THE SABBATH RECORDER

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WHEN the maple-twigs are blushing, and the birch-bud shyly swells,
And the hylas pipe in chorus like a string of silver bells;
When the first ecstatic robin, truant from his wiser kin,
In the gray and dripping orchard tunes his lusty violin,
Something steals upon my spirit—something sweet I cannot name—
Like a heart-beat faintly pulsing from the birth-world whence I came.

Ah! so delicate and fragrant the assurance in the air
That my soul still holds some converse with the souls of otherworts;
That the winter of my aging shall not bind me low and lorn,
But restore me to the freshness of my love's creation now!
Yea, thou dark and straight the portal of my passing,
I shall see
All that sudden blue of heaven arching grandly over me!
Such a mystical, sweet promise, when the wind blows from the south,
And a bird is in the orchard with God's greeting in his mouth!
Have I fainted, have I doubted, in the days that are gone by?
Have I said, "There is no rising unto mortals when they die?"
It is past, that blind self-wounding! I have heard the robin sing,
I have caught the Easter message in the first breath of the Spring.

—Harper's Bazar.
We are not likely to overestimate the power of example. No one is without his influence. It may be unconscious to him, but others are taking notice. It is not likely that Peter was conscious of the fact that the sick were placed by the wayside, so that at least he would not think on them, in the hope that healing power might thus be experienced. So every one’s unconscious influence, through example, is doing its work for good or ill, like Peter’s silent and, to him, unnoticed, shadow.

Why not live a white life? What possible advantage has one whose life is stained with dishonesty, impurity, selfishness, over those who love him and are beloved? The former cannot be really happy. His conscience will upbraid him. He takes no comfort in reflecting upon his deeds, which he would not approve, if seen in the lives of others. He feels self-condemned. The latter has no such condemnation. He is conscious of many weaknesses, but he strives after a clean heart and a life of usefulness. He loves God and his fellow-men, and is certain God loves him. He is happy in the present and certain of eternal joy and peace.

The farmer is busy now, preparing the ground and putting seed in the soil. His part of the contract is then performed. God alone can cause the seed to grow. But when the seed shows signs of life, and the young shoot appears above the surface, additional responsibilities must be assumed. The tender plant must then be cultivated.

The Christian is also a farmer, sowing seeds of truth, seeds of warning, seeds of guidance, seeds of comfort and encouragement. God will as certainly take care of the seed thus sown, and cause it to germinate. “God giveth the increase.” But remember there is much to be done with the hearts in which the good seed is sown. Keep them active, loyal, conscientious.

Sound advice was given by some one thus: “Never learn to reform him. Remember him first, and then don’t marry him.” This counsel is the outgrowth of experience, which though valuable, has often been dearly bought, and should be accepted by young ladies who contemplate marriage, as words of wise counsel. It is not only good advice that who reforms the sake of securing the lady whom he wishes to marry will be almost certain to relapse into his old habits and become a sad disappointment to his best friends. Many are the wretched lives of women to-day, who have been thus deceived. Girls, be cautious. Be sure that the habits of young men are correct from principle, rather than from policy, before you form an alliance that may bring you to life-long sorrow.

There are only two pathways in life, in which men can walk; one is the right way, and the other is the wrong way. It is not difficult to determine in which one you are walking. One is upward, the other is downward. It is as easy to know when you are doing right, or doing wrong, as it is to know whether you are walking up an incline, or down. The upward pathway may be steep and sometimes difficult, but the light shines before you, the exercise is health-giving, the conscience clear, the blessing of God and the victor’s reward are sure. To the one who is in the downward path the descent seems easy, but the way is not clear, the light is not before him, he walks in his own shadow, the exercise is not invigorating, the conscience does not approve, the blessing of God and the final reward are not in view. Shame and confusion, fear of death and the judgment, may ever be present. In which path are you?

Jews and Christians.

