LILIES.
BY LILLIAN DYER W. H.

SHROUDED in darkness the lilies were dwelling Deep in the earth; Patiently waiting the day and the hour Set for their birth.

Storing up fragrance, and whiteness and beauty, Not knowing why; Trusting to Infinite power and wisdom Till by and by.

Only they ever crept upward and upward Through the hard clay; Feeling within them that somewhere above them Waited the day.

Rose they at last, when their prison doors opened Into the light; Past all their bondage in earth and in darkness, Gone with the night.

Sorrowful Soul, in thy loneliness sighing, Make thy belief Stronger by seeing the miracle 'round thee, Of bud and leaf.

As these wait patiently, so be thou patient Until the day. Surely it cometh, although it may tarry Long on the way.

Only strive hopefully onward and upward, Till night is past. God and his sunshine are somewhere above thee, Joy comes at last. —Standard Designer.
WALKING BY FAITH.

If I could feel my hand, dear Lord, in Thine, And surely know
That I was walking in the light divine
Through seel or woe;
I could hear Thy voice in accents sweet
But plainly say;
To guide my pathway, wandering feet,
'Tis this way.
I would gladly walk therein; but now I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in Thee!
There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care, no fear.
We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till heaven is won. —Sarah K. Bolton.

There is much significance in this shot from the Ram's Horn: “Some people look happiest when they have some bad news to tell.” The mere gospel takes delight in telling news; and if this delight is greatest when the news is bad, the gospel's heart must be morbid and sinful.

We are glad to receive a letter from Bro. Vethuyen, Sr., of Hanhex, Holland, indicating his recovery from his recent illness. His letters always breathe a most fervent and hopeful spirit. His son Peter, whom so many knew in Alfred, has decided to remain in Holland and continue his studies in his native land. This family shows a very devout spirit and will continue to do most valuable work for the extension of the kingdom of Christ in the world.

The time for the beginning of our Association Anniversaries will be at hand in about two months. It is none too early to be thinking of these gatherings, praying for them and making preparations to attend and bear a part in their work. Inquiries have already begun concerning the times and places of their recurrence; hence we give the following schedule for the benefit of all who are interested:

- South-Eastern Association, Salemville, Pa., May 20-23.
- Central Association, Brookfield, N. Y., June 3-6.
- Western Association, Alfred Station, N. Y., June 10-13.
- North-Western Association, New Auburn, Minn., June 17-20.

A standing notice will be continued in the proper place in the Recorder for reference until the Associations are past.

The difference between a good preacher and a poor one was once defined thus: A good preacher preaches because he has something to say; a poor preacher, because he has noth­ing to say.” In one case the call is undoubtedly from above; in the other it often seems to be of human origin. Paul was so deeply impressed with the worth of souls and the need of reaching them with the pure gospel that he could not refrain from preaching. His conviction was so deep that he could only express it in these words: “Woe is me if I preach not the gospel.” Paul had something to say. His words were clear as crystal and strong as thunderbolts; evidently, he was divinely called. It was his greatest pleasure to preach the gospel, for he was burdened with the weight of the messages to be delivered. He was in no sense of one whose commission could not be questioned; a worthy servant of a worthy Saviour.

An interesting letter from a pastor in Central New York makes announcement of a valuable “find” in Oneida. We are getting used to surprises in discoveries, inventions and wonderful developments of science, so that we are not prepared for religious incredence. But as it was not well understood by all that this did not mean to forbid the free use of literature where persons or churches could not remit the price named, a resolution of the Board was published in the Recorder of May 18, 1866.

It was voted that any person upon application to the Publishing Agent can be supplied gratuitously with Sabbath tracts and the Evangel and Sabbath Outlook, either for personal use or personal distribution.

But since it is not yet understood by all, it was determined at the meeting of the Board on the 1st of March that all prices be removed from our tract literature. This includes the following list:

- “Catholization of Protestantism on the Sabbath Question;” or Sunday Observance Non-Protestant,” 60 pages.
- “Why I am a Seventh-day Baptist,” 20 pages.
- “Pro and Con; the Sabbath Question in a Nutshell,” 4 pages.


This action seeks to do away with any emphasis upon the part of small frontier churches and lone Sabbath-keepers, or others, whose opportunity to use literature is greater than their financial ability. Please send your orders for specific tracts, or for such a supply as you may need. If you prefer, send names and requests of those to whom you desire that such literature be sent, and orders will be promptly filled at this office. This literature is printed to be read, and not to gather dust on our shelves. If you favor us with an hundred orders a day we shall be so much the happier that you are thus working together with us and with the Lord of the Sabbath for the spread of the truth. Write an order before you sleep.

Meanwhile we must kindly urge the friends of the truth to enlarge their contributions to the funds of the Society that the orders which we hope will be quite a month may be filled promptly, and the supply of publications may be kept full. Since all this ought to be done, it was well if it was done quickly.

A. H. Lewis
L. E. Livermore
P. F. Garvan
C. C. Chipman
Colin F. Randolph
Committee on Distribution of Literature.
March 18, 1867.
BREVITIES.

So great have been the famine and the accompanying plague in Bombay, India, that according to estimates nearly 400,000 people have fled from the city. Business is stopped and the suffering is dreadful.

DIFFERENT views are expressed concerning Mr. Cleveland's veto of the Immigration bill. There may have been some defects in the bill, but as to its main features we sincerely hope it may be revised and enacted into law.

The April issue of the Church and Union will contain the third of the critical articles by Dr. Henry Preserved Smith. The subject of the article will be the "Prophecy of Isaiah," The problem of its structure and authorship will be carefully considered.

The audience witnessing a savage bull fight in Mexico went wildly enthusiastic recently over the killing of eight bulls, four horses and four men. Last Wednesday a similar spectacle was witnessed in Nevada, though even more brutal and disgraceful.

Among the gullant acts of the brave Spaniards in their war against the Cuban insurgents is the arrest and punishment of a young lady of a distinguished family in Havana, for preparing list of treatment and humane care of the wounded Cuban soldiers.

A BOY AND GIRL (brother and sister preferred) who are of good habits, from eleven to fourteen years of age, and in want of a comfortable home in a Seventh-day Baptist family, may learn something to their interest by addressing the Business Manager of the Recorder.

At a recent dinner of the Alumni Association of the New York University, one hundred graduates sat at the tables, six of whom were members of the Class of 1847. Three of the six were clergymen. Another of the class of fifty years ago was Judge John G. Sedgwick. The occasion is spoken of as one of marked interest and enthusiasm.

SPITTING on the floors of the street-cars in New York City is forbidden. Recently an abusive passenger insisted on disregarding that rule of decency, and was promptly handed over to a policeman. He was tried and fined $5 for the offense. A few examples of the kind may make such offensive people more cautious and cleanly.

Is Mormionism dead? Not if all reports are true. Mormon missionaries, or more correctly, recruiting agents, have recently been working in the suburbs of Chicago, and one of the results of their efforts in proselytising is reported to be the fact that about 200 young people, many of whom are girls, have joined a colony to migrate to Utah.

A SERIOUS accident occurred in Boston on the 4th of March, in which six persons were killed and upwards of forty were injured by an explosion of gas above the subway. Three of the injured have died and others were seriously injured. Three trolley cars were torn to pieces and other property was damaged, amounting in all to not less than $50,000.

HOBBLELESS criminals, or "cubs," are now in use in New York City. Electricity is the moter. They run rapidly, if desired, and without noise. They are easily controlled, have no unpleasant vibrations or odors, and thus far, are more like the faithful but freakish horse, do not take fright and run away. Those who have tried them declare that they are delightful.

PROFESSOR HENRY DRUMMOND, the author of "Natural Law in the Spiritual World," "The Greatest Thing in the World," and other works, died last week at the age of forty-six years. He was well and favorably known in America as an author of vigorous and original thinking. His untimely death will not be a very great surprise to those who have known of his protracted disability.

The extra session of Congress, called by President McKinley, opened one week ago. It was called mainly to inaugurates measures for the relief of the financial stringency. The consideration and revision of the tariff bill is the principal work before the new Congress. An anxious country will eagerly watch the disposition and work of the new Congress and Administration. We counsel all to be patient, loyal, charitable.

For years people have predicted the failure of the oil fields from exhaustion. But the evidences of failure are not prominent. More oil flows from the earth yearly. In 1896, there were 2,980 wells opened in the great oil fields, which was more than ever before. In 1895, there were 12,900 wells opened; in 1894, 7,425; in 1893, 4,103. During the year 1896, there were 931,785,922 gallons of oil exported, valued at $62,764,278; in 1895, 853,126,130; and in 1894, 894,802,155.

A CALL has been issued for the Eleventh National Temperance Convention, to be held at Saratoga Springs, N. Y., beginning on Wednesday, August 18, 1897, at 9 A. M. All churches and other organizations of a reformatory nature are entitled to send seven delegates each. The call closes thus:

"Let us meet in such numbers, and let our deliberations and speeches show that we will be manifest to all that our determination is to rid the nation of the demon of intemperance and annihtate.

SOMETIMES meteors fly through the air about as carelessly as do the balls and shells from artillery. The village of Martinsville, W. Va., recently was the scene of some excitement from the bursting of a meteor, that must have reminded some of the inhabitants of the years of '61 to '65, when such sights and sounds were more frequent. In this case the meteor exploded and did much damage. One man was knocked down andrendered unconscious by the concussion of air; a horse was killed by a flying fragment, and another was rendered deaf.

A BILL has been introduced in the New York Legislature with a view to the purification of the press. Among other provisions of this bill is one making it a misdemeanor to print the portrait, or the alleged portrait of any person, in any daily or weekly paper in the state, without the consent of that person. The bill fails to provide for the theft of papers, but in its present shape it is rather too sweeping. For instance, the one whose portrait may be sought, for the paper, may have long since deceased, and his consent would be difficult to obtain.

CONTRIBUTED EDITORIALS.

BY E. C. HANCOX, Chicago, III.

A Bargain Counter Home.

On two or three previous occasions, Smith had declared that he never would go inside the Beacom Bargain store again. But on this particular morning his wife had said: "Join, if you see Kelly's National Freesia soap at four cents, you may get a few bars." Riding down town, his eye caught the Beacon advertisement of that identical brand for three and a half. "I will get a whole box for the dear little woman," quoth the family provider. "How surprising my shopping ability!" He shook hands with himself in congratulation. It was a good thing, as the Irishman once observed, that he had his laugh beforehand.

