used for an excuse for relieving ourselves of bearing another's burdens, it becomes perilous.

It is easy for the man who has no sense of personal responsibility to direct one who asks assistance to some organized charity, with no intention of following the case further—not even of following it with money enough to pay the organization to have the needs of the applicant investigated. No doubt many have done this and posed to themselves as fine types of the Good Samaritan, forgetting that the Good Samaritan attended the needy one until he had reached a place where his wants were attended to, and his ultimate recovery and return to society assured. One thing is certain: no man has the moral right to send an applicant for immediate aid to an organization that seeks to do its work with the best end, the ultimate good of the needy, in view, unless he does what he can to provide that organization with the means to do that which he has neither the time nor the ability to do.

Moreover, the organizations themselves are in danger, from a lack of effective co-workers. Do they depend on volunteers? The volunteers are liable to choose their own time and convenience to do the work, which sometimes ought to be done immediately. Do they depend on paid workers with meager salaries? There is danger then of running into purely bureaucratic methods. The spirit of officialism and the spirit of love cannot dwell together. Thus it too often happens, for one reason or other, that days and even weeks have been allowed to elapse before any effort has been made to investigate a doubtful case; and when the investigation is made, the visitor has, by a lack of tact, disturbed the social relations of the people he was sent to help, making it plain to the latter's neighbors that they had asked for assistance.

Churches are often careless. They help families for a while, roll out stated sums that keep the recipients just beyond the point of suffering, instead of assuming the true responsibility of guardians, and watching the training and education of the children; see-
Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

"SATURDAY," THE TRUE SABBATH, STILL LIVES.
A BIG BUBBLE PEELED.

In the Chicago Tribune for January 28 and February 1, a great discovery concerning the Sabbath was announced in the following words:

S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal church, has announced the theological discovery that the Sabbath was not a Sabbath, but was a changeable day, and that "Remember the Sabbath-day to keep it holy" never referred to Saturday.

This did not startle those who are familiar with the various "discoveries" which appear with a sort of periodical regularity, seeking to destroy the Sabbath of the Bible, and to find some new device for covering the unscripturalness of the claims made for the observance of Sunday. The history of these discoveries for the last twenty-five years re­minds one of those rooms in the Patent Office at Washington, which are heaped with the dead heads of men who fancied themselves able to set aside the law of creation, gravitation and mechanics. To attain perpetual motion, or to enable a man to lift himself by his guite straps, has not yet been accomplished. Mr. Gamble's discovery con­cerning the Sabbath belongs to this category of impossible things.

PURPOSE OF THIS DISCOVERY.

The purpose of this discovery is seen at a glance. The claims of the Sabbath (Mr. Gamble's "Saturday") must be gotten out of the way. Science is not safe while they exist. The persistence with which "Saturday" returns to plague men in every hour of inquiry makes its presence annoying. "Dead men tell no tales." But the week and the Sabbath are inseparable, so they must be killed together, and at the same blow. These being dead, Sunday must be resurrected from their ashes, and sent forth clad in their grave clothes. Such a slaying and making alive would certainly be a great discovery, if some study of its purpose. Mr. Gamble, like a watchful policeman, are unpleasant things when a man wants the way clear to commit murder. Indeed, there is no trouble with Mr. Gamble's little scheme, except facts.

A FEW FACTS ABOUT THE WEEK.

The leading facts about the origin and identity of the week, gathered from many original sources, are given with full quotations and definite references in a book, "Bib­lical Teachings Concerning the Sabbath and the Sunday," by the writer, pp. 90-140. We take only space sufficient to summarize the authorities and the results of their testimony. Among the authorities cited are these: Encyclopaedia Britannica, Library of Universal Knowledge, Presbyterian Review for October, 1882; Studuim and predicates, 1885; Transactions of the Sheffield Biblical Archaeology Chamber, 1885; Contemporary Review for January 1879; The Great Pyramid, Sacred Books of the East, Chips from a German Workshop, etc., etc. The writers quoted are such as the experts as the following: Sayce, Oppert, Schrader, Proctor, Ideler, Brady, Wilson, Max Muller, Edkins, Goguet, and others. It is bestfiting to summarize their testimony by the following from high authority. President Goguet, of France, speaking of the week, says:

"We find, from time immemorial, the use of this period among all nations without any variation in the form of it. The Iberian, Assyrians, Egyptians, Indians, Armenians, and, in a word, all the nations of the Orient, have in all ages marked days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and Americans. Many vainly have maintained that the continuity of the days of the week and the Sabbath have been primary and essential from the beginning of the world, or that the origin of it is unknown. In the present, without the Sabbath and the week, there is no trouble with Mr. Gamble's discovery, except facts.

The following conclusions are inevitable from the foregoing facts:

1. The week is older than one of the oldest, of the universal institutions of human society.

2. The original week of the Accadians and other ancient nations is identical with the ancient week of the Hebrews, which is shown to have existed previous to the enfralment in Egypt, by the pre-Mosaic history, as given in the Old Testament—see Gen. 2: 2, 7: 4, 8: 10. It also appears in the observance of the Sabbath before the giving of the Decalogue. See Ex. 16. The seventh day of the Accadian and Babylonian week was a day of rest, as well as with the Sabbath. This indicates a primeval and universal revelation con­cerning the Sabbath, which, combined with the astro­nomical evidence, is conclusive.

3. The original Hebrew week has been kept intact until the present time. All the theories concerning Sunday as related to the Sabbath question are based upon the fact that it is the Hebrew week. This identity of the ancient and modern week shows that the Sabbath and the week are both much older than Judaism.

PHILOLOGICAL PROOF.

Philo­logy is a department of history. Language is emblazoned thought, and is unalterable testimony to the habits of men in all ages. Names are among the en­during elements of language. The existence of the name of a given thing is proof that the thing existed as early, or earlier than, the name. It is futile to argue the mon­umentality of names.

This identity of the ancient and modern week shows that the Sabbath and the week are both much older than Judaism. The Hebrew week is older than the Sabbath. Such a Hebrew inscription as the following: weeks and the Sabbath as they have been noted above, covers fifteen inscriptions, with tabulated names of the days of the week.

The testimony of the seventy-five languages and dialects, given in the testimony of the first day of the week, that the Sunday itself is the seventh, is the same as the testimony of the first day of the week, that the Sunday itself is the seventh.

The facts also show that "The Sabbath" is the definite proper name of a specific day. The word itself is the only one which fully asserts that "The Sabbath" and "A Sabbath" are equivalents, or that the Sabbath is any one day of the week which the choice of man may indicate.

The philological argument as presented in my book referred to above, covers fifteen inscriptions, with tabulated names of the days of the week.

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**Missions.**

By O. U. Warren, Cor. Secretary, Western, R. I.

The blank reports for the quarter ending March 31, have been mailed to missionaries, missionary pastors and evangelists on the various fields. If any one does not receive his blank, please notify the Secretary and he will send another. Give us full reports of the quarter's work.

Evangelist E. B. Saunders is laboring on the Wisconsin field. The singer, Charles Sayer, is assisting him. All of our leading agents at S. H. Babcock is holding evangelistic meetings with the New Auburn church, Minn., the missionary pastor of which is Bro. A. G. Crofoot. The deep snows and drifted roads have hindered the success of the meetings. We hope the roads are better, the attendance larger and the presence of the Holy Spirit felt with great power.

The general and united appeal of the Missionary and Tract Societies is before the churches, and the letter to the Brotherhood, the pastors, ministers and deacons, is before them. We trust that this earnest appeal will meet with a hearty response and concerted action on the part of our leaders at all the places where these appeals alone should engage the attention of our churches and our people. Special appeals are now out of order. We expect pastors and people are looking for them, and so arranging the work that the funds will soon be partially coming in to meet the demands upon the two Societies. May the blessing of God be upon this move and crown it with abundant success.