Many are the indications of favorable changes in the feelings existing between Jews and Christians. Old prejudices are giving way, and some of the great barriers in the way of the conversion of the Jews to the doctrines of the gospel are disappearing. Readers are aware that a memorial was held in New York City, little more than a year ago, of an important meeting in a synagogue in New York City, at which Dr. A. H. Lewis, upon invitation of the Jewish Sabbath-observance Association, gave an address on the Sabbath, and the relation of Judaism and Christianity, which was listened to with the most marked attention and hearty cheers by that interesting and intelligent audience.

Another interesting meeting has recently been held (March 11, 1898), on the occasion of the dedication of a Jewish synagogue. Sitting on the platform with Rabbi David Levy were representatives of the leading Christian congregations of the city. Among others were Rev. Newman Smyth, D. D., Congregationalist; W. D. McKinney, Baptist; E. D. Marsden, D. D., Methodist; F. A. M. Brown, Presbyterian; and E. S. Lins, Episcopalian. Here were Jew and Gentile, seeking to forget their old-time prejudices, and to come together upon some common ground of religious faith. It has been justly remarked that there is a tendency in these times to seek for points of agreement rather than for points of difference among the various religious beliefs. There seems to be good ground for believing that the Jews are seriously considering the evidences of Christianity, and, if truly near, by changing the time of their acceptance of Jesus as the true Messiah than is generally believed. There is still one stubborn objection in their way, and that is the unauthorized change of the Sabbath law by those who believe in the unchangeableness of God and him whom Christians claim as his Son in antagonism. But as they learn that the change was not authorized by the Son, and that Sunday-observance is not an essential part of the Christian faith, they see a possibility of the entire oneness of Father and Son, and the possibility that Jesus was indeed the true Messiah.

The spirit of the meeting can be readily seen from the following brief sentences extracted from the remarks of Jewish and Christian speakers.

Rabbi Levy: “We believe that a higher conception of life was carried out by Christianity from the mother religion, and diffused over all the world, increasing the civilization of the races with which it came in contact.”

Dr. Smyth: “However different may be the ways which our hopes would follow, we hold a common faith in the world’s future Messianic ages.”

Dr. Marsden: “We are nearer one in our beliefs than we imagine, but we do not know each other well enough. We are like long-lost brothers, who have met for the first time in a strange country, of so many creeds we must work together, trying to serve a common humanity.”

Mr. McKinney: “I have fellowship with you for your devotion to God. I have fellowship for the intelligence and the culture and the charity of your people.”

The dedication of the synagogue was concluded in a spirit of unity, sympathy and helpful charity, which is one of the most encouraging indications of our times.

Funeral Services of Rev. John L. Huffman.

From letters received since our last issue we gather further particulars relative to the death of Bro. Huffman. He passed away quietly on Wednesday morning, March 31. Brief services were conducted by Rev. C. A. Burdick, at the Seventh-day Baptist parsonage at Farina, Ill., in the afternoon of that day, and the body was then taken by Mrs. Huffman and others to Milton Junction, for funeral services and burial. The funeral was held Sabbath morning, April 3, our churches at Milton and Rock River suspending their regular services and uniting at Milton Junction. President Whitford, of Illinois College, by Rev. Huffman, preached the funeral sermon. His subject was “The Effective Power of a Divinely Commissioned Preacher of the Gospel,” suggested by the labors of the deceased, and founded upon the text, Isa. 52:7, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.”

At these services the following other brethren bore a part by prayer and brief remarks: Geo. W. Burdick, pastor of the Milton Junction church; Dr. Lewis A. Platte, pastor of Milton church; E. A. Witter, pastor of the Albion church; Simeon H. Babcock, an evangelist in the employ of our Missionary Board; and Darius K. Davis, of the Pleasant Grove church, South Dakota. The deacons of the Milton church were in attendance, and the preachers of the Sabbath churches served as pall-bearers. On another page will be found an account of the Memorial Services of funeral held at the same time in the church at Salem, W. Va., which Bro. Huffman had served as pastor, before removing to Illinois. We are inclined to believe that a more detailed sketch of the life of this eminently successful evangelist and pastor will be furnished in due time for the Sabbath Recorder.
BREVITIES.