Evidently several other people had the same intention. The aisles of the Beacon were crowded, jammed to suffocation. Smith elbowed his way through the doors, suffered down the aisles, sweltered up the elevator, staggered to the order tables. Ninety-nine females were there before him. His blood was up. He was determined to have the soap. With dangerous calmness and a glittering eye he waited. Empires rose and fell, dynasties waxed and waned, kingdoms grew and crumbled, golden threads turned to silver. As if suddenly he stood there with the light of an inflexible purpose on his face, when finally his hour of triumph came and he addressed the smart young clerk; she answered in the weary tone which is one of the requirements of the bargain counter: "We don't sell soap without a full order of other things." Then he went away.

"Tell 'em," said Mr. Smith, "tell the young people to keep level heads when they step into the larger arena of the great world. We live in a day of large advertisements and small performances. The lying, cut-throat competition is sapping the life of legitimate business. The craze to get something for nothing is morbid. The appeal of the advertiser to that craze is usually dishonest. It is a cruel and merciless competition in which the honest, independent, honorable business man are being crushed out, and an army of hucksters is coming in. What we want in this country is good goods, decent wages and reasonable prices. A fair day's work for a fair day's work; an honest price for an honest work; a fair and generous competition, and prosperous business. Without these the great institutions of the country are in danger."

FANATICS.

It is hardly ever totally wrong. It is always a body of error round a nucleus of truth. It is an idea wrenched out of its proper relation to other ideas so as to act gone off on a tangent, gathering all sorts of accretions by the way. The fanatic sees a truth, but he holds it so close to his eye that it fills the world.

Fanatics have their use. They emphasize the words, "who's all truth which has been mal­ected. Do not be too contemptuous in your rejection of moonshine. However weirded the light and distorted the shadows, there is a real moon somewhere to shine. Be patient with your brethren who seem to you so fool-
ih. A comet is never all tail. A movement in which the hearts of men are sincerely enlisted is never all false.

Five Cents a Week. "Only a nickel, a half a dime," cries the street vendor, and he probably gets it. Of course the appeal of our Tract and Missionary Societies for their great and growing work will be heeded.

Five cents a week. Almost anyone can give it, even the boys and girls. Possibly they may have to give up that—whatever it is—but these slight sacrifices will drop out of Aome amusement, and all at the expense of Literature be HIS Pres.

If one can give something over to make up for the long pull, a strong pull, and a pull in the a time, it is only a little, but give it give it every week—give it now.

Five cents a week. The breweries are built on the five cent plan. The street car companies get their enormous profit the same way, and the savings banks, etc.

Five cents a week. We can give something over to make up for the long pull, a strong pull, and a pull in the a time. It is only a little, but give it—give it every week—give it now.

Five cents a week. Let everybody give something. Secretaries Lewis and Whitford, we believe that the people will be found in line and that the money will be raised.

THE BROTHERHOOD.

Our church at Attalla, Ala., is interested in the temperance cause. Bro. Wilson was on the subject last Sabbath, according to the request of the Brotherhood, but hard rains prevented his attendance, and also kept others away. We expect him to preach on the subject next Sabbath. Recent events in our state and county make this an opportune time for the agitation of the subject. A bill in the recent session of our state legislature, giving the people a vote on a dangerous liquor amendment in a commonwealth room by the persistent efforts of the saloon men. At least they made the effort, and the bill was smoothed, whether that effort was the cause or not. Our own county, Etowah, has made a terrible record of crime for the month of February, much of which may be traced to strong drink. The fifth of this month witnessed the hanging of a criminal in our county jail for a murder committed in a saloon. These, with some other events, have agitated the public mind extensively here. We feel that while the work is soft in the time to make his impression, and are therefore urging an aggressive temperance campaign. A mass meeting of the friends of temperance will be held during the first days of April at the Court House. Will the brethren pray for our liquor-cursed towns? J. B. A.

No true minister will think that his work is done in any community or church simply because he has received a large number of people into the church. When children are born into a family, the work for them has just commenced. It is quite a hard matter for us to introduce into a school, their education has only begun. When young converts are received into the membership of the church, the work for their Christian culture must know no interruption until they have been brought to mature development and power for usefulness. The work of training is scarcely less important than the conversion. The work of the evangelist must be followed up persistently and faithfully by the work of the pastor and preacher.—Harold and Freshwater.

Du. Storey evidently thinks that it is a mistake to impress upon children the idea that childhood is the happiest time in life. At the time of his jubilee he told his young people: "If you try to do that which is right and useful to others, that which is honorable to yourself, and that which is for the glory of God and your own everyday life will be happier than that which we fore it. It certainly should be the case that life betters itself and brightens as it goes on. —N. Y. Observer.

LETTER FROM LONDON.

To the Editor of THE SABBATH RECORDER:

It seems at last as though we are to have some pleasant, genial weather after the long and gloomy winter of rain and fog. The sun has shown his face again and made us a acquainted with the world once more. If we can judge by present indications, we are to have an early spring.

Attendance at our chapel services is beginning to show the effect of increased ease in getting about, although the ground is not yet in very many cases. We have been cheered lately by seeing some welcome faces which we have not seen for many weeks.

There is no news yet of any action on the part of the Court of Chancery in reference to the scheme proposed or to be proposed by the Trustees, but we are trying to push steadily on with our work without being either discouraged or elated by any movements on the part of others. Our members are scattering Sabbath literature all the time, and occasionally strangers come to chapel. Our prayer-meetings are still kept up. Last Sabbath there were five present here in addition to the pastor and his household, and the week before there were four besides the family where the meeting was held. At the last meeting the subject was, "Faithfully We Meet". We intend to hold a series of twelve meetings, taking as topics the subjects of the twelve newly issued tracts on the Sabbath. Our members have been glad to receive the Conference Minutes, and the all the copies sent have been economically placed and are appreciated by those who have them. We hope for some good results from these meetings.

The pastor has lately had the pleasure of preaching on Sunday to two Congregational churches, as an accommodation to the ministers. This has seemed a good opportunity to become acquainted with a number of people, and our hope is that the seed sown may bring forth fruit in a more loyal and devoted Christian life.

In several cases I find people willing to consider the claims of the Sabbath and even to admit them, it is quite a hard matter for us to accomplish it, if he is obliged to work for his living in London. But with God all things are possible, and when there is a genuine disposition toward the Sabbath and a true belief in its place in the Christian life, we may hope the Spirit of God will both show the way and confer the needed grace to follow it. We need you all prayers.

We are glad to hear of the work going on in the home fields, and pray that the Lord at the harvest may grant a rich outpouring of his Spirit wherever his people are laboring and waiting.

Faithfully and Fraternally Yours,

WILLIAM C. DALAND.

London, March 3, 1897.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 14, 1897, at 2:15 P. M. The Vice-President, L. E. Livemore, was in the chair.


Prayer was offered by Dr. A. E. Main.

Minutes of the last meeting were read.

The Annual Meeting was arranged by and partially completed for two Sabbath Reform Conventions to be held before the Associations, one in the Western Association and one in the Eastern.

Correspondence was received from Geo. W. Hills, S. S. Powell, J. D. U. Whitford.

The Corresponding Secretary presented an outline of work since last meeting.

On motion, the question of the employment of Dea. Biggs in North Carolina for the distribution of literature at a salary not to exceed ten dollars per month, was referred to the Committee on Distribution of Literature, with power.

The Treasurer presented statements of bills due, which, on motion, were ordered paid.

Voted that the Committee on Distribution of Literature be instructed to publish in the RECORDER such a standing notice as will give the people to understand that tracts, booklets, pamphlets published by the Sabbath Tract Society are prepared all for reading or general distribution.

On motion, the question of supplying a roll-top desk for the Corresponding Secretary was referred to the Finance Committee.

Minutes read and approved.

ARTHUR L. TITSWORTH, Sec. Sec.

ATE HIS ADDRESS.

Several days ago the employees of a local express office were furnished considerable amusement, and all at the expense of an innocent goat and an aged darkey. Sampson some time ago promised a Shepherdville friend a goat.

He had with a liberal use of water and soap, was converted into a whiteness exceeding that of a politician's conscience.

A neatly printed tag was attached to the goat's neck, and the animal was started for the express office in charge of the colored man. He was accordingly sent into the office and up to the shipping clerk.

"I want to ship this goat," began the colored charge.

"Where to?" inquired the clerk.

"I don't know," replied the man of color, and then, with a smile of satisfaction he reached for the goat's neck.

But the smile was gone, and in its place was a look of dismay as the negro saw only the tag referring from the goat's neck.

"Dat goat don't know where he's going him; he's done eat up the town."—Louisville Post.
Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

"SUNDAY IS THE ONLY CHRISTIAN SABBATH THE NEW TESTAMENT RECOGNIZES."

Such is the title of the second part of the "Wonderful Discovery" on the Sabbath question, which Rev. S. W. Gamble has announced in the Chicago Tribune, and in the Christian Endeavorer of that city. This second paper opens as follows:

By way of introduction, and in order to connect this paper correctly with the article in the January issue of the Christian Endeavorer, it may be well to state that the discovery of the Sabbath was:

1. That there was no Sabbath in the time between the creation and the Exodus.

2. That the creation Sabbath occurred on Saturday and remained on Saturday until the resurrection.

3. That the creation Sabbath was lost and the Saturday Sabbath established at the Exodus, for the Jew only. And that Sunday was reinstated at the resurrection of Christ.

Great scholars have spent much time and research upon these conflicting views, and volume after volume has been written in their support. I will simply state that, in my experience, this establishment of the Sabbath institution is the result of the creation week, which was observed by the patriarchs. And I incline to the opinion that it was on Sunday.