There were 72 churches in our country that reported at our last Conference financial statistics for the year 1896. They reported monies raised for pastor's salary, current expenses, and miscellaneous purposes, in the aggregate, $36,932.93. This sum is what was paid for the support of the gospel at home in our churches and among our people. These 72 churches reported raised as church contributions in the aggregate for the Missionary and Tract missions and euthanasia, the sum of $3,318.45. This is in the proposition of $1 for missionary purposes to $1 for church and home gospel support. It seems to us that as churches there should be a deeper and broader missionary spirit and effort in them than that proportion of giving for missions indicates. The great purpose for which churches are constituted of the Lord is salvation, and world-wide evangelization. Churches should not be selfish, seeking their own comfort, their own gospel entertainment and edification, to have the best things of the kingdom, to have elegant surroundings; but, Christ-like, go out in love and effort to seek and save the lost. It is true the churches must be maintained in order to have resources for the spread of the gospel, but we need the missionary spirit and effort, and, as a rule, is the most blessed with means to do for the gospel of Jesus Christ, that is most imbued with the love of souls, has the deepest and broadest evangelistic spirit, and labors most earnestly and gives most liberal donations of the percentage of the tithe, and, and, as a rule, is the most blessed with means to do for the gospel of Jesus Christ, that is most imbued with the love of souls, has the deepest and broadest evangelistic spirit, and labors most earnestly and gives most liberal donations of the percentage of the tithe, and so forth.

We need a revival of practical righteousness, we want a better class of lives. Thieves and adulterers, cloaked with ecclesiastical respectability, are worse than the open and shameless. If there are such let them be exorcised to repent lest they perish. The good old doctrine of repentance, good works, and the new appeal of Mr. H. N. Whitford, "Let us hold evangelistic meetings, and reach it, good when Christ began his ministry with it, good in the corrupt medieval church, is good even in these latter days when we have a purer and better Christianity; for there is still the same temptation to lapse into wickedness. The deep snow and drifted roads have hindered the success of the meetings. We hope the roads are better, the attendance larger and the presence of the Holy Spirit felt with great power.

Mr. Moody, of whom none of these things are true, has been accused of "lowering the pulpit" by the press and the pulpit itself. God gave it to his intellectual powers, he knows his English Bible far better than many highly educated ministers, he has a tremendous grip on the great truths of the gospel; and there are few preachers in this or any other country who can present these truths with equal force. Intellectual sermons do not necessarily raise the pulpit; nor do Moody's ungrawmatical discourses lower it. Peter did not lower the apostolic pulpit, though he was less intellectual than Paul.

But Mr. Moody, it is complained, preaches against sin, and if he does, that is the right use of the gospel. The gospel means salvation from sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of preceding generations; it is the sins of the age, of to-day, our sins, that we are concerned about; and we need the plain truth of the gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical mission? Does it show us the medical mission with equal force? Intellectual sermons do not necessarily raise the pulpit; nor do Moody's ungrammatical discourses lower it. Peter did not lower the apostolic pulpit, though he was less intellectual than Paul.

Mr. Moody has no college culture, he does not preach polished, intellectual sermons, he does not belong to the school of scientific scholarship. He is a strong man of intellectual powers, he knows his English Bible far better than many highly educated ministers, he has a tremendous grip on the great truths of the gospel; and there are few preachers in this or any other country who can present these truths with equal force. Intellectual sermons do not necessarily raise the pulpit; nor do Moody's ungrammatical discourses lower it. Peter did not lower the apostolic pulpit, though he was less intellectual than Paul.

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**Woman's Work.**

By Mrs. R. T. Rogers, Waterville, Maine.

**SHUT-IN.**

By Helen R. Mower.

It is very quiet here, my Master, and I am all alone. No voices yet have reached my ear. The last of the sun is all done. Hast thou no longer a need of me? To run on thy errands, Lord? Were there not yet a threat to follow thee? At the beckoning of thy Word? How long will the post, wait till I follow thee?

Hark! Some one calling now, my Master; his name must be.

'Tis my Sisters whose voices reach me from the next town. I love them and they need me, my Master. Let me go while yet there is light! Let me haste, my Lord, O heed me. For soon it will be night. -

Not now? Oh why? But Master, listen! The voices of children I hear! Let me go— I will be fatter

To answer their need no dear.

Not even this service, my Master. What then is left for me to find—

Useless, helpless, and broken.

Must I live, and find me a kind?

I was blind, forgive me, dear Master, I will strive that I may learn

With patience my needed lesson

Life's的利益 shall burn.

What thou hast given me, use—

To the utmost, and to the best.

For no room can be dear or empty.

When thou hast been there before,

All may be "in" or lovely

When thou dost keep the door.

—Missionary Tidings.

**PROGRESS AND DEVELOPMENT OF WOMAN IN MISSION WORK.**

By E. A. Johnson.

Some years ago a fascinating school-children's story was written of a beautiful water sprite. Possessing sweet, winning ways and a charming face and figure, she lacked one thing only—an immortal soul. She was sadly conscious of this lack, and longed for love which only which obtain for her a soul. When her desire was granted, the marvelous soul existence began, and great changes came into her life. How like the multitudes of women in the Orient who, until a century ago, worked hard to be known that they possessed souls, but when they were told of a Saviour's love and that love entered their hearts, then a new and wonderful life began.

A marvelous soul development has been going on in the past century in the East, and God has brought it about in large part through his handmaids of our own fair gospel-lighted Western lands. Woman in an elevated position, raised high above her Eastern sisters, by a platform which is the rock Christ and (more or less) out at his bidding. Her heart at last burned within her at the wrongs of heathendom, the constraining love of Christ brought her into the ripening vineyard to rescue her sisters and tell them of the wonderful possibilities of their work in this world and in the brighter hereafter. Devoid of women of our land did not wait for general organized effort, before attempting missionary work. Small societies were formed at Boston in 1800; at New Haven in 1812, New York City in 1814, in towns of Connecticut and Ohio in 1816, many others following. Some members offered personal service, others gifts, bearing the sweet incense of special consecration, and self-denial, thank-offering and memorial,—while all prayed the Lord of the harvest to bless the efforts put forth. Then when the great modern missionary movement began these pioneers never to their colors; but were the first to come forward, with their old banners flying, to form the nucleus of the more comprehensive boards.

It is interesting how some of the first great organizations in the different churches came about, and marvelously the success which has attended them. One morning in 1866, an earnest Christian woman was sitting in her home reading a missionary magazine. Her heart burned with the desire to do something before, of the wrongs of heathendom. A purpose to do was then and there formed within her. At about the same time and in the same city another Christian lady went to a woman for missionary society, and who was neither young nor beautiful nor intellectual; but plain, simple hearted and ready to do Master's errands. The meeting was neither large nor famous and no doubt the leaders who had gone to it with much trebling and shunning of the heathen so often gone to such meetings since that time. But this woman's heart was aroused and she carried a live coal home from the gathering to another sister who was at once vigorous, intellectual and executive. A sense of mission made in her, and mind of this sister grew day by day, and soon mutual friends brought together this lady and the one who was reading the magazine. They purposed to form a great organization for the evangelization of women and children in heathen darkness. They talked to their friends; days and weeks of careful planning followed with frequent meetings for prayer; appropriations were received from some, rebuffs from others. At the call of a meeting for organization, forty women were present. Forty women only to carry the gospel to fifty millions of women and children; but God was at the helm. Local auxiliary societies were formed, others, auxiliary to these, until like the W. C. T. U. of to-day, there were wheels within wheels. Contributions were contributed the first year, while in succeeding years this was doubled and trebled until in the quarter of a century of this society's existence, the total amount of receipts was $2,000,000. This has been the result, under God's blessing, of those little, simple first causes, a missionary magazine and a missionary meeting.

Where, twenty-five years ago there was not one regularly organized Woman's Foreign Missionary Society, now there are at least seventy-five, fifty of which are in America. There are in addition more than 20,000 auxiliaries and over 7,000 mission bands. These women's societies have a combined income of more than $2,000,000 annually.