A large cat-farm has been purchased by a company in Illinois. The entire stock will be catt, and they will be raised for their fur. The skins will sell for from ten to fifteen cents.

The appeal from President McKinley to Congress for a prompt appropriation for the flood sufferers in the Mississippi Valley was quickly responded to by voting an appropriation of $200,000.

Senator Hoar, of Massachusetts, has honored himself and his country by introducing a bill to prohibit the shipment of kinescope pictures of prize-fights in the mails or through interstate-commerce transportation.

The Michigan Legislature has adopted a method for the prevention of lynching. This law provides for the recovery of damages from the county where such mob violence occurs, and it also holds the sheriff responsible to the county.

Secretary Sherman has announced that General Rivera, the Cuban insurgent leader, recently captured by the Spaniards, will not be exchanged as he was feared, but will be held a prisoner of war. This will be gratifying news to all Cuban sympathizers.

The floods in the Mississippi Valley are the most destructive known in our history. The havoc wrought beggars description. The loss of life and property is so great as to necessitate prompt aid from the whole country to prevent still more extensive calamities.

A new accession to the numbers who ride the bicycle is the “Grand Old Man” of England, Gladstone. He announced recently in a letter to a friend that he had “fairly mastered the machine.” That is characteristic of Gladstone. He masters whatever he undertakes.

The Golden Rule loses one of its ablest exponents. Mr. William T. Ellis, who returns to Philadelphia, his former city, to become assistant editor of the Presbyterian Board of Publication. Rev. J. R. Miller, D. D., is editor-in-chief. Mr. Ellis will still write for the Golden Rule.

One of the great events on the calendar for this month is the Grant Monument Celebration, in New York, April 27. The entire state militia, numbering 13,000, will be ordered to take part in the parade. President McKinley has promised to give an address on that occasion. It will be a large celebration.

Another “United States” (U. S. A.) is now proposed and likely to be an established fact. This one is to be United States of Australia, modeled after the United States of America. It will not be wholly independent like our own country, for it is proposed to have the President or Governor-General appointed from London, rather than to be elected by the people.

The new Administration is moving in the direction of a more vigorous policy to secure from the Turkish government payment for damages done to Americans in the outrages of the past two years in Armenia. It will be refreshing if we have a government with a policy that will maintain an attitude of self-defense and secure the respectful treatment of citizens of the United States among other nations.

The Life Saving Service of the United States continues to grow in interest and value. The report covering the year 1896, shows that the government has cost $1,815,577. There are 257 stations, 184 of which are on the Atlantic coast. During the year there were 675 disasters, involving property worth $10,725,175. Nine-tenths of this property was saved, besides many lives that otherwise must have been lost.

The threatened blockade of the Piraeus (the principal harbor of Athens) and of Crete did not take place as was at first announced. There was a "hitch" in the action of the Powers, causing some delay and giving an opportunity for a better formulation of plans. The spirit of warlike and yet liberty-loving Greeks astonished the Powers and pleased the rest of man kind. It is easy to pick the evangelist to pieces—until you become an evangelist. Then it is different. The faults of boards and societies and officers appear very plain to the layman until he comes to occupy the trying position himself, and finds how many interests are to be taken into account in any action and how many quiet drawbacks make a dead pull against his enthusiasm. Then he looks back and wishes he had not found so much fault.

Learn a lesson from the Salvation Army. They are great fighters against the devil. Their methods are a constant rebuke to the apathy of the churches, but these are about the only rebukes they administer. They have a splendid chance to lash the churches by drawing comparisons, but in the main they let their work do its own preaching. Their kindly, unselfish, sacrificing, enterprising spirit is its own r-buke. They offer a more excellent way, and that is about the only kind of criticism that ever does any widespread, lasting good.

COMMANDER BOTH-TUCKER.

There is nothing caustic about Commander Both-Tucker. He has good humor and gratitude for the past favors. He seems to be expecting splendid things of his audience and his expediency is itself inspiring. If he were an Irishman, you would call him blarney. Well, give us more consecrated blarney, if it will lead to the salvation of men. One of the University professors thought the Commander plied it on a little thick in his address before the faculty and students the other day, but he seemed to enjoy it. At any rate he went away quite good-natured.