Accept for the sake of the argument this opinion of Mr. Gamble, as the best that learned men have formulated, and analyze it a little. If Sunday was the original Sabbath, then was an original week which was measured by Sunday. This definite and regular week, thus measured, ran on in general memory from the time of "Creation" to the time of the Exodus from Egypt. Then, at all times, and with no record or hint in the Bible or in any other history and in face of fully recorded facts in Biblical and non-Biblical history, this orderly primaeval week disappears by the magic of Mr. Gamble's discovery, and the ever-resting, sliding-scale week which he calls "Sabbath," comes on the scene and continues a hop-skip-and-jump existence through the centuries down to the time of Christ. By that time the week day Sabbatarian business is in full swing.

This oversight was probably the greatest reason for not translating Matthew 28: 1, in harmony with the Greek, where it should read, "...in the end of the Sabbath...". Luther so rendered it. See also Beardsley's rendering of Matthew 28. It is the week which numbered each day as Saturday, Sunday Sabbath, and the providence of God, who had rendered it, and the parallel passages.

The Hebrew word "week" does not occur in the Greek New Testament anywhere. The Greek word for "day" does not occur in any passage in which the English renders the expression "day of the week." For these and analogous reasons, I would say that the expression "the first day of the week," cannot be found in the Greek Testament, and therefore does not belong in the English translation. Furthermore:

The resurrection day is known in the Gospels by no name but the "Sabbath." Then why not use the name "Sabbath" and "Lord's day" in Revelation 1: 10? Yes. The Gospel of John was written late, or, according to Young and others, his Gospel was the first of the New Testament. It twice calls the Sunday on which Christ arose "Sabbath." Luke and Paul in a letter calls it "Sabbath." Luke 24: 20. "He called them," and the "Lord's day" once, and is known by no other names in the New Testament. Hence it should be called by one or the other of these names, and never called "the first day of the week."

As Mr. Gamble confesses, this bold arrangement of the translators of our English Bible is not original with him. A few others, whose knowledge of Greek is not considerable, are consistent in obliterating the substantial definition of words from the lexicon without entering into the deeper knowledge of the genius of the language. The nature of the passages translated, have attempted this method of escaping from the facts in the case. Every Greek scholar will smile at the assurance, born of imperfect knowledge, which Mr. Gamble's announcement of the ignorance of the translators, he praises, not prides. The English reader can see the fallacy of this part of the new discovery by noting the following facts:

The Hebrews named no day of the week except the Sabbath; this was both named and observed. It was the day of the year of which the week was the starting point from which the other days were numbered.

Out of this conception grew the idioms which numbered each day as "First," "Second," etc., from the Sabbath and in its progress toward the next Sabbath. This conception carried the idea of ownership of the days of the Sabbath by the Jews which they came and went. This thought and the idiom is pressed into existence by the necessity of the prayer book by Singer, London, and published for use in the United States under the name of the Bible of the late Chief Rabbi Nathan Adler. The Greek writers of the New Testament followed the idea and the idiom of the Hebrew as nearly as the language would permit. Adopting the Greek "genitive," (possessive), construction, they wrote: "Sabbath." "Sabbath-day" translated in the heading of the lessons so described: "Sabbath to the first day of the week." Examples may be found on page 80 of the Prayer Book by Singer, London, and published for use in the United States under the name of the Bible of the late Chief Rabbi Nathan Adler.

Mr. Gamble, in future discoveries refer we him to the Hebrew Prayer Book in which the order of the lessons is indicated as we have explained. There he will find the Hebrew: "Hayom yom risbon b'shabbath." "This day is ours" (the Sabbath-day) translated in the heading of the lessons so described: "Sabbath."

This new and final effort to remove the Sabbath is announced in the following modest manner:

"WHY THE NEW TESTAMENT RECOGNIZES SABBATH." We now call attention to a fact overlooked by our English revisers and the translators of our authorized version—i. e., each one of the Gospels speaks of the resurrection day as the Sabbath. They overlooked another fact, i. e., that once in every year at the observance of the Passover, the week was Hebrew only. But does not John 20: 18, "Sabbath,"? It is the week which numbered each day as "First," "Second," etc., from the Sabbath and in its progress toward the next Sabbath.

In the "discovery" announced in the January issue I stated that the Sabbath in the fourth commandment, written with the finger of God in the two tables of stone and recorded in Ex. 20, and explained in Lev. 23, required the observance to fall on fixed dates, which would change the day of the week upon which it fell as many times in the period of the period in which it was kept, showing that while Christ kept the true Sabbath of the law the New Testament records the word Sabbath to the Jew, but the day was not on Saturday, but more probably on Thursday. Once the word Sabbath is used when the day was Friday, and a number of times on Saturday, that the Sabbath was lost during the last year of his public teaching. This shows that no one, either Jew or Christian, now keeps the Sabbath in the manner in which it was kept.
missions.

By O. U. Whitford, Cor. Secretary, Westerly, R. I.

How deep and broad should our missionary
spirit and effort be? It should be as deep and
broad as was the atoning love of Jesus
Christ. Christ died for all men, black or
white, bond or free. Salvation was not for
the Jews only, but also for the Gentiles.
Christ's love is deep as is human need, and
as wide as this world, yea, as is the universe.
His redemptive love is to go with its saving
power wherever lost men can be found, and
where sin abounds, his grace is to be more
abound. Every man saved by the wonderful
gospel of salvation should be possible of the
same broad love and spirit of the Master.
It will not be narrowed down to his own
family, but will go out to other families. It
will not be bounded by his own neighborhood,
but will go out into other neighborhoods. It
will not be confined to his own land, but
spread out to other lands. His efforts will go
right along on the broad lines of his mission-
ary spirit and love of souls. When a Christian
man says he does not believe in foreign
missions, he has yet to possess what he has
not. He has not read and deep love of his
Saviour, which led him to taste death for
every one. Christ called Paul in a wonderful
way to be a missionary to the Gentiles. Our
Saviour said to his disciples, "Ye are the salt
of the earth; ye are the light of the world." "Ye
are the light of the world." The Duke ever since met a young
clergyman, who, being aware of his grace's
former residence in the East, and of his
familiarity with the ignorance and obstinacy
of the Hindoos in support of their false reli-
gion, proposed the following question: "Does
not your grace think it at least necessary and
extravagant to preach the Gospel to the
Hindoos?" The Duke immediately rejoined,
"Look, sir, to your marching orders,
"Preach the Gospel to every creature."

There appears to be a strange diminution of enthusiasm and interest in the grand enter-
prise of God,—the evangelization of the world,
in our land and churches, and we, as a people,
are manifesting something of this diminishing
spirit. Are we losing the Christian love
for souls? Are we becoming weary in well-
doing? God forbid. Dr. Richard S. Storrs,
of Brooklyn, in his excellent address at the
Interdenominational Rally for Foreign Mis-
sions, held in Carnegie Hall, New York, on
Friday evening, January 15, 1867, gave the
following as some of the causes for this dim-
inution of enthusiasm, zeal and effort in the
world-wide evangelization:

The question is one that faces us directly and must be
answered. To what is diminution of enthusiasm
owing? Is it because we have been
increasingly secularized too much of the church itself, which does not grasp spiritual things with the old viviscities and
which is more impressed by the worldly
things which are beautiful and superb to the sense,
but which are transient and passing away. Unquestionably
there is a danger of spiritual energies being
leached out of the church in this land as in others, and so comes
diminution in the revenue of our treasury, a diminution not peculiar to the organization, but consequent upon the
reduction of the church, and it leads to diminution in the
wealth of the community and the power rapidly to accomplish
anything in the world. This is the cause.

The following gifts, exceeding one million
of dollars each, have been given by individ-
uals to educational institutions in America:

Stephen Girard, to Girard College, $8,000,-
900; John D. Rockefeller, to University of Chi-
cago, $7,000,000; George Peabody, $2,900,000,
to various
institutions; $1,600,000; Leland Stan-
ford, to Stanford University, $5,000,000;
Ann Packer, to Lehigh University, $5,500,-
000; Charles Pratt, to the Pratt Institute of
Brooklyn, $2,700,000; Paul Tulas, to Tu-
more University, $5,500,000; Isaac Rich, to Boston University, $2,000,-
000; Jonas G. Clark, to Clark University
Worcester, Mass., $2,000,000; the Vander-
bilts, to Vanderbilt University, $1,775,000;
James Locke, to the University of California,
$1,500,000; John D. Rockefeller, $1,500,000;
William C. De Pauw, to De Pauw Univer-
sity, $1,500,000; A. J. Drexel, to the
Drexel Industrial School, $1,500,000; Leon-
ard Case, to the Cleveland School of Applied
Sciences, $1,500,000; Peter Cooper, to Cooper
Union, $1,200,000; Ezra Cornell and
Henry W. Sage, to Cornell University, each
$1,100,000; $1,000,000 by President Low,
 לנו Columbia College,—Missionary Review.

A whole town of 500 inhabitants on the
cost of China, near Foochow, has adopted
Christianity. In the suburbs was a mission
chapel in charge of a native helper, and the
town was occasionally visited by missionaries
from the church of England. The latter
people became so angry with all foreigners on
account of the trouble between France and
China, that the missionaries were obliged to
discontinue their visits; but the native
preacher kept on his work earnestly and
faithfully. In midsummer the whole
town came to the village in a virulent form, and death
followed death in quick succession. The terror-
stricken people fled to their gods; but the one
Christian besought them to come to the true
God, who could hear their prayers and save
them. Because of their despair they listened,
and joined with him in asking God to stay the
plague; and God honored their faith, imper-
fect though it was, and the plague was stayed
that day. The people then held a conference,
and as a town they resolved to accept the
new religion and worship the God who had
nursed them and contributed more than
$100 to build a church.—Chinese Recorder.

SPEAK!

Praise, don't blame! Never judge, or cen-
sure, or condemn. If you can say no good,
say nothing. The Holy Ghost is Love, and
love speaks kindly, gently, encouragingly.
Love loves. The Holy Spirit is in the voice,
it's tone, manner and matter, and when he
speaks it is never in condemnation or anger,
or self-assertion, but always in humility,
meekness, love. Speak the truth, but do
so to speak the better. Mind your own business,
and mix not into other people's affairs. Never speak a cross or
unkind word to anybody of anybody,
anybody, anybody, do. Speak gently and
lovingly to the poor, to the vile,
the mean; never superciliously nor phar-
asically. Speak to your equals,
associates, and to your minister as a brother
loved. Never speak as if you were bolder,
or more important than the other, as did
Jesus, filled with the Holy Ghost. The
Holy Spirit always speaks in love. Speak well of,
and lovingly to, your husband, your wife,
your children. Oh, how often are Holy Ghost
words of condemnation and love. Speak
then, gently, quietly; not to be heard of oth-
er tongues, but to be written in their hear-
th, let your words give utterance to the thoughts
and love of your heart. This is Holy Ghost
speech.—The King's Messenger.
AEP'S ANSWER.