People of science tell us that "action and reaction are equal." This law finds its counterpart in spiritual life. Our Father never asks his children to minister to others' welfare without providing an equal blessing for themselves. When enlightened woman began to turn her attention to the heathen and their cry from out the darkness began to probe her selfishness and break up the fountain of her heart, she was ready, as never before, to acknowledge home claims. When the new interest began we are not to suppose for an instant that most of the devout women flocked to heathen countries. There were many to be sure, that were so situated that their homes as not be priviledged, to be called by God and the churches to go; but for the most part they worked at home. There was no general stampede from the American churches so far as we have heard to the showings of Asia and Africa. In our own fair land they became aroused to a sense of personal responsibility for the evangelization of people in other climes and then, and, not until then, was the life of the home church quickened. Not only this, but the greater the number of workers in the home land for we know that "The light that shines brightest, shine brightest near home."

If during this last quarter of a century all church women had been faithful and all Christians workers rightly understood the significance of their work, the church would have received a still greater impulse. The proportion of women enrolled in these grand efforts for uplifting humanity is small, from every church, only 18 per cent of adult women in our Yearly Meetings. We need to have every one of our hearts and hands called to, and, every one of our homes on earth, we owe the most to God's dear Son. None have received more blessings from the Father than we. But the work which is being done. How it must please the great loving heart of him who said to us, "Go" and I will be "with you always." He watched over his faithful ones in blessing, as, for his sake, they let their lights shine out, not only on foreign shores, but here among freemasons, Indians, emigrants, of every tongue, poor whites, Alaskans, Jews, inhabitants of prisons and other places of rest and help. Here goes a wonderful box to foreign shores, packed closely and prayerfully with, all the treasures often through her efforts; the next train carries gospel literature—where she cannot go herself to light-houses, prisons, into the lumberman's camp, to schooner's crews. Here goes a horse for some poor pastor on the frontier. There is sent a saddle, yonder a tent. Sunday schools are planted everywhere and away up towards the north pole stands a school-house for Alaskan children, the royal gift of a woman's hand.

The progress which has been made in the last three decades in which woman has taken no small part, is almost beyond comprehension, and this more than any other influence has prepared "open doors" in foreign lands for future work. In India the door is wide open for Christian effort, and 260,000,000 souls are longing for rest and help. Japan, China, Africa, and other lands are ready for the gospel, as never before. As for the country where Christianity has had its birth, open evangelism among Mohammedans is not yet permitted. Apart from that, the field is a wide one.

One-half the women in the world are in seclusion. This may not mean the actual imprisonment in Indian zenanas and harems of Turkey; but it does mean that all the veiled, ghostly throng of Oriental countries are barred from listening to the gospel, unless a
Christian woman takes it to them. Among uncivilized peoples, woman is a slave, her life but a shadow the brute; but only a woman can teach her purity, delicacy and the "divine art of home-making." It has been and is still the work of women's societies to do this and more.

Niles Kinne was born. He was the son of Christian parents, his father, Rev. Joshua Kinne, being a Baptist minister of good repute. From the Barry Adage I glean:

- His boyhood, when not in school, was occupied in rural pursuits on the farm. His higher education was acquired at Painesville College and the Rochester College Institute. For about twelve years he was engaged in teaching. His earliest religious impressions were the result of his maternal grandmother. He cherished the belief that he was born of the Spirit at a very early period in childhood; but because the general religious intercourse in that day was confined to the young children who were receiving the "immortal seed," he was not prepared to feel the influence of the gospel ministry occupied his thoughts; but a sense of unworthiness and unfruitfulness for so sacred a calling, led him to come to this conclusion. Providence had so ordered, as to make it seem necessary to seek another field to prosecute his chosen occupation. Mr. Kinne was at that time a member of the First Baptist church, Rochester, N. Y. When about to leave for La Fayette, Ind., he asked for a church letter, and received one including a licence to preach, although he had not then entered on a ministerial career. After reaching La Fayette the question of preaching the gospel pressed for an answer, and he went out into the forest amongst the savages, in company with God, surrendered and virtually said I will try. Accordingly, in Dec. 1843, his first sermon was delivered in 25 Fayette. On June 6, following he returned to Rochester, N. Y., and was called to ordination, and on the 26th day of Aug., 1844, was duly set apart to the work of the gospel ministry by a council of twelve men, that were of the opinion of the First Baptist church of that city, of which Mr. Kinne was a member. Thirteen days thereafter, with his little family, he started for the far West, seeking a field of labor, which he found at Beloit, Wis., where there was a little Baptist church of twenty-five members, with no house of worship. The blessing of God upon his labors here was such that when in 1850 he resigned the pastorate he left a church of 200 members with a commodious house of worship.

For nearly forty years he was an earnest and successful pastor in different communities of Illinois, two of his pastorates being Berry and New Canton, where the Morgan Park student evangelists afterward held meetings at his urgent invitation.

Some twenty years ago he was appealed to for the Scriptural authority for Sunday observance, and finally brought him to the Sabbath and the fellowship of our people. His interesting experiences in this investigation were related by him in the Sunday Press of Chicago several years ago and republished in Volume 1, No. 6, of the Sabbath Advocate. He was long in the church, and when feeling peace and assurance of his condition spiritually and physically. He was spiritually minded. His letters are apostolic in the reach of faith, lofty spirit, Christian brotherliness, and other worldliness. I can give no better glimpse of these qualities in him than to quote from the letter of Pastor Gamble, of Alfred:

"Many hearts were touched as I made the announcement before the congregation (the Sabbath) morning; for although we have never seen his face, we have had several excellent communications from him, expressive of" his faith and truth that those whose church fellowship he had chosen. He had adopted the very commendable plan of writing at least once a year to those of which he inform his brethren as to his condition spiritually and physically. I wish all non-resident members would do the same.

On Sept. 26, 1895, the 50th anniversary of his birth, he wrote: "I have a deep and abiding faith in Jesus Christ as my all-sufficient Saviour. My assurance rests upon His Word. I would as I conceived, afford me very great satisfaction concerning the face, and join with you in the worship of him whom not having seen with material vision we all love. It seems strange, when I think of that, of which I have been an accredited member in Christ the church at a time when I am fifty years, and always regarded as immovable in that faith, should now be a member with you. I came, after receiving the call of God to enter into the service of the Lord, and since then have seen the Lord's work in the Sevent-day church.

In August, 1896, just before Conference, he wrote: "I am grateful to each of you personally, for your faces, and grasp your hands, it would afford me very special satisfaction; but this privilege I can never enjoy. I am happy, we are together, if we are born in the faith, the conflict between the truth and reality, and the Bible and the traditions and delusions of men, between genuine Protestantism and papacy, which will overthrow all the powers of darkness. God reigns, truth shall triumph, and therein I greatly rejoice."
of paralysis and partial recovery; closing up by saying: "I shall soon pass away. All is well."

Jan. 4, 1897, he wrote for the last time, giving a summary of the chief events of his recent stay in hospital. Then, after speaking of the Baptist church where he lived, and the great kindness of its members toward him, he asked not what to view himself in an expectant attitude, on the brink of a river, ready to pass over when the Master should call. He knew of a member of which he was a member. You may be assured that our dear brother was beloved by us all, and held in highest esteem because of his love of the truth and his firm adherence to it. His memory will live, and will prove an inspiration to many hearts and lives.

To me the most prominent characteristic of Bro. Kinne was his unswerving loyalty to duty. Rev. J. Austin Bulkeley, a Baptist minister, who was deeply peneetrated by what he writes to his sister, Eliza Brown, of Barry:

I have intimately known dear brother Kinne for many years,—at least forty-six. I have always fond him the same only. His character was as consistent as his name. I could always trust him. I think he was as conscientious a man as I ever knew. That is seen in his leaving his life-long associates to unite with the Seventh-day Baptists when he knew that he would be partially alienated from those brethren with whom he had faithfully labored so many years. He moved away. Point out one who has a more devoted and judicious spirit, courteous with animal nature great meetings being held in the year 1889, and was there. To the gladness of his friends or enemies alike, he was, too, an able minister of Jesus Christ, earnest, devoted, spiritual, conscientious.