Neither commanding nor possessing in appearance, rather tall, with a spare and loose-jointed, anything but stately, the very light color of his moustache and the crinkly remnant of hair conspiring to give him a fuzzy appearance, his twinkling eyes and dignified manners all combine to give one the impression that he is about to say something moral. You, he keeps an atmosphere in good humor. A stranger might mistake him for a platform clown at first sight. But he is no clown. While giving his audiences plenty of opportunity to laugh, he is driving with tremendous persistence and directness at the points which he wishes to reach.

The manliness of a great moral purpose permeates his personality.

The Salvation Army plans to establish a
THE BROTHERHOOD.

MISSIONARY SERVICE.

It will be remembered that our pastors are invited, so far as they are able, to join in pre­为主要的教义，以及基督教的实践，如在其他场所中，是保持智慧，认识，道德和信仰，然后那些可能性是有效的，在此方式中。'

The annual sessions of five of our denomina­tionally associations will be held in a few weeks. We hope those having the matter in hand will arrange for an hour on their respective programs for the Sabbath-school work, and also for the Seventh-day Baptist Brotherhood.

We believe the well-being of the cause we represent as a people depends largely upon a knowledge of the Bible, and how shall this be obtained by the masses more effectively than in the Bible-schools? The Word is not taught in many homes, nor in the public schools, while the pupil perhaps too often assumes that a good general knowledge has been acquired by all, and its teachings are fragmentary and technical, rather than systematic and comprehensive.

Let us familiarize our children with the Bible, that they will be able to give a reason for the hope that they have.

Why should we not keep abreast with the best Sabbath-school work in the land, or even at the head?

The various vital interests of our people lie at the heart of the Brotherhood, and our hope is that each may help the other by our experiences, our counsels and plans for carrying on God's work in our respective fields.

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STANDING BY THE RIVER.

BY REV. A. W. COON.

I am standing by the river, Which, like a silver band, Separates the scene of beauty From the glorious promised land; Where the tree of life is blooming, Youthful and fair, And by faith I hear the music As I look upon the apple tree. I soon shall cross the river, And bid this world good-bye; My hope is sure, And the pilot standing nigh. Yes, soon I'll join in glory The traveler of the deep. And evermore united, We'll range the golden shore.

We'll join the heavenly chorus, And sing redemption's story; With voices tuned to harps of gold, We'll sing forevermore.

LINTON, N. Y., March 15, 1897.

HERBERT SPENCER'S "INFINITE AND ETERNAL ENERGY."

The appearance of the last volume in Mr. Spencer's series on "Synthetic Philosophy" has not, of course, passed unnoted by the religious journals. The passage that has for them the most interest is the following paragraph, the final one in the first division of the book on "Religion."

But one truth must grow ever clearer—the truth that there is an ineradicable element everywhere manifested, to which he (the thoughtful observer) can neither find nor conceive either beginning or end. Amid the mystery which becomes more and more as they are thought about, there will remain the one absolute certainty—that he is ever in the presence of an infinite and eternal energy from which all things proceed.

Commenting on this passage, the Christian Intelligencer says:

"This is an important admission by an important man. The man who has reached such a conclusion cannot stop there; he must consistently and logically go one step further. He must acknowledge a personal, Almighty God, "by whom and for whom are all things." If the result of the infinite and eternal energy is man, with mind and heart and conscience, in other words, a being having intelligence, reason, morality and affections, then those qualities were in, and proceeded from, the energy which becomes more and more as they are thought about, there will remain the one absolute certainty—that he is ever in the presence of an infinite and eternal person. The conclusion is inevitable."

The above, which is taken entire from the Literature Digest, March 27, 1897, scarcely needs further comment. However, this admission seems rather to be a deduction or final conclusion from the life-work of a great man, and coming, as it does, from one who has required philosophic results for his conclusions, it will have weight with the scientists and philosophers of