I belong to a church that has the weekly envelope system for current expenses. At the beginning of the year packages of fifty envelopes were sent to the members of the church, and another package of twelve envelopes, to be used on Communion Sundays, for the poor of the church. But neither I nor my daughter contributed to these envelopes; nor do we contribute to special objects, like Home and Foreign Missions, through envelopes sent out every two months for such purposes. Yet we are deeply interested in these matters. Why, then, do we not give? Because no husband—church-member; rarely goes to church; indeed, says many severe things against churches and ministers. He does not want any of his money to be given to church. He will not allow us anything for this purpose. So bitter is his opposition, that if any of these envelopes should be found in our possession, there would be trouble in the household. So, for the peace of the family, I have to ask the church treasurer not to send any envelopes to me or to my daughter. If we can manage to save a trifle in some way, I put it into the contribution-box when it is passed. I know of some other cases similar to my own, where Christian women have husbands who allow them nothing for church purposes. It is hard, but what can we do?

A YOUNG WOMAN'S ANSWER.

"One-fifth only for the Lord. Why?" the discouraged pastor asks. He had taught his flock faithfully; had pleaded earnestly for a gift from all; had distributed envelopes for offerings; his people had seemed so earnest, so attentive; yet he failed to reach their pockets. Only one envelope in five was returned with a contribution.

I think I have the key to the problem. While the pastor knows his church is composed chiefly of women, he has not attributed his failure to this fact; yet, it is one mighty factor in the solution. The men—husbands, fathers—hold the purse; they have the money; make donations; give for the family. Why do not the women give? Because they have no separate income; they are not the wage-earners, but dependent; only the money which the wife calls her own is that which is eked out by the careful purchasing of household supplies; the father provides for the comfort, education, amusement of his daughters, and considers duty done. "They have no expenses, why should they have money?"

Many men are puerile with their families, and it sometimes happens that Christian men are not generous. Allow me to recite a few cases. If a man has an income, which have come under my observation. One young girl, educated, refined, cultured, had their servant dismissed and, with her own hands, for eight dollars a month, did all the work of the family, receiving from her father four dollars less than she took; because a laundress had to be employed weekly. Another raised and sold chickens and eggs, that she might have something to give; another, a delicate girl attending school, did, plain sewing for the neighbors, that she might have something to spend, as conscience was not dictated. These were the young women who had money to put in the envelopes; there were many others who had nothing to give, and who said, in talking the matter over, as they will: "Oh, pay debts first for the family; I never give anything."

It seems to me that this question of proportionate giving by all will always be a vexing one, unless fathers realize that their little ones, boys and girls, should have an allowance, if so small, that they can lay aside their gifts. Habits of childhood cling always; those of mature years are of slow growth and of uncertain tenure. The pleading of our pastors for a gift from all will fail in vain if a large part of the congregation are without the means to do it.

The pastor had reached the hearts—and the pockets—but they were empty; so four-fifths of the envelopes did not come back.

ONE WHO KNOWS.

FOR SHUT-INS.

By FLORA LAMONT JONES.

And now does the path seem to curve a bit? What matter? He leads the way he sees fit. And he knows well.

What if he withholding what I hope to get? There is never a promise that has failed me yet, nor ever shall.

Some days he seals joy and some days pain, yet sunshine and rain, each comes when best.

And so I trust him; somehow I know Why his love and mercy have led me so.

In this I rest.

LOOK.

As I sit on the veranda this lovely day, and look about on the beauties of nature, I am led to exclaim, "What a beautiful world!" There are just enough light clouds to obscure the brightness and heat of the sun, and a most invigorating and delicious breeze, so cool and restful. The birds even seem to be vying with each other in song.

Surely Nature is donning her summer apparel. The plum trees in their garb of white, the peach trees in pink, while the stately pear comes out in a combination suit of white and green; all showing good taste.

The taste, however, will be better appreciated in two or three months, when Frost does not intrude upon us again, and nothing else happens to blight our hopes. Alas, how uncertain are earthly hopes! Even though the world is so beautiful, who has not experienced keen disappointments and blighted hopes. Surely care, sorrow, pain and death are on every side; and while it seems to be our lot to endure these things, we can but admire and reverence the wisdom and love of him who permits these "light afflictions which are but for a moment," that we may have greater longing for, and appreciation of, the glorious home he has prepared for all whose hopes are built upon his Word.

This glorious hope he will not permit to be blighted, if we trust and serve him.
PERMANENCE OF THE "TEN WORDS," -ANA "ROPE."  
BY C. A. S. TEMPLE.

A short time ago I received a missive from an Episcopal rector, in defense of the Sabbath, in reply to which, with leave of the Editor, I would like to address the following OPEN LETTER.

In the course of his "Argument," as he seems to consider it, he says: "Two of the Ten Commandments were only a part of the ceremonial law, and died with circumcision; viz., the Second and Fourth." Let us see.

Your assumption that those commands of the Decalogue were only parts of the ceremonial law, re-ported by any attempt, even at argument, or any show of authority, or illustration. You present it, and leave it, on your own individual, unsupported dictum. Whatever may have been your reason, I am free to say that that was your only authority therefore. That those two precepts are so connected, so intermingled with the other eight, as to be part and parcel of and with them, and, as such, absolutely inseparable from them; parts and members of that one great, indivisible code of inviolable law, is plain and evident. Says the Master: "To hell and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

I know that some assume that Christ fulfilled all the Pentateuch commandments by obedience thereto. But if that proves anything for your assumption, it proves too much; for Christ obeyed the whole code of "ten words," every commandment of the Decalogue—just as fully as he obeyed the seven and the fourth. If, then, his observance to those two, or to either of them, re-leaseth us from obligation to obey one, or either of them, his obedience to the other eight equally exempts us from obedience to those also, thus giving us full immunity from either obedience, or any penalty which may have been incurred by disobedience thereto. Hence, we are not bound by the first, the third, fifth, or any other of the whole ten, but may worship the sun, or the moon, or "the host of heav'n, or gods of gold, or silver, or brass, or iron, or stone, or wood," or of any thing that fancy or caprice may dictate, without our being in danger of being charged with "blasphemy" or "slander our neighbor, or covet his pos-

Eventually, the words "(for all were thus boldly and indelibly recorded together) was settled forever in heaven. Psalm 119: 60.

All the parts of the ceremonial law were recorded on papyrus, or some other perishable material, while every one of the "ten words," was recorded on those indestructible, perpetual tablets of solid rock, evidently to show that these others be superceded, when fulfilled, those ten words were to endure, intact, "till heaven and earth shall pass away," as fixed, as immovable, as the throne of God.

How presumptuous the idea that any one of those "ten words" did, or could, either be inspired or be recorded with or among, the statutes of the temporary, the evanescent ceremonial law!

Your allusion to "the days of creation," as "Millions of years," etc., appears to me to be, at least, so far as the Sabbath question is concerned, a mere "side issue," and as such, wholly irrelevant. Not so your allusion to the Church of Rome, which claims the pater
ty of the Sunday Sabbath. You tell me: "To you, Rome is the worst of sinners." Right. But you add, "To me, she is only the worst of sinners," which may be endorsed by many, perhaps by the most of your own denomination—perhaps, too, by others—but there are exceptions. Your own Chancellor Walworth has said that "she is the Babylon of the Apocalypse," and he adds, with emphasis, "She cannot be both Baby-

A postles."

In the light of God's own description of her, how can I re-
gard her as anything but "the worst of sinners"? How can you, yet, in the face of God's own testimony against her, you say, "To me, such is the case"? As if it were possible (because utterly indescribable) horrors of her infernal inquisition, the record of her horrible St. Bartholomew's massacre, and the rejoicings and exultations over it, in the Vatican and even to-day among all ord-
ers of her priesthood, everywhere; her long-continued bloody, fiendish persecutions (of over 500 years) of the Huguenots in France, of the Puritans in England, and of the Scottish Covenanters—all of which (of and still others) she glorises in to-day—aret of no possible account against her false and blasphemous claim that she is "The Infalli-
ble and Only True Church of God!"

Can she be "both Babylon and Zion"? No. Her Christianity is not her own. It is no part of herself. Like the beautiful, luxuriant vine, which conceals, while it adorns the rotten trunk, and the broken, jagged branches of the dead, shapeless tree, it is assumed—put on, to cover and disguise her hideous deformity, her true character, as the ancient, but (even to-day) perpetuated—Roman Pagan-

ism! Thus she is to-day, not Christian, but simply and only the "image of Roman Paganism," which we wish to discard, and in disguise!

Perhaps, like some others, you question her being the "Babylon of the Apocalypse." If so, please turn to Rev. 17: 18, and tell me if you can what "great city (if not Rome) is referred to in that verse? Tell me, too, if you can, what other "great city" but Rome
did at that moment "reign over the kings of the earth." Tell me, too, if you can, what other keen man ever did "reign" over so large a portion of the civilized world, as was at that moment subject to Rome? No. Those words point with an unerring, an infallible certainty to Rome, and to her alone. The fact that (despite the denials of Cardinal Newman and the American prelates) Rome now even prides herself on this bloody, fiendish record, boasts of it and defends it (Romans have shown me Romanish books, approved by Roman "authorities," in which the cruelties of both her Inquisition and her Jewish massacres were fourteen-fold approved and defended) all seems to have, in your mind, no special significance, as testimony against her!

For the slaughter of 100,000 innocent, Christian Armenians, and the consequent terrible destitution and suffering of many times that number of their surviving widows, aged, children and other dependents (all with the connivance, and probably by the command of the Turkish Sultan) he (the Sultan) is justly regarded by all mankind as a monster of cruelty and blood. But the story of the bloodshed of 50,000, 600,000 of the saints and of the martyrs of Jesus, is only the mildest of sinners!!