In the Standard (Brooklyn), Nov. 9, 1896, Dr. John F. H. Morgan, a well-known theologian, a devoted and judicious pastor, a conscientious Christian minister. He was positive in his convictions and unswerving in what he believed God demanded. Honest, earnest, devoted, pure and loveable, his friends were many, his enemies none. His work is ended, his crowning work. At his funeral service, Pastor Young, of the Barry Baptist church, said:

He was a man of firm conviction—he knew what conviction meant. He knew what conviction meant. He believed in religion—his faith was the very essence in his own heart. He believed something and was not afraid to make it known. We were always glad to see him come into our services. He seemed to bring an inner thrill with him.

"A fine-grained man," says Doctor Platts, "a man of genuine Christian spirit, courteous and charitable, but firm as the everlasting hills when truth came to him."

One of the last of the Puritans—a stalwart of strong and true character, never to be moved. The type is changing, and the twentieth century is in danger of forgetting the great debt which it owes to this splendid lineage of men. Others may not read the Bible as Niles Kinne read it; but let them at least remember that men of just such stamp have wrought the reforms of every age. He was great, not so much by virtue of what he thought, as by reason of what he was. We shall measure him not by the creed which he professed—but by the truth which he lived. He was a hero, for such he was. He was of the staff which has walked to the stake for Christ. It is because Abraham went out, not knowing where he went; because Moses "chose rather to suffer affliction with the people of God;" because Paul received the "forty stripes save one;" because Master Ridley "played the man," that we have the splendid privileges of our day. As much as ever before we need men who will do and dare for their convictions.

At the grave of our brother tread lightly, reverently. He was one of the chosen few,— a perfect man. He was in the royal line of Gideon, Samuel and Elijah. He has come into "an inheritance incorruptible, undefiled, that fadeth not away." He has entered the city which hath foundations, whose builder and maker is God.
Young People's Work

By Edwin Shaw, Milton, Wis.

President's Letter.

Dear Young People:

The fervor of our people, some away teaching during the week, and a wonderful amount of kindness, has made it very difficult to carry on the meetings at Berlin, Wis. Some have, however, taken up their cross for the first time. Eld. D. Burdett Coon, one of the old Morgan Park team of student evangelists, is making up for this field. The parsonage is located at Berlin, a pleasant and nearly new house; other points, Coloma, Marquette, Fish Lake and Adams Centre, are thirty to forty, and even more, miles distant. This is a field larger than one man can work. Two of the Milton College boys were at Fish Lake last vacation, and carried on a very successful work for two weeks. It is expected that a quartet will go there, or somewhere on this field, again, this spring vacation.

We have been holding meetings at Berlin now for little more than two weeks. One of the Christian brethren said to me, "Why don't you preach to sinners?" I said, "That is what I am trying to do; can't you understand me?" Then I said (to myself), Why don't you preach to sinners? This little incident is reminding me of those of our teachers who are ignorant of what they profess to know. Two of the teachers on our way home, and one of the pastor's, have said to me, "I am not sure of my subject." The following words by one of the following teachers do not disappoint me. One of the teachers on our way home, and she replied that the aim of the meeting was to get at the meaning of the lesson, historically, geographically, as well as to the purpose of the writer. When this is made clear and plain, then the practical teaching for each individual will come of itself naturally, and will be ten-fold greater than when some one else gives it. "Some people have an idea," continued she, "that the teacher must find and drive home the lesson, as from heaven." In every clause of every verse in the lesson, or otherwise they are failing to teach the scholars as they should, when the fact is many and many a boy and girl have been driven out of the class and out of the Sabbath-school by endless moralizing for the whole hour, upon themes which are plain to all except the very smallest children. Sabbath-school children like to chew their own food; in fact, it turns their stomachs when some one else chew des it for them, and they very naturally decline to eat it at all. These meetings we try to select and prepare proper food, not masticate it."

III. The Sermon.—While our pastor is absent we have various men to fill our pulpit. To-day one of the pastors from a neighboring village preached for us. He has been known to express very decided views upon the Sabbath question, but not in anger, or as it seems to me, unkindly. But there are a number of old "moss-bucks" in our church who said at home to-day because this man was to preach. I am sorry, for they missed an excellent man. He has one thing in particular about which I admired very much. He made an attack upon views of infidels and Unitarians; but in stating their views he did not resort to ridicule and sarcasm. In fact, I never heard the views of the Unitarians put in a more taking way than he stated them. He was perfectly fair, and gave them all the advantage they have, and then he proceeded to put them completely to flight. When a man can be entirely fair in a contest, and yet be victorious, then he is worthy of praise. But so many of our preachers, even, are really unfair and unjust in stating the views of their opponents, that I have little respect for what they have to say on their own side of the question. If they are ignorant, then I cannot depend on what they say; and if they are dishonest, I surely have no confidence in them.

IV. The C. E. Prayer-Meeting.—The subject of the meeting this afternoon was, "Changes in our Denomination during 1896." The following topics were discussed in a few minutes: (1) Changes in Methods; (2) Changes in Environments; (3) Changes in Executive Bodies; (4) Changes in Methods; (5) Changes in Environment; (6) Changes in Death. Then followed a half hour of service and testimonies for the year 1897, that the year might see wonderful changes for the better, especially in our own personal lives, and in our own efforts to promote the causes of our denomination. Some very pertinent remarks were made in connection with the many which the needed funds come into the treasuries of our Boards, and how it is found necessary nearly every month to borrow money to pay the bills. This was news to me, and I do so wish that our people would do as we might do in regard to giving.

On The Way.

By Francis E. Willard, Ed. D.

President of the World's Woman's Christian Temperance Union.

In the great port of Marseilles, where raw material of every kind is being landed from a thousand ships, and heavy freight trains are moving along the streets conveying to those who will shape it into finer forms, I could but think of the analogy of what I saw to life itself. We are all of us raw material, carried on long voyages, landed at strange ports, ratted along noisy pavements, always on our way to be made more useful and of higher grade. Sometimes we are rough work; at other times we are, and what a rudimentary world we live in, it would help to give us courage to go on; and there is this about it, we are always coming, into finer forms, higher value, and better company.

The raw material was borne from the ship on heavy trucks, by immense horses driven by men of swarthy, ill-kempt looks; but I asked myself, as I watched the moving procession, Whither is it tending? Where will it be when it becomes the perfect product? Those fruits and grains will be placed in cut-glass dishes on carefully spread tables; those great blocks of costly wood will become artistic furniture; those dyes from the far East will make brilliant many a gorgeous robe that will encircle the fairest forms of grace and duty.

It is the perfected product of which account is to be taken, whether it be in the fabric of cloth or that of character. Trace your material to its ultimate, and it has always come to something great either in the service of the church or the embellishment of the few. You must not judge it on the way; and you must remember that, if you are loyal to the best opportunities you have, more and more as the years pass you will be dealing with the product not in its crude beginning but in its moulded perfection. —Golden Rule.

When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—Froebel.

Our Mirror.

Much interest in Sabbath Reform work is expressed in correspondence with different Endeavorers. Can not still greater interest be promoted?

The Christian Endeavorers of Little Geneva are still striving to work for Christ and the church. At a meeting of the Executive Committee, held on February 8, five of our members were appointed to solicit funds for one of our schools, who has been sick a long time; which sum amounted to $41.60. Sec.
Children’s Page.

The Girl Who Hadn’t Time.

I know a little lady—Mrs. I know her very well. Her name you ask? I don’t believe she’d like to have me say it.

But I suppose I’ll have to call her something in my story. And so I’ll name her (just pro tem), “The Girl Who Hadn’t Time.”

This girl was always at the breakfast table. I was much afraid. Her hair had not been combed at all—such a thing was unheard of in her household. She “hadn’t time” to comb it! Ha! All very well to say you had no time, but I wonder what she got the time to do the next day.

And how “hadn’t time enough” to get to school in time;

And then she missed her lesson and the teacher asked the why?

She “hadn’t time” to learn it. Now, I think it queer, don’t you?

Where she found the time to read that book of fairy tales quite through.

Oh, she’s always very busy when the table should be set.

(If we wanted her convenience, why, we might be waiting yet.)

And both her brothers know quite well that she could never stop for the fraction of a jiffy just to help them mend their socks.

Ah me! The fact, I fear, that each unbidden mind must live.

Is, the things she hasn’t time for are the things she doesn’t care.