For the defences in Cambridge, Andover and Union Theological Seminaries, those institutions are justly regarded as hotbeds of skepticism, in some of its worst and most dangerous forms. But Rome, though for long centuries a burning, noisome sink of every Pagan abomination, conceivable and unconceivable (in both doctrine and practice), is only the mildest of sinners!! But does she not claim that her church is the church of the living and true God, "holy," and "infallible"? Yes! But—there she stands with "the marks of the beast" upon her. Her garments reeking and she herself "drunk with the blood" of those millions of "the saints and of the martyrs of Jesus"—their shrubs and groves of tears and blood cry- ing aloud to heaven for vengeance upon her. "Fallen, fallen," the abode of everything "unclean and hateful; her Nuneries and her Confessars, those great panders to priestly tyranny and concupiscence and lust—is it for the better? Is it not, rather, worse? In every city, wherever she has gained a foothold, throughout the world. Her infernal Inquisition too (though secretly yet), still intact in character, unchanged from its worst features, in the middle ages, and the decrees of her councils still demanding now, as when first promulgated, that "all heretics must be exterminated," by the testimony of the God of Zion, by the history of mankind, the greatest, bloodiest murderer, the foulest harlot of the ages; "The mother of harlots and of the abominations of the earth!" Which can she be but "the worst of sinners"? What a commentary are such facts upon her assumed patriotism of the Sunday Sabbath!!

MARY FURLONG.

As a loving tribute to the memory of our dear departed sister, Mary Furlong, whose active life seemed so necessary to us, I offer this humble tribute of affection and respect. It seemed hard to submit to God's call, on the morning of February 1, 1897, when death overshadowed the life of one so much loved.

But such is life, and we must learn to be submissive to God's every call. We have known and loved her for many years, and remember her with much respect.

She found a hope in Christ at an early age, but not until the year 1880 did she embrace the Sabbath; and on Sabbath-day, November 1, 1890, she joined the Bethel Seventh-day Baptist church. She was a true and devoted Christian, and her noble Christian life will help us all to realize that there is a reality in the religion of Jesus Christ.

She leaves a husband, five children, and a host of relations and friends to mourn her departure. She was a kind wife and a loving mother, was always ready to lend a helping hand, ever mindful of the duties of life, never failing to see the least thing that she might do for the benefit of others. She passed away in great peace, without a doubt or murmur, one faint struggle, and her soul was safe in heaven. May God in his tender mercy preserve the remaining ones to meet her where death and sorrow can nevermore come.

Dearest sister, though not seen, And thy spirit is with us all, And nothing but God's sweet promise Can comfort us so well.

O, the anguish of that morning. When the message was given; We knew the blow was coming And thy soul was safe in heaven.

In haste we sought thy weary bedside, But thou, our word of love could speak; Yet the tears in silent longing Felt like deadrops down thy cheek.

It was the thing that struck us Thy husband and children, behind; When thou hast always been to them A wife and mother good and kind.

We will rise thee, dearest sister, In the sad, and days to come, That God will not leave thee To meet thee in that heavenly home.

NELLIE CHANTY.

C. H. OSBORN, III., March 5, 1897.

TOO BUSY.

A merchant sat at a writing desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man. "Sir, you must excuse me," answered the merchant, "I have no time to attend to such a subject now;" but, sir, inquiry is on the increase among us," said the friend. "Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?" "I cannot tell. I'm very busy. I'm very busy every day. Excuse me, sir; I wish you a good morning." Then bowing the intruder out of his office, he resumed the study of papers. The merchant had repeatedly repulsed the friends of humanity in this manner. No matter what the object, he was always busy to listen to their claims. He had even told his minister that he was too busy for anything except to make money. But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home, sir, to your merchant's desk and laid down your pen; your head grew dizzy; your stomach felt faint and sick. He left the counting-room, went home, and retired to his bed chamber. His unwelcome visitor had followed him, and now took, his place by the bedside, whispering, "I am an orphan."

A cold chill settled on the merchant's heart; spectres of ships, shots, houses and lands fitted before his excited mind. Still his pulse beat slower; his heart was filled with heavy, thick emotion. He threw over his eyes; his tongue refused to speak. Then the merchant knew that the name of his visitor was death! Humanity, mercy, and religion had alike begged his influence, means and attention in vain; but when death came, he was sure she would care no more to die! Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to do—Christian at Work.

"I CANNOT BEAR!"

She had borne up under the "waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound that her heart did not respond, as was its wont. "Even so, Father," she said; but in reality, thinking herself alone, she cried in bitterness of soul, "I cannot bear it! I cannot!" and burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in loving tones, "Fear not; you, anxious." The unexpected words of sympathy increased the sobs for a time, and then, half ashamed that the child, above all others, should have seen her so overcome, she tried to smile through her tears, saying, "I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer." The child, evidently at a loss for words, lovingly patted the tear-stained face a moment, and then she picked up a tiny rubber band, through which she put her little hands and chidlike, stretched it far and back, until a happy thought seemed to strike her, and she said, sweetly: "See, aunty, how I do with the rubber; I stretch it until I see it won't bear any more without breaking, and then I let up on it. Say, don't you think, aunty, that God does—does that way with—all in the world?"

The homely illustration was surely heaven-sent, for to the grief-stricken one it sent home the half-forgotten words, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it;" and, drinking in the sweet comfort of it, she said, with glad tears in her eyes: "There is a 'let up' to my grief now, dear, too, or through you the Comforter has reminded me of a way of escape."—Helena H. Thomas, in New York Observer.

SABBATH REFORMATION.

There will be a Sabbath Reformation Convention at the First-day Meeting House in Little Genesee, N. Y., beginning Sabbath eve, April 16, and continuing through First-day, April 18, next.

The convention will open, April 16, at 7.30 p.m., with an introductory sermon by Pres. G. S. Lewis, Ph. D. There will be addresses by Revs. H. Lewis, Ph. D., at 11, Rev. A. H. Lewis, D. D., will speak upon the subject, "The Relation of Sabbath Reformation to the Protestant Movement and to the Future of Catholicism in the United States." Dr. Lewis will also speak on First-day at 7.30, and is to be followed by other addresses. Many other addresses will be presented relating to the subject of the Sabbath. All are invited to come. S. S. POWELL, Pastor.
Young People's Work

By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People,

I write you again from the Berlin, Wis., field. We have held twelve meetings in seven days. On Wednesday night we commenced at Coloma Station, where we continued Thursday and Friday morning and Wednesday night, and Sunday morning without Sabbath meetings. The M.E. people were to occupy the church in the afternoon with Conference, so we went to the Corners, four miles away, for morning and eveninig services; then on Sunday morning we drove ten miles and filled our appointment at the Nuh Lake school-house. At 3 o'clock we again filled an appointment at Coloma Station, ten miles away, and in the evening went four miles to the Corners again; met with the C.E. Society and had good, warm meetings at all points. The singing, the volunteer prayers and the after-meetings were especially good. The work of Eld. Coon, pastor; of Eld. Witter, for a couple of weeks some time ago, the student evangelists, has brought a great blessing to this field, life and courage to Christians, many non-members and some to the Sabbath. Though stormy and cold, we had good congregations.

Monday morning Bro. Richmond drove us to Coonville, some twenty miles, where Eld. Hilds did a blessed work, and organized a church the past fall. After reaching there, at 2 o'clock, notice was scattered of an evening meeting, and we found this locality ready to pray and work—a blessed meeting we had. In the morning we again drove fifteen miles to the Glen, where Eld. Hills also worked. Notice was again scattered for an evening appointment, and the church was well filled. There we found one of the most active crowds of converts I have ever seen. Some fifty have found Christ during fall and winter. They hold two prayer-meetings a week, and take turns conducting them.

We feel very happy among the localities visited for fifty miles, some ninety Sabbath-keepers, counting the children of our families, nearly half of the number are members of Coloma and Grand Marsh churches, and the remainder are very largely children. The soil, in some localities, is not of the best, but very sandy—seems to have the necessary grit to produce Sabbath-keepers. We have had some strong, godly men on this field to sow the seed: Elders Todd, Morton and others. God bless them and their memories; lessons, for it was a serious accident. He is always at prayer-meeting and church. He has been a teacher in the Sabbath-school ever since I was a small child, and he is the master of the Sabbath-Meeting. His quiet, lovely way of conducting the prayer-meeting last evening made it a good session. We all felt like taking hold and helping in the work. A letter was read from our pastor telling of the meetings in Backwoods. We have had some fine full evening meetings. Eleven young people and three old men are to be baptized there to-day. We feel that we have an interest in them, especially because our pastor is conducting the meetings. The larger part of our meeting was devoted to prayer and testimony in regard to this work. Those meetings down there are doing us a great deal of good.

II. SABBATH-School.—The first quarter of this year is almost gone and I have got so little out of it! I know it must be very interesting and other things for it has been in regard to the beginnings of our blessed system of the chhurch. It must indeed be interesting to study about the times when the followers of Jesus Christ banded themselves together and formed the foundation of our present church. We Sevent-day Baptists rather pride ourselves on the fact that we can trace our church genealogy away back to John the Baptist. But if most of us have as little knowledge of those early beginnings as I have, I am sorry for our hearers. I overheard some teachers in our school recently discussing the question of whether the Christians who lived in Damascus at the time of Saul's conversion worshiped with the Jews in the synagogues or whether they had separate assemblies, and also as to the courses used in these same meetings. And do you know,—I am ashamed to say it,—I could not even understand what they were saying. It made me think of the times when I went to our graded school and heard the class in Algebra talking about x, y, z. I heard the words but could not understand them. It has just made up my mind that with the beginning of the second quarter I am going to study the Sabbath-school lessons. I heard our superintendent say that it was an important series of lessons, for the promotion of the development of the universality of the Christian system. I do not understand what he meant exactly, but I happened to remember that sentence. I believe that the religion of Jesus is for all the world, and I want to find out about the times and the ways and the steps by which it came to be known, for as near as I can get at it that is about what the superintendent meant.

III. THE SERMON.—A young preacher from the seminary in the city preached to us today. His people live a few miles out in the country from the village and he happened to be home on a week's furlough, and finish his course this coming spring. I believe that he is not a college graduate; he went to an academy a year or so, and then took it into his head to start in at the Seminary. I thought that he preached a most excellent discourse. I could not keep from crying once. But at dinner table to-day, father said to him,—he took dinner with us,—that if he were willing to listen to the counsel of an old man he would be a [illegible] of advice. Of course the young preacher was willing. I do not remember just what father said, but it was something like this, "You are a young man of most excellent Christian spirit. You have a ready tongue. You can talk for half an hour without very much preparation. Now while many people like your talk to-day, and while what you said was very good, yet it was very evident that you had given but little study to the subject. It consisted largely of pathetic stories, which were good, but which had very little bearing upon the topic. Now you have the ability to take a high rank among the ministers of your denomination, but if you keep on as you are now doing, depending largely upon your gift of language, why, you will have to take up with a 'back seat;' you will be, as they say, 'shelved' from the very necessity of the case." I did not dare say much, but it seemed to me that father was rather severe, for I liked his sermon and I could not see but that it was all right. But suppose father was right. The preacher took the counsel in good grace and thanked father. I hope he was not offended for I would like to hear him again.

IV. THE C.E. PRAYER-MEETING.—We had a good meeting to-day. We rather fell away from the subject on the topic cards and talked about another question which came up. Our pastor had got a letter asking for help down at Backwoods county. He wanted some one to come down there and lead in the singing. Now we all at once thought of Walter Clarke, our best singer, but his father is laid up with a sprained ankle, and as, they live on a farm, of course Walter could not leave. There was silence for a moment in the meeting, when suddenly Robert Burdick sprang to his feet and said that he would go out to the farm and work a week, if Walter would go. And so it was arranged. Now you have the answer to the counsel which should come to play the organ. Walter's sister, Alice, works in village store. The store belongs to Baker & Son. Young Mr. Baker was at the meeting, and he at once offered to give Miss Clarke a two weeks' vacation if she would take the place of the organist. Of course we wanted to help then, so we took up a collection of over eight dollars, which will almost pay the traveling expenses.

OUR MIRROR.

On the evening of March 6 a social took the place of the usual programme at the monthly meeting of the Christian Endeavor Society of Nile, and was much enjoyed by old and young; for in our socials, as in our prayer-meetings, both classes unite to make the occasion one of pleasure. At the close of the business session, some time was spent in introduction and helping to make each one feel at home and in the happiest mood. Light refreshments were then served. The remainder of the evening was devoted to music and games. As the clock struck half-past nine, "God be with you till we meet again" was sung. The good-bys were said; and, as we trust, a little time not spent in vain was ended, save as it was written on memory's tablet as one of the pleasant events of the season.
WINTER.

How should little maidens speak, when they are ten or over? As the pretty daisies blow, With a touch of little rover.

How should little maidens speak, when they are ten or over? As the birds do—if you please. Singing through the flowers and trees, Gently luring and kind. With merry heart and active mind.

And how about her eyes and ears, And what she sees and hears? Like clear, unclouded skies, More wise, more winsome, So that all she sees and hears May be worth the knowing.

And the little maiden’s heart? Aye, for that we’re praying. That it strong and pure may grow! God, who loves children so, Keep her from all guile apart. Through Vice’s Bans—straying. —selected.

WAY TO INDEPENDENCE.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time and her father, overhearing the request of his daughter, said,

"Why not drive them yourself?" "Because I can’t," she replied.

"Because you can’t!" her father answered. "Why, McCarthy says there is no such word in the book. Come here and I’ll show you how to drive a nail."

With hammer in one hand and nails in the other, he went into the shed, drove a few into the door, and then gave the remainder to Charlie. He bit a person where it hurt without cutting your fingers. He showed Charlie how to whittle too, without cutting your fingers. Don’t let the doors creak on daug’hter, the father said. "You needn’t do that."

"Why, you must have been a cripple."

"No, Charlie, and I’ll tell you why."

It was only the other day I heard of a valuable St. Beunard dog being shot, because he laid on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and can not tell you. Think before you strike any creature that can not speak. —Geo. T. Angell.

GOING TO CHURCH.

"Oh! It’s so cold I’m going to stay at home from church."

"I’d rather see the sunrise and hear it, than always go to church in the dark, Charlie." the father.
HUMAN IMMORTALITY.

Human nature instinctively clings to the doctrine of immortality. It gives to the soul the inspiration of an assuring hope. Addison represents Cato as soliloquizing thus:—

"It must be so—Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror of falling back on that sole blank on itself and startles at destruction?"

"Ti sa diviniti che stii dentro in me,—
Ti dice il se stesso che poni un altro per il tuo,
E ammette infinito amore a chiunque.
"

Not only have we this universal instinct of human nature, but that of the Bible doctrine of human immortality, but nature, speaking to us through her many whispering and impressive voices, declares the same great truth. This fact was beautifully worded recently by a prominent citizen in a memorial address given over the dead body of a departed friend. He said:—

"If the Father delights to touch with divine power the cold and pulseless heart of the buried corn, and make it to burst forth from its prison walls, will he neglect the soul of man, who was made in the image of the Creator? If he stoops to give the resurrected, whose gathered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he withhold the words of hope from the souls of men when the frosts of winter come? If matter, mutes, inanimate, though changed by the power of multiplication into a multitude of forms, can never die, will the spirit of man suffer annihilation after it has paid a brief visit, like the butterfly, to this tempest of clay? Rather let us believe that he who in this apparent prodigality wastes not the raindrop, the blade of grass, or the even moment of sephyr, but makes them all to carry out his eternal plans, has given immortality to the mortal, and gathered to himself the generous spirit of our friend."—Religious Telescope.

UNSEEN PROTECTION.

A lady was awakened one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not want to get back, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually safe. If it had been a mile away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisah's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great army, when his eyes were opened at the prayer of the prophet, his fears vanished, and he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."—Psalm 127:1.

WHO IS MISTAKEN?

A writer in the World's Crisis of February 10, discussing the subject of the Sabbath, says:—

"There is the mistaken idea about God's instituting the Sabbath at creation. In Neh. 9:14 we read that it was made known by Moses. Moses lived twenty-five hundred years this side of creation. You should remember Moses wrote the book of Genesis after he had received the law at Sinai, and in his account of creation he tells us how God blessed and sanctified the seventh day; e. i., set it apart to a holy use; not at creation, but in the Fourth Commandment. Hence Neh. 9:14 is true."

The above statement should be given to unsuspecting people, by adding to his list of the "mistakes of Moses," for it is here clearly asserted that Moses made a mistake, and had the Sabbath instituted at the wrong time, even twenty-five hundred years before he should have mentioned it in that way! To prove that Moses was mistaken, the attempt is made to involve him in contradiction. "Did not Moses contradict himself in the book of Genesis?" But if Nehemiah is really against Moses, why may not Nehemiah be mistaken? God told Moses to face to face, as a man talks with his friend. Surely he would make no mistake. Furthermore, we do not read in Nehemiah that the Sabbath was made known by Moses, Nehemiah, speaking in prayer, say, as in the verse of the Seventieth Psalm:—"Thou . . . madest known unto them thy holy Sabbath. It was God who made the Sabbath known to them; that he did not make the Sabbath at this time, but he made it known. It must have been in existence before, or he could not have made it known. Then God declared by his servant Ezekiel concerning Israel, "I will make my way known to the Israelites."—Ezk. 33: 11; but was he not existing and known before among them?"

One more thought: When God spoke the Ten Commandments on Mount Sinai, in commanding the observance of the seventh day, he referred to the creation for the reason for the Sabbath commandment, viz., the reason for seventh-day Sabbath-keeping had been in existence for twenty-five hundred years. Does not this, of itself, argue that the Sabbath was also in existence? Is not the Sabbath co-existent with the reason for it? Otherwise Moses, and—also for the conclusion—the Lord, too, made a mistake in referring to creation as the time when the Sabbath originated! There surely is a mistake somewhere; but we are willing to leave it to the reader."

FOUR GOOD HABITS.

There are four good habits—punctuality, accuracy, steadiness and dispatch. Without the first of these time is wasted; without the second, mistakes, the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and, without the fourth, opportunities of great advantage are lost, which is it impossible to recall.

A MINISTER STANDS BETWEEN GOD AND THE PEOPLE.

He speaks for God, he prays for the people. He must know both if he would minister aright. He must know righteousness, and love; he must know the people in their sinfulness of nature, in their actual lives, and in their present needs.—United Presbyterian.
LESSON I.—PETER WORKING MIRACLES.

For Sabbath-day, April 3, 1897.

INTRODUCTION.

In the closing lesson of last quarter we studied the conversion of the chief persecutor of the Christian church, and immediately upon his conversion, he began preaching. "The faith which once he destroyed." Two weeks before he was converted, he was the chief of the Jewish Christians. After the second rescue he was sent to his native town Tarsus in Cilicia. Thus, for a time, he who was the instrument of the destruction of the Christians, was then the object of persecution, was removed from the scenes of activity in the life of the infant church. "Then the churches rest throughout all Judea, and Galilee, and Samaria, and were mighty for might in the apostles' work." How often we are multiplied by the comfort of the Holy Ghost, were multiplied. During this period of freedom from molestation, the apostle, and other Christian disciples, carried on active and extensive missionary work. Our lesson to-day reconnects two events which occurred in the work of Peter during this period.

NOTES, EXPLANATORY AND PRACTICAL.

1. Health Restored. 9:5-16. See introduction. It was while actively engaged in work that Peter found opportunity for doing good. He is in the true apostolic succession who like the divine head in the love and labor of giving about doing good.

2. Peter's Second Miracles at Joppa. Acts 10:1-17. A term variously used in the New Testament, usually meaning some form of paralysis, partial or total. Not the same as "infirmary." It rendered the patient helpless, and was considered incurable. Eight years. Long enough to establish the reality of the disease. The mention of Aesæa by name indicates that he was a person known and therefore the story was well known. There was no room left for deception.

3. Jesus Christ maketh thee whole. Acts 5:16, 4:10. The power by which Peter spoke here was the same power that gave rise to the great buildings of the Jewish temple, explaining the healing of the lame man in Solomon's porch. Acts 4:13. Aries, etc. See Mark 3:11, 5:5. The apostles had kept them from the healing of their Lord and they were an effort on the part of those to be benefited, to help themselves. This effort was both an expression of, and an aid to, the healing power of the divine act; the taking of the blessing is the human act. Immediately. The care was instantaneous as well as complete. As there was no room to doubt the reality of the malady, so the care leaves no room for recovery by the slow natural processes of healing. It was a genuine miracle.