A TRUE STORY.

BY HARRIET O. MATHISON.

Mrs. Martin was a very young woman, but her face wore a tired-out expression, and but few traces remained of the once unmistakable beauty and refinement. She was the mother of two children, one a boy of seven years and the other a girl of five, and she—Mrs. Martin—was the wife of a drunkard.

Ten years ago she had been Grace Phillips, the petted child of wealthy parents, who seldom denied one wish of hers, and that fair brow was unwrinkled by a single care. Life to her was like that of a gay butterfly, flitting through the sweet-scented air, going where it would, and slipping the honey from the flowers in its own graceful way, delighting the eye, but accomplishing naught but its own pleasure.

It was a dream in which she was the fairy queen. Many were the hearts laid at her feet, for her beauty, amiable and wealthy? But among all the suitors Frank Martin had been the favored one. Then he was brilliant and handsome, and now, was it possible ten years could bring about such a change? The wedding was a magnificent one. As she stood at the flower-decked altar in her bridal robe of ivory satin, and the delicate meshes of the veil falling over all, it reminded one of a fair lily, bathed in the morning dew. For two years, their married life continued to be one long pleasure-day, but then came the change. Frank Martin learned to love the wine-cup better than all else, and it was this very charming wife who had given him the first glass, and she who so gracefully served his guests. She had always been used to it, and having never seen the miserable effects of it as she now experiencing, it had not occurred to her that she was helping to heap up for herself such bitter sorrow. If she ever thought of it at all, it was in just the manner that is commonly used as an argument. She thought a man ought to know when to stop, and to abandon glass when it would lead to evil, and she failed to note, how, the finger of fate was pointing at the head of her lover.

And thus the young girl, once so fair and fair, sits with a heart hard and cold, and her eyes red with weeping; the father is kneeling at the foot, with head bowed upon his face, not daring to look upon that pure face. Howard is sleeping in a chair, for no one has had time to care for him. The doctor, one of those kind, Christian men that ministered to the soul as well as the body, doing the latter many times for his Master’s sake, knowing his reward would not be in silver or gold, stood on the opposite side, the tears streaming down his face, eager to lift him to the far distant cross, but wanting to let his son in the face of the sick one. He is sleeping, and gradually the expiration becomes more natural and easy, the fever is leaving, the cheek is paler. Soon the blue eyes open and she whispers “mamma.

The crisis passed, and the mother looks appealingly to Dr. Harold, with the question in her eyes she dares not frame in words. Don’t you see the angels, mamma? Oh, they are so beautiful.” A pause, and then she says, “lift me up, so I can see you better. Tell papa, his little Sadie asked him to stop drinking, and to meet me in heaven. Tell him I love him very dearly, but Jesus loves him better and wants him to be a good man. And, mamma, you promised to be my angel all the while, don’t you. I’m not going far, it’s only a little way to heaven, but I cannot come back, so I’ll come to get you and bring you, mamma—Howard. Hark, I hear the angels sing. So sweet. Papa—Jesus—.” The sweet voice, the hands clasping the breast, and a smile resting on the upturned face, and the little soul had gone to eternity.

Oh, who can describe the father’s remorse or the mother’s anguish? But my story ends, and who but God and the angels can tell but that the souls of the dying child and the dying mother are united in the arms of Jesus?

Two years more and a little girl comes, a beautiful, but frail child. Then follow reverses in Mr. Martin’s business, and at the time our story opens, two rooms, scantily furnished, clothe scarcely sufficient for warmth in cold weather, and an almost empty larder, are all that remains of the former luxury. Ah, time has wrought a devastating change in this household. No wonder that Mrs. Martin’s forehead is furrowed with care, and the lustre of the once beautiful eyes dimmed. And then, too, she has never known the comfort of the infinite love of the Saviour, and she has had to bear her burdens alone. At this particular time of which I write, Sadie (the little girl) is sick with typhoid fever. Anxiously the mother has watched by her bedside for weeks, and this is the turning point of the disease. The father is home to-night, sobered by the thought of the impending sorrow. Can you see that group around the bed? The mother sits in a chair, holding the hand of her darling, her eyes are red with weeping; the father is kneeling at the foot, with head bowed upon his face, not daring to look upon that pure face. Howard is sleeping in a chair, for no one has had time to care for him. The doctor, one of those kind, Christian men that ministered to the soul as well as the body, doing the latter many times for his Master’s sake, knowing his reward would not be in silver or gold, stood on the opposite side, the tears streaming down his face, eager to lift him to the far distant cross, but wanting to let his son in the face of the sick one. He is sleeping, and gradually the expiration becomes more natural and easy, the fever is leaving, the cheek is paler. Soon the blue eyes open and she whispers “mamma.

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How DOGS COUNT.

Dr. Timioff’s account of the behavior of his own dog is amusing. This dog never digested bones in several days; the boys hid each one away separately. One day his master presented him with twenty-six large bones which he immediately proceeded to bury in twenty-six different places.

On the next day Dr. Timioff did not feed the animal at all; but in the afternoon he let him out into the garden, and from a window watched him attentively. The dog set to work at once, and dug up ten of the bones. He stopped, searched, and then searched again, and began digging again until he had found nine others. Here he stopped to con­ consider, then scratched perseveringly, until he had unearthed six more bones. This seemed to satisfy him, as he sat down and became quiet. Suddenly he raised his head, stopped eating, and looked around with a thoughtful air. Hooking his nose up to his mistical sense, he started up, trotted around the garden, found the twentieth, and returned, with a look of satisfaction, to his master.

The doctor believed that the number twenty-six was too much for the canine mind to bear, and that the best way to keep the boys from playing the provender into three groups, counting the bones in each lot separately, but that process would not be practical, and that it had made a miscalculation and rectified it only after prolonged reflection.
Home News.

New York.

ORSHEL.—The church in Otselic, Chenango Co., N. Y., was organized in 1830. Several members whose names were recorded with the brethren in Truxton, (now Cuyler Hill) living in this valley, thought it would be for their mutual comfort and for the good of our cause to organize a church in this section. Brethren according to the By-laws of the Association were invited to sit in council and advise with reference to the organization. After considering the matter, it was decided to organize and to call Brother Ethan Curtis to ordination as the first pastor. Eld. Curtis died after a few years of faithful service. It is quite refreshing to review the work of this council. We see at a glance the honored names of those who did so much to give shape and efficiency to our denominational interests. Eld. Wm. B. Main was a trusted friend and an acknowledged scholar and Christian gentleman. Eld. Eli S. Bailey, from Brookfield, was known for his logical reasoning and his executive ability. Eld. Alexander Campbell, from Truxton, was a man of great energy. His solemn and impressive manner captured the attention of all. His preaching was blessed of the Lord to the conversion of many, not only among our own churches, but in churches of other denominations. The members referred to, with others noted for their deep piety and their sterling worth, made this council one of normal interest. It is difficult to know by the records who were the original members in this church. There have been recorded on the church book about one hundred and seventy names. They have been cared for by faithful pastors who have given a part of their time to this interest.

The Chenango Valley at this point, is narrow and in many places the hills are high and steep, giving to the scenery a romantic view. In the early settlement many of the members lived on the hills, who found it difficult to attend the meetings during the rough winter weather. They have a convenient house of worship, with sheds and a cheerful audience room, sufficient to convene the Quarterly Meeting, which to them is a great blessing. Their love for this work is unbounded. The descendants of the early settlers are well scattered over this section. We regret that many of them, as they have reared families of their own, have failed to observe the Sabbath of the Lord.

South Otselic, an enterprising village with two churches and some manufacturing, is two miles and a half south from this church. Otselic Centre, with a small cluster with post-office and a Freewill Baptist church, is two miles and a half north from us. The great want of the people of this section of the country is a revival of religion that will bring them up to the Bible as the standard of faith and practice.

New York.

PLAINFIELD.—A sick "wave" seems to be passing over Plainfield, and the physicians are unusually busy. Its effect has been quite visible the last week or two, in the size of our congregations and the attendance at the Sabbath-school, which up to this time had been excessively gratifying.

Last Sabbath was the time of our regular communion, and a precious season it proved to be. It was our great pleasure to receive two members into the church, one by letter, and the other a brother restored to membership and to observance of the Sabbath, after an absence of several years. When a man in middle life and the head of a devoted family follows his honest convictions and comes out thus boldly for the right, it is good cause for rejoicing, and so we all rejoiced as we welcomed him again into the fold. These exercises, together with Pastor Main's strong discourse upon the words of Jesus to the thief on the cross, and his devout and comprehensive prayer for reconciliation as the congregation met in the presence of the Lord's Table, made the occasion one long to be remembered.

Among the present interesting features of our church work is a class for Bible study, which meets on each Monday evening. A portion of the time is devoted to normal class work and the balance to the study of the lesson for the following Sabbath. To this class all are invited, whether teachers or not. Dr. Main is the leader, and those who attend find it a source of great help and profit.

We were glad a week or two since to receive word from our friends on the coast, of a brother who had returned from Rhode Island to his work at Salem. When on his way East a few weeks before, this good brother preached to us an earnest and uplifting discourse, but he was then suffering with physical weakness and depression of spirit, from overwork and financial pressure. But now how changed! The people had responded heartily to his calls for aid, and he was happy. He seemed to have gained at least several pounds in weight, and in the best of spirits was returning to his work with renewed strength. Pastor Garfield, who did so much to give them practical comfort in their financial straits, and whose shape was still on the sick list. Am up about the house. Have been out doors a few times. Am suffering severely with what the doctor says is an ulcer in my stomach. Think I am gaining slowly.

The winter here has been mild with much rain. It is too early yet to tell how the fruit crop is to be this year. Among the many pleasant social events of the winter, one of the most interesting was that given to Dr. C. H. West and wife last Monday night, as the twentieth anniversary of their married life. The gathering was large, and the entertainment all that could be asked for on such an occasion. Among the presents of the many friends from the home people of Farina and those from abroad, was an elegant china tea set. Such occasions serve to keep alive the social element and bind kindred hearts with stronger ties.

Religiously, the interest is good. The meetings held by brethren Saunders and Burdick were a marked success and accomplished much good to the whole entire community. The work in the church was most excellent, quickening the entire church. Many that were inactive have become active. Eleven were added to the membership, nine by baptism, and two aged men who had long stood out of the church were brought in. All the services of the church have been quickened and filled with new life and interest. The Sixth-Day night prayer-meetings are spiritual feasts. During the sickness of Eld. E. A. Witter, who is taking studies at Chicago, a people of the community have been awakened. Several have expressed a desire to become Christians. They expect to continue and increase this kind of work as the roads and weather shall become better. Pray for us that the good work in and about Farina may continue.

J. L. HUFFMAN.

CHICAGO.—No discouraging word. The church is united, strong and hopeful. The spiritual life is on a rising tide. The cordial welcome and brotherly interest, which are so characteristic and felt at the Sabbath-day services, are often spoken of by visitors. Attendance is good.

The first Sabbath in February was one long to be remembered. Preceding the administration of the Lord's Supper, the roll was opened and responded to. Special prayers were offered for the absent members; for those brought up in Seventh-day Baptist homes who have wandered away from the faith; and for the unconverted. It was a meeting of tenderness, power and blessing to us all.

Rev. P. S. C. Witter, who is taking studies at the University of Chicago, tells us with his genial presence every other week, the Sabbath between being spent by him with his home church at Allison. He has preached for us two of his warm-hearted sermons.

February 5 we were treated to a successful week in connection with the part of the young people has crystallized into a Society of Christian Endeavor, of about twenty members, from which we expect great good. The Y. P. S. C. E. prayer-meeting is at 1:15, Sabbath afternoon. One very successful society is Mr. and Mrs. Carter's, who have recently entered into connection with us. It is a most successful meeting.

The following are the subjects of sermons preached by the pastor since the first of February.

February 6. Covenant meeting, and Lord's Supper.
February 13. "The peace which passeth all understanding."
February 20. "The love of God. Sermon by Eld. Witter, the pastor being in Barry, to preach the funeral sermon of Eld. Niles Kimme."
February 27. "The Work of our Missionary and Tract Societies."
March 6. "Elijah, the Reformer."
March 13. "To be a sermon to young people: What it means to be a Christian."
Mr. Editor, brethren and sisters, we have made the resolution to write often for this Home News column, and thus practice the golden rule. We are interested in reading the cheering reports from other sections, and we want to be willing to do our share. 

New York.

CARTWRIGHT.—On February 5 we were gladdened by the coming of Eld. E. H. Sorel, and wife, to labor with us for a few days. It will be remembered by many who formerly heard him preach some of his best sermons in Mississippi, some in Colorado, some in Minnesota, and others in Southern Wisconsin and Illinois.
Lesson XII. REVIEW.

For Sabbath-day, March 27, 1897.

Topic. Christ's Ascension.
Golden Text. While he blessed them, etc.

Topic. The Holy Spirit Given.
Golden Text. They were all filled, etc.

Golden Text. The promise is unto you, etc.

Topic. The healing of Peter and John.
Golden Text. His name through faith, etc.

Topic. The boldness of Peter and John.
Golden Text. There is none other name, etc.

Lesson VI. Text, Acts 4:32 to 5:11.
Topic. True and False Giving.
Golden Text. Man looked on the outward appearance, etc.

What made so much poor in the time of Jesus? Were they too rich, or too poor? What is the reason? What are the poor resources? How did the publicans and sinners live? Were they honest, or dishonest? What was the publican's conduct? How would he be treated, or with what kind of a reception would he be met? Was he to be forgiven? How much did he give? To whom did he give it? How did he repay his debt?

Some one might say, Did Jesus bring all the proceeds of his land? Did Ananias and Sapphira pretend to bring all the proceeds of their possessions? What then was the deceit of the publicans and sinners? Why are they said to be tied to the Holy Ghost? Should our motive be to give because we have plenty or others are very needy? Should we not rather give for Christ's sake?

Lesson VII. Text, Acts 5:17-32.
Topic. The Prison Opened.
Golden Text. We ought to obey, etc.

What effect did the sudden death of Ananias and other miracles have upon the people? What influence did the case of the poor have upon the spread of the doctrine? Did it seem as if all Jerusalem was going after them? In this crisis what could the rulers do to turn the tide? Did they appeal to the people to return to the old form? What kind of prisons in ancient times? Who delivered them? What charge was given? What did the rulers do next? Did a silence of a sermon differ from what they were taught before the whole council? Does God open prison doors now? Does he bring oppressors together that they may hear the gospel?

Lesson VIII. Text, Acts 6:1-5, 54-60.
Topic. The First Christian Martyr.
Golden Text. Believe that faith doth make invisible.

The fragrance of this garden and the good seed of the doctrine, faith and wide, has it not to exhale its sweetness, the good seed caught up by storm and tempest and borne away? So the church of Jesus united, happy and blest, is scattered from Jerusalem to bear its seed of the glad tidings of salvation to all the world and pardon to other cities. The church is torn and scattered, but Jesus and Sambas and the world of the glad tidings of salvation. But the Baptist are scattered over this Continent it is certain the spirit of the gospel is to spread to all nations, to breed the faith of Jesus to all the world. If we may bear the gospel we may not stay upon the banks of the river which flows out of view.

Lesson IX. Text, Acts 8:1-17.
Topic. The Disciples Discipled.
Golden Text. That they were scattered abroad, etc.

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Lesson X. Text, Acts 8:26-40.
Topic. The Ethiopian Conversion.
Golden Text. Then Philip opened his mouth, etc.

It takes a work of faith for a man to take hold of the Holy Spirit begins to sweep over the regions near and distant, in the world-wide work of salvation. The high treasurer of Ethiopia returns from Jerusalem reading the Scriptures, and Philip is sent to overtake him and explain the prophecy and point to Jesus. As they pass the pool of water the happy believer is baptized and is in upon the spread of the doctrine. Philip is caught up and borne, away to other fields of toil. Do we see the mission still reaching out her hands for the gospel? Which can we do, or go send?

Topic. The Conversion of the Persecutor.
Golden Text. This is a faithful saying, etc.

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Popular Science.

BY H. B. BAKER.

A Long Day.

Those astronomical observers that went from Lowell, Mass., to Flagstaff, Ariz., to make observations (or rather, with them in a formula which will tell that they have made the discovery that Mercury and Venus rotate on their axes only once during their entire revolution around the sun. Therefore their years have only one day, while our year has two, and this makes our day about 3 minutes and a fraction.

Both of these planets are our neighbors, the former one only a few millions of miles away, and the other closer by; both of them revolving very slowly. The reason why there should have been given such speed to our world seems incomprehensible. It is said of the Creator of all worlds:

"Thy years are one eternal day,
And must thy children die so soon?"

Lead Pipe.

To some it may be interesting to know what science has accomplished, in the way of manufacturing lead pipe.

The first method of making pipe was from short bars of lead, rolled out about ten feet in length, between grooved rollers, and then the joint soldered. The next improvement was making it by drawing, somewhat as wire is made; but latterly it is pressed into shape, and to any length, by powerful machinery.

The first press for this purpose was brought from Scotland, about 75 years ago. There are now two kinds of presses in use; in one a piston working in a cylinder is charged with molten lead, which is forced out around a core, in the bottom, forming the pipe; in the other, the pressure is worked from the bottom, and the pipe is forced out continuously at the top; in both cases, the pipe comes out a finished article. The press that delivers at the top is considered the best.

These machines are comparatively small, being about eighteen inches in height, and the same in outside diameter. The cylinders are made of steel, and have a steam jacket for the purpose of keeping the metal hot, while being worked, though it is fed to the machines at 37.50, a ton.

The hydraulic pressure obtained by these machines is tremendous, amounting to from 400 to 500 tons, according to the size and thickness of the walls of the pipe.

As the pipe emerges from the machine it is carried over a grooved wheel, and wound around wooden drums, on which it is carried to market.

Mutlin in Parvo.

Perhaps nothing illustrates scientifically "mutlin in parvo" better than the hair-springs of watches. They are made from refined steel, yet a pound of the best can be purchased for a very few cents. Let us see how labor has transformed the pound of steel into hair-springs for watches, and how the value of the pound of steel has been made to increase in value.

The cheapest hair-spring made is untouched, and is worth 25 cents per dozen. The pound would contain 1,750 dozen, and the pound weight 180 lbs. The hairsprings of good quality will cost $2.25 a dozen. A pound of this quality is worth $8,937.50, but there are other springs far more costly, being also extensively used, and are worth $8 per dozen. A pound of this kind is worth $14,000.

Yet science and skill have produced another spring of greater value, which is used in small watches and delicate chronometers; these springs are worth $2.50 each; a pound of these is worth $312.50.

It would hardly seem possible that labor could be so condensed into a pound of steel, as to have it worth $70,000, but such is the fact. I do not now call to mind a single instance where labor has produced greater intrinsic value.

THE SCHOOL OF SORROW.

I sat in the school of sorrow.

The Master was teaching there,

But my eyes were dim with weeping, and

My heart was full of care.

Instead of looking upward,

And seeing His face divine,

So he had shared His pity, for

Wert hearty like mine,

I only thought of the burdens

Before the day had lay,

So hard and heavy to carry

I liked to lie in day.

So I could not hear my lesson,

And say, "Thy will be done;"

And Lord, I could not think of me

As the weary hours went on.

At last in my deepest sorrow

I looked from the cross above,

And I beheld Him dying on day.

I could not learn my lesson,

And say, "Thy will be done;"

I could not think of me

As the weary hours went on.

I may not tell the reason,

The tongue of peace to know

That He was teaching me,

And give this cup of woe.

So I stooped to that weary sorrow,

Glad that my burden was light;

God had given me power to trust Him, and

Said, "Thy will, not mine;"

And then I learned my lesson,

Taught by the Master alone;

He only knew the tears I shed,

But He had a heart to weep.

And from thee came a brightness,

Straight from the home above,

Where I was first, I was told,

And the cross will show the love.

THE SINS OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that he inquired, what it occasioned in his epistle. In many things we all stumble," he writes.

"If any stumbles not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let anyone sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfil, the expression of the lower nature which has shared the higher; all yieldings to falsehood, the hot, angry words which sober thought condemn—these are some of the perils of the tongue.—Congregationalist.

THE NEXT DUTY.

"Then, what is my next duty? What is that thing which lies nearest to me?"

"That, I repeat, belongs to your every-day history. No one can answer that question for himself, but yourself; it is for you to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it, and were not ambitious of great things.”

"Ah! then," responded Lady Georgians, with an abandoning sigh, “I suppose it is something commonplace, which will make life more dreary than ever. That can not help it, I know."

"It will, if it be as dreary as reading the newspaper to a dead old aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the universe and fill your heart.”—George MacDonald.

MR. MACDONALD.

The Right Way.—The final remedy for Sabbath-desecration, however, is not in any legal restriction or external pressure, but in the assurance of its spirit and purpose. The ordinary conception is too negative: it is ruled by what we must not do, rather than by what is our privilege to do. "The Sabbath was made for man," was the utterance of him who proclaimed himself its "Lord;" and it is for man in the highest and deepest facts of his nature. It should not be a day of dreary inactivity and idleness, but be filled with all that is bright and helpful in thought, word, and deed. A day with Christ will be neither idle nor empty; it will be glorious with the sense of presence and the activity of his love. Those who keep it in the Spirit will be too busy using it for high ends to be hampering themselves with the "destitute of sabbaths" of the world.—The Christian (London).

Beware of Ointments for Cataract that contain Mercury, as mercury will destroy the sense of smell and completely put a stop to the whole system. Such articles should never be used externally, as they are poisonous, and the damage they will do is ten fold to the good you can possibly derive from them. Hall's Cataract Cure, manufactured by F. J. Charnley & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the patients' mucous surface. In buying Hall's Cataract Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Charnley & Co. Testimonials free.

Special Notices.

REV. A. P. Anson requests his correspondents to address him, until further notice, at 1950 Floyd Street, Louisville, Ky.

All persons contributing funds for the Millip Mischief Mission, Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West Fifth Street.

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

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

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of New York City holds services each Sabbath at 10:30 A.M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are especially cordially welcomed.

The Seventh-day Baptist Church of Hornerville, N.Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 10 o'clock A.M. Visiting Sabbath-schoolers are most cordially welcomed. Pastor's address, Rev. C. B. Oatman.

M. B. KELLY, Pastor.

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

EVELY—LOWELL.—At the residence of the late Rev. Charles Lowell, Nortonville, Kansas, on March 2, 1897, by the Rev. Eldon W. Herter, and Rev. E. K. Eyevy, Mr. Edwin H. Evelyn and Miss Maude Lowell, all of Nortonville.

WOODBURY—BEEBE.—Mr. Edward H. Woodbury, of Almond, N. Y., February 18, 1897, by Mr. Edwin H. Evelyn, and Miss Abigail Wood, of the town of Tusten, N. Y. 

DEATHS.

Mourners of the late Rev. E. K. Eyevy were charged at the rate of two cents per line for each insertion.

FULLER.—In Milne, Wis., February 21, 1897, Mrs. Catherine L. Fuller, aged 92 years, wife of Charles Fuller, in the 96th year of her age.

Mrs. Fuller was born in Almond, N. Y., October 30, 1815, and when but a child was taken with her parents to Belle's Run, Pa., where she was married to Mr. Ful­ ler about twenty years of age. About thirty-three years ago she came to the town of Steuben, where she has lived, with the exception of twenty years. She leaves a husband, one brother, three sons and one daughter, to mourn her removal, until her final release. During the first of May, of her husband's pastor, she was baptized and became a member of the Seventh-day Baptist Church, in which she remained until death. Her son writes that she held firmly to her principles, and died in the faith of Christ, as the one son and his family and two grandchildren.