35. The miracle was attested by a great number of witnesses not only at the city of Lydda, but also from the surrounding country. Saran, Sharon. See remark on places. Turned to the Lord. Acts 11:1; 14:15; 26:19; 1 Thes. 2:13. The more marvelous is the result not the simple giving of health to a diseased body. Jesus reached the souls of men through sympathy with their physical ailments and temporal sorrows. No better methods have yet been devised for winning souls.

II. Life Renewed. 36-43.

A still greater miracle is to attach the character of the approved work and the power of the gospel which he preached.

36. Dorcas. Doo or Roe. Disciple. Notice that nothing is said about her name, and that she did not. Not that faith is unimportant in discipleship; but that loving deeds resulting in nobility of character are the best evidence of loyalty to Jesus; and this shows true faith.

37-39. This good woman, this genuine disciple, did. Loving hands prepared the body for burial, and the horses that brought the best of the clothing and the best of the love of her goodness (and perhaps had never expressed their appreciation of it before) gathered about with demonstrations of genu- ine sorrow. And some of them who had heard of the wonderful things which had recently happened at Lydda, sent for Peter. It is not clear that they expected Peter to restore the body to life. It may be that in their sense of loss they wanted sympathy from which they vaguely hoped for some sort of help and relief. In our helplessness we look for a stronger arm on which to lean; in our faith we look for some assurance, some token, that the one wiser than ourselves for guidance. The more nearly complete our helplessness and ignorance, the more we need to see the hand of our Savior, the more strongly we cling to the guide to whom we cling with faith. See. This is why we must feel our utter helplessness and need in order that we may take unyielding grasp upon him who is mightier than we can comprehend. Thus like this was the feeling of the bereaved disciples at Joppa when they sent for Peter; and he arose and went. Such imperial sorrow does not plead in vain.

40. Then occurred the most marvelous thing in the ministry of Peter. Put them all forth. See the raising of the ruler's daughter. Matt. 9:25, Peter then followed the example of his Master. Kneeled down and prayed. Unlike his Master, Peter was of himself weak and helpless. By prayer he got hold of the hand of power. Then he could turn to a dead body and bid it arise, and lo, it obeyed! Again, like the Master, he extended his hand and lifted her up. And presented her. Compare Acts 2:41, 42; John 11:43; 1 Kings 17:18-21; Luke 7:14, 15.

42. It was known. Both the fact of the death, and the fact that she were hosts of wit­ nesses. Again there followed the results which it was the great object of these miracles to bring about, viz., many believed, many were converted. Difficult to conceive since the miraculous that a miracle had been performed, it was sometimes difficult to bring these same people to the Lord. In our time it is less difficult to teach men, or children, the truth, than it is to bring them in trusting obedience to the feet of Jesus for personal salvation; and yet this should be our constant aim and prayer; while in our teaching, to God, that pertains to salvation. The kind of workers God calls for to-day are men who will stand upon every principle of His Word.

Men all about us are going to their last resting place. What is our duty toward them? Psalm 56:1-3, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations in Joppa this is denied. We do not know what is Peter in "passing throughout all quarters" (v. 39) was in the line by providing for the present mission to go into all the world with the gospel message; and that in these two apostles and unchallenged miracles which he had recently performed the Master was fulfilling the promise of "greater works." John 14:12, 13, and other like passages. While he tarried at Joppa the Lord prepared to open up still wider to him the way to world evangelism.

TWO EXCELLENT ARTICLES.

To the Editor of the Recorder:

Will you kindly allow a little space in the Recorder that I may briefly call attention to two excellent articles that have recently appeared therein: One by A. H. Lewis, entitled "Evangelism and Sabbath Reform;" the other by H. D. Clarke, entitled "True and False Revivals." These articles should be read and reread by every Sabbath-keeper in the land, especially those who are teachers of God's Word. Dr. Lewis says, "To present the division in the communions as an ever-present system of obligations, is the only way to lay a firm foundation for a proper conception of what is, and hence for truer re­ pentance;" again, "There is no adequate ground for the existence of a Seventh-day Baptist Journal, or truths are an important part of evangelical Christianity."

Along this same line Eld. Clarke, in his article above referred to, very aptly says, "God's law has been too much overwhelmed by the principles considered non-essential in the work of grace carried on, and thus salvation made cheap." A Methodist lady, who was privileged to attend a series of evangelical meetings by one of our Seventh-day Baptist ministers, re-

marked to the writer that she very much enjoyed hearing Mr. — preach, as he never brought in any of their peculiar views, but preached so much like her own pastor, that one would never think he was a Seventh-day man. Could this be considered a compliment? One more instance, a brother, who for more than sixty years was a resident of England, and for a number of years lived very near a church of Sabbath-keepers, and, indeed, was acquainted with the pastor, yet never had the question of the duty of the Sabbath been mentioned. This brother was to five years ago he came to America, and when the subject of the Sabbath was introduced to him, he at once commenced its observance, but, however, without regrets that he did not before have it brought before him that he might not so long have disobeyed God's holy law. Can we, priests and people, hold ourselves guilty, if we, who should be the advocates of God's law, shrink from doing our duty in this line? We are told the "people of God" are led into the temple of the Lord, through the prophets, says, "My people are destroyed for lack of knowledge." It is true that if we had always followed and trusted in the Word of the Lord, we should have had no trouble. The Lord set the case before the Israelites at the time when they chose to break away from God, God chose them, and he remained faithful to all his promises.

To be partial in God's work is not to be in the work at all, and so Paul says, "Warn every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus." To present every man perfect means that we shall preach to every man the complete Word of God. Slighting no principle that the Lord has revealed to us that we shall leave no duty undone, but still perfectly instruct the people in the Word of God that pertains to salvation. The kind of workers God calls for to-day are men who will stand upon every principle of His Word.

M. A. L.

DECLINING.

Unless we greatly mistake, during the last year, there has been a marked decline of public interest in radical "higher criticism," but a renewed interest in the Bible. Somehow, somehow, it seems that some in many generations have been so fully satisfied that there is nothing especially authoritative in the Bible, men feel that there is. The Bible speaks to them in a tone that no other book can rival. It searches out the deep things of the Spirit, and reveals a man above all men. God, He may explain just how the books of the Bible were written, and make everything in it very human and commonplace, but you cannot get rid of the divine element in it that appeals to every man who is mentioned to study. Some The Watchman.

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Caesar's household.—Spurgeon.
Popular Science.

BY H. B. BAKER.

Overcoming Friction.

It may be interesting to our bicycle friends, as well as others, to know that there is quite a difference in the propelling force required between wheels that have pneumatic tires and those that are tired with iron. The French Society of civil engineers has been experimenting, to determine that difference. The first experiment was tried with an empty carriage, on a hard road, covered with two inches of snow. The power indicator showed the pull was 87 pounds 8 ounces for the iron tire, and 29 pounds 8 ounces for the pneumatic. The carriage was then loaded with 600 pounds and was moved on a trot, when the indicator showed the pull to be 68 pounds 8 ounces for the iron tire, and 39 pounds 6 ounces for the pneumatic.

Other experiments were tried, under various conditions, on roads both macadam and common, also in loads and speed, and in all cases the saving in pulling power, as indicated above, was fully maintained, showing a great saving in the labor of horses, from 30 to 40 per cent, all owing to what kind of tire a man had on the wheels of his wagon.

Any man should not own or be allowed to manage a team who does not understand the principles of science sufficient to know that there is a capital saving by his team being used in overcoming friction. We well remember the time when all plows had wooden mold-boards, and when the first cast-iron one was made. This met with fierce opposition from the farmers at first, but as it soon became polished by use, it was found to turn the ground better, and far easier for the team, than the wooden plow. Such has been the improvement that a plow, to-day, is considered unfit for use, unless it has a cast-steel mold, well-polished. Why not relieve the toil of teams by having the wagons and carriages all ball banded, and pneumatic tires, and give the bicycle people the credit for teaching us how to lesson friction, as well as how to make good roads?

A New Kind of Fire.

A new kind of fire has been invented by Mr. John Floyd. The making of the compound that produces it is not to be made public, on account of the great risk to the general public. The mixture is about the consistence of hard paste, and fired by slight friction. It burns with a blue flame from the surface, and thus continues, producing an intense heat, until it is consumed.

This new kind of fire is inextinguishable. Water has no effect on it whatever, neither can it be stamped out or smothered. There is no known way by which it can be put out before the mixture is completely destroyed. This is, indeed, the strange living fire that cannot be quenched.

A Block of Granite.

In erecting a statue of Peter the Great, in St. Petersburg, for the pedestal, a single block of granite, weighing 1,217 tons, was selected; at this enormous stone was seventeen miles away, and would have to be transported four miles on land, and thirteen by water. The land carriage was accomplished by means of a peculiarly constructed railway, made up of two lines of timber, having hard metal grooves; between these grooves were placed hard metallic balls, about six inches in diameter, and a frame placed on them, on which the granite block was placed.

This tremendous load was moved by a force of sixty men, working capstans, having three treble pulley-blocks each. In this way the enormous granite block was moved the distance of 4 miles. In a casino, built for the purpose, it was transported the thirteen miles by water.

This, so far as known, is probably the largest stone ever moved to any distance since the building of the great pyramid in Egypt, and it was undoubtedly, were moved in a similar way.

THE HABIT OF INTERRUPTING.

A few days since I was present at a small lunch party of ladies, and I noticed with some surprise the scarcity of courtesy that they showed to one another during conversation. One of the party would start to say something, and before she had finished, another would break in with something that seemed to be interrupted in turn. I must confess that I was a bit surprised, for all of these women were supposed to be well-bred, and yet they were disregarding one of the simplest rules of polite behavior.

A little later I was calling on some friends, and I noticed the same thing. Each member of the family would interrupt the others, and the interruption was considered quite as a matter of course. Then I understood the situation better, and put the blame just where it belonged,—on the lack of home training. If the mother grew careless, and allows her children to contract the habit of interrupting one another constantly, she must not be surprised if this habit is carried beyond the home circle, and her children show in society the result of her indulgence or thoughtlessness.