S. J. Ayars.—Near Shob, N. Y., March 1, 1897, in her fifty-five days of age, Mrs. Caroline M. Ayars, daughter of the late Rev. W. H. Ayars, and wife of the Rev. J. D. Ayars. She was married to Charles M. Bon­ ham, and they had two children, one of whom has a happy home. Mrs. Ayars. Mr. Boham died in early life, and our sister was afterwards married to Hugh Dunn, Ayars, and they had two children, one of whom is still living, and the other, Mrs. Maggie W. Ayars. She was again left a widow. In 1857 she united with the Seventh-day Baptist Church, by Rev. J. M. Wood, and during the pastorate of the Rev. W. B. Gil­ lette, Sister Ayars loved her church, was a devoted mother and a kind neighbor, and won many friends. She was willing to go, and departed trusting in the rich promises of God.

HANDY SANDWICHES.

If an unexpected lunch box has to be prepared and there is no bread available for sandwiches, take the yolk of a hard boiled egg and mush it smooth with a tablespoonful of melted butter; add half a teaspoonful of salt, white pepper and mustard, and then make a quarter of pound of common cheese, grated. Then stir in a scant tablespoonful of vinegar, and spread between thin slices of bread. Such sandwiches will be hailed with delight.

Sick Room Hints.

ilia.—At Colony Heights, California, February 12, 1897, Mrs. Laura A. Thomas Beebe, wife of Edwin S. Beebe, of this place, aged 39 years. She leaves a husband and son, with many friends here in the East, to mourn her loss. We cannot express our estimate of the sister better than in the few verses sent herewith for publication in another sheet.

Rose.—In Andover, N. Y., March 1, 1897, of heart failure, Elizabeth, wife of Jacob Rose, deceased, in the 69th year of her age.

Foster.—In Brooklyn, July 23, 1897, the first resurrection, beside her first husband, his late funeral.

Her when about twenty years of age. In 1869, where her husband, Mr. Frank F. Foster, married to Mr. Ful­ ler, was married to Mr. Ful­ ler, was married to Mrs. Frank F. Foster, and one daughter, to mourn her removal, until her final release. During the first of May, of her husband's pastor, she was baptized and became a member of the Seventh-day Baptist Church, in which she remained until death. Her son writes that she held firmly to her principles, and died in the faith of Christ, as the one son and his family and two grandchildren.

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If "I WAS RICH." 

Kate and Jack lived in the window watching the people who passed. It had been a snowy day, but the sun coming out made it a clear day. It made the streets wet and slippy. "See that poor little girl," ex­ claimed Kate, "her feet must be! Her shoes are full of holes. If we were rich we might get her shoes for her." 

"And for that boy just behind her, his shoes are worse than hers," added Jack.

"And if we were rich we might buy a shawl for that old peasant woman. We might even get those children to buy peas­ tans from her basket!" "How poor she looks!" exclaimed Kate. "What a rich man I would just call him in and say: 'Here, old man, put on your fine clothes and take what's left for the children.' " "Now, if I were rich," ex­ claimed Kate, "that is the one I would help, that poor sickly woman with a baby in her arms. The children's mother had been ill for six months, to what they said. She sat sewing near the window. "I am glad," she said, "to bear their present and express their wishes, but wishing is not giving. Just to say, 'Be ye warmed and ye fed,' will not make these poor people any less cold or any less hungry. You say that if you are rich you would buy one of this or that one. God does not ask you to give as if you were rich, but to give according to your means. Now let us see what you have to give, and then we can tell how your good wishes will help these poor people. All the money these children had to spend they kept in their little bank in the nursery. They ran upstairs and placed in their mother's lap the contents of the bank. "Jack had $6, Jack had $5, and spent $1 of his money in getting his sick sister a bed." 

"Now, Kate," said her mother, "how much of this will you give to carry out your good wishes?"

Kate thought a moment, and then replied: "Well, mother, I think I ought to give the half." "I know that poor woman who passed just now, her baby's arms, and I know that she is a very worthy woman. What would you like to give her?"

Remembering how poorly the woman was clad, Kate suggested a shawl!

"Now, Jack, what will you give the poor boy who had on such a poor coat?"

Jack thought he could spend some money to keep the boy's feet warm, and he consented to give shoes.

The next day the mother went out shopping in the street as usual, and as the result they brought home a warm shawl and a pair of stout shoes. Mother had added a little to the amount they had to give, so that the shoes were thick and stout and the shawl was good and warm, for mother knew both the poor woman and the poor boy, and was certain these articles were needed.

You have given what you have spent and what you have earned that is much better than wishing you were rich so that you might give more. Always believe that while God does not ask for that which you have not given, he does ask for that which he has given.—Child's Paper.

SICK ROOM HINTS.

Never keep food in the sick room, at whatever time it is necessary to keep it in the room for ever so short a time. Always have a poor nightcap and a poor nightgown ready, and may reinflect the patient. A nurse should never eat in the sick room.

Do not expose a patient who is perspiring freely to cold draughts. Care in this respect is especially necessary when the fever has subsided and the patient is convalescing. Always remember that the perspiring patient is in more danger of taking cold in an overheated, close room, and should be guarded and well ventilated.—Christian Guardian.

Wanted—An Idea

The editor of the Star is looking for some one who will write an idea for "Pore for paper" every week, and who will cooperate in the "What to read the boys about department.

For particulars, write SABBATH RECORDER for address.

FOR SALE, RIGHT.

A GENERAL MERCEDESS BUSINESS

To be sold at an absolute and public sale on the premises of the late A. M. E. SPRING, quarter and one half mile south of Windham, Highwater Co., N. Y., to be held on Sunday, May 11, 1897. Also a double lots of two acres each, in the east side of Highwater Co., N. Y., for the payment of debts. The sale will commence at 10 o'clock A.M. and continue as long as fair weather permits.

THE SABBATH RECORDER.

361 Broadway, New York.
GENTLEMEN! DOGS.

Mr. Fred L. Rowe, Managing Editor of Our Dauntless Animal, wrote a letter to Our Dauntless Animal about a dog who was kind enough to help him in a situation where he was in danger, though dogs and cats are not supposed to be generally held in the same category. The letter was written on October 11, 1896.

"Dear Sir:—While taking a stage at Monticello and Bunnsville, Ky., I rode with the driver. At a midway point on the road a young fox ran across the lane and jumped upon the road. He hesitated a moment, apparently realizing that his sharp teeth might hurt it. Then, jumping behind the little kitten, he literally boosted it out of the road with his nose, and when it was out of danger, he returned to the road and sat down.

"The New York Tribune tells of another intelligent and very polite fox which he has been kept busy with his duties.

"A St. Bernard dog which lives in a large house gives comfort to a widow to whom he is not supposed to belong. Dogs usually confess their own responsibilities, but this one, recognizing the unprotected state of the widow, who is alone, came to her house."

"A Jack, go over to Mrs. H.'s and sit on her piazza till the trap gets by."

"Whereupon the dog runs over to Mrs. H.'s, posts himself at the door, and then begins to step forward and growl at him. As the dog is a big one and rather forbidding, though the dog does not bite anyone, the trap is seen."

"A gentlemanly dog, therefore, when he sees a suspicious character coming up the road, says to his dog:"

"'Jack, go over to Mrs. H.'s and sit on her piazza till the trap gets by.'"

"The dog carries his gallantry to the same lady which an extent that when she is visiting his master's house of an evening, he always accompanies her to the door of her house."—Christian Advocate.

REV. A. W. COON

The Celebrated CANDIDATE DOCTOR, of Alfred, N. Y., is now at

Linhurst Center, N. Y.,

where he has been long treating cases requiring his services. The patients are received on board at their own expense, or at the doctors' expense, if the doctors can be spared. The doctor, after a long career of practice, is now entering on the practice of law, and will make his home at Linhurst Center, N. Y.

Send for testimonials and prices.

Address, REV. A. W. COON, Candidate Doctor, Linhurst Center, N. Y.

Small Fruit Trees.

I have for sale of 1875 a list of new varieties of sarsaparilla, raspberries and currants.

'Not Too Cheap But Too Good.' For a reasonable price. Also Barred Plymouth Rocks and Black Brahama Turkeys. Catalogue will be sent free on request. Address, A. W. COON, CANDIDATE DOCTOR, Saratoga Springs, N. Y.