The habit is one of the most unpleasant that can be contracted, and the fact that it is such a common one does not make it one bit the better or the more excusable. It is a habit that grows on one unconsciously, if one does not keep close watch. It should be the care of the home, is one of the first things to teach her children to respect for one another, and insist upon that courtesy of treatment which she expects them to give to strangers. Unless politeness is a habit, it will never be a grace. It must be ingrained, and the teaching cannot be begun too soon.

I wish my girls would keep a little watch upon themselves to see whether they have fallen into this pernicious habit, and if they have, just set to work to break themselves of it at once. It may seem a little thing, but it is one of the indications of fine breeding to treat every one with the respect due to him as an individual.—Golden Rule.

LITTLE SINS.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What should be the matter? No human hand had harmed it. No sportsman’s shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the bird’s blood from the eagle’s breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

THAW THEM OFF.

Suppose some cold morning you should go into a neighbor’s house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should say, “Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another,” would you not say: “Why, man, let your windows alone and kindle your fire, and the frost will come off?”

And have you not seen people who try to get rid of their bad habits another without avail? Well, they are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.—H. L. Hastings.

The eye of the master does more work than both his hands.

Beware of nostrums for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Your nostrums are never to be used except on prescriptions from “reputable physician, as an extra measure to assist nature.” You doctor will not be good you can possibly derive from them. Hall’s Catarrh Cure, manufactured by J. Cheney & Co., contains no mercury, and is taken internally, acting directly upon the mucous and mucous surfaces of the system. In buying Hall’s Catarrh Cure be not a desultory. It is taken internally and is made in Toledo, Ohio, by J. Cheney & Co. Testimonials from thousands of satisfied customers will testify to its merits.

Sold by druggists, price 75c. per bottle.

Special Notices.

Rev. J. P. Ashworth requests his correspondents to press him, until further notice, at 1595 Floyd Street, Louisville, Ky.

All persons contributing funds for the Mission, boys’ Home, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street. No cash can be received.

Tax 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. R. C. Maxson, 22 Grant St. Sabbath-keepers, who live in the villages, and others are most cordially invited to attend.

Tax 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. Strangers are most cordially welcomed. Pastor’s address, Rev. L. C. Randolph 6126 Inglisled Ave.

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 cordially invited to attend the services.

Tax Seventh-day Baptist Church of Homersville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Market and Main streets, at 2:20 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. Kelby, Pastor.

Tax Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, corner of Water and Independence, K. E. 10, Lake Street, Station. Services at 3 o’clock in the afternoon. Pastor, the Rev. William C. Daland: address, J. Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.
MARRIAGES.

BROOKLYN—Vendramin—At the Seventh-day Baptist parsonage, Watertown, Wis., March 14, 1897, by the Rev. S. L. Maxson, Mr. Anthony Vendramin, of Watertown, Ill., and Miss Maude E. Vroman, of Burlington, Vt.

DEATHS.

SHOULD every lonesome miner be free of charge? Horton's weekly giving twenty to those who pay for the same hundred to gain him twenty. Every cent that is used.

Bunnic—At her home in Little Genesee, N. Y., March 15, 1897, Mrs. Frances Jane Burdic, wife of Deacon Edward F. Burdic, in the 73rd year of her age. A more extended notice will be given soon.

Rice—In Salem, W. Va., March 13, 1897, by the late Rev. George B. Rice, the Rev. Geo. B. Rice, of Harvard, Mass., was born at Alfred, N. Y., and was married at 18 years of age and died at 67 years 17 months and 17 days.

It was a sad blow to this family when they got the news that one of their number had passed away. It is a blow which one so full of hope, in the morning of his life. He was among those who found a fav'rous precious one year ago among the few who remain members till death. Mr. Rice was united with the Albion Seventh-day Baptist church about the time of his second marriage. He came with her family to Wisconsin in May, 1844, and settled in Albion. During ten years of his age and his husband united with the Albion Seventh-day Baptist church, of which they remained members till death. Mr. Oviatt died 7 years 2 months and 2 days after the marriage of his second wife. Sister Oviatt had her home with her daughter, Mrs. Kelly, and the two were very close friends, and enjoyed each other's society. While she was here she was constantly associated with the Seventh-day Baptist church and in conversations with friends upon the things of the Master's Kingdom. Funeral services were held at her home, Feb. 26, conducted by Pastor Witter, assisted by Rev. Geo. W. Burdic.

HOW INDIANS ARE NAMED.

As the Indian child grows, he acts out his parentage. He grows into one of which he may be proud, and name himself after it. For example, he may see a bear and run screaming to the tribe to announce that he has seen one. The bear may be a great one, and he call him Run-as-a-bear. Later on he may become the possessor of an unruly pony which he learned to ride, and becomes known as Proud-as-his-horse. Or, he may mount a horse from which another Indian has been thrown, and he then is spoken of as Rides-the-horse. Further on he becomes a great hunter and can divide the tribe of five bears, and they call him Five-bears; and when he slays another he name changes to Bear-bears. He may perform a valiant deed in battle and ride his horse through the ranks of the enemy, for which he is dubbed Charge-through-the-camp. During the conflict he may kill one of the enemy. If his victim is only one slain, he is called Kills-the-enemy. But if others fall, the bear or the horse is killed, he is called Kills-as-a-throne, or as a throne with a big-kneen, or as a throne with a big knee.

For if hebrides in his bull, and his feather was plucked from the tail of an eagle, he may be called Eagle-tail, Eagle-feather, Yellow-tail.

If he gives it to his friend, he will be named Givemother, but if he refuses to part with it, his name will be Keep-him. If his enemies in the tribe will continue to speak of him as Long-ears, Runs-from-a-bear, or Afraid-of-his-horse, his friends will call him Rides-the-horse, Six-bears, or Kills-the-horse, for this reason it occurs that if you speak of the Indian in the presence of certain members of his tribe and call him Six-bears, they will laugh at you and say, "That is his name; his name Rides-the- horse." By being known as the son of him to certain others as Runs-from-a-bear, they will scowl and say that not his name; his name Kills-the-enemy.

Hence it will be seen that the Indian is always remembering his name in a fashion which is peculiar to him, and the practice of converting them into English appears equivalent to giving them names which are applicable to them. This is certainly the name of the rolls on the table is the interpretation of only one name, that of Indian's seven names.

A short Indian name in their own vernacular, or a syllable on the face of a long one, is euphonious and pronounced, as they usually are, will answer quite well. Even his family name which is awkward, its translations are never satisfactory, and cannot be too strongly condemned. From "Ning the snake" by Fanny T. Torry, in March Review of Reviews.

A DEAD, RUN-DOWN PLANET.

We can understand, therefore, how it came about in the case of Venus, that the earthlings of the Universe, who, long ago, could see why long ago it went slower, and slower, until her axial and her orbital motion coinciding, she was left motionless, changeless, dead.

In Venus, then, we gaze upon a world which has run its course. Beautiful and lovely! It appears to us, as she gives us and the other planets a new view of the SABBATH." If Venus were a dead planet, its beauty might be a thing of the past.

SOME DAY.

When I was a boy my mother used to say: "De Witt, you will be sorry for that when I am gone." I remember how she looked, sitting there by her spinning wheel, and I thought: "Yes, oh I wish we could see them again." I never knew what words with us may we may unguarded things that wound the feelings of those I loved most. I have fought to give nothing but kindness. After all, we could only get back those unkind words, and the lie of the truth, we could reveal them? But you cannot get them back.

The Heart of Barley.

The heart of the barley grain was long ago discovered to be rich in all the elements that go to make blood, bone, and muscle, and only the fact that every preparation must be used, was contained, which was indigestible, that could not be prevented. More subtle, more subtle, more subtle, more subtle, being capable of transformation into many substances and physical effects, the true barley, in sealed, thus, insuring perfect purity. The principle of barley, a product of modern and diuretic is well understood by physicians. The manufacturer of this new and a soothing sample of Barley Crystals free to anyone naming and address.

To make use of sweet, insipid and tasteless apples, stew and make sure, 25 cents a pound, stewed cranberries. Not quite as much sugar will be required as for the apples.

Small Fruit Trees.

I have for seasons of 1897 a fine lot of Strawberries.

"Not Too Cheap, But Too Good." for a reasonable price. Also Barred Plymouth Rocks, and Light and Black Domestic Chickens free.

MILES RICE.

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Seventh-day Baptist Bureau of Employment and Correspondence.

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Application for employment.

Ten cents. Application to Correspondence Dept., 20 cents. One and two cents stamps received. To insure attention enclose a stamp for reply.

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Young man, or return.

Messrs.

Town.

Youth, and his friends.

Small Fruit Trees.

The BIBLE, the Sabbath Recorder, and the Bible in her lap. She never said a truer thing than this. The Bible to her was, a guide, as one of us who are left say; "Oh if we could only get back those unkind words, and the lie of the truth, we could reveal them? But you cannot get them back."

How to Make Use of Sweet, Insipid, and Tasteless Apples, Stew Them and Make Sure, 25 Cents a Pound, Stewed Cranberries. Not Quite as Much Sugar Will Be Required as for the Apples. Strain Them through a Colander, and Serve Cold with Mints or Fowl.

How to Make Use of Sweet, Insipid, and Tasteless Apples, Stew Them and Make Sure, 25 Cents a Pound, Stewed Cranberries. Not Quite as Much Sugar Will Be Required as for the Apples. Strain Them through a Colander, and Serve Cold with Mints or Fowl.

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An Equal Standard of Morals.

"I believe absolutely in an equal standard of morals for men and women," writes Edward W. Bok in the March Ladies' Home Journal, replying to an inquiry. "Nor is this an ideal condition because it does not exist. It is not at all unlikely that such equality will be the standard of the future. At all events, for yourself live a pure life, so that you may be able to tell every woman in the world in the face and have the greatest satisfaction that can come to a man; that when you marry you can give to the girl of your heart what you expect that she will bring to you: moral purity. It is the most solid of all foundation stones on which a man and a woman can begin a life of perfect understanding and happiness."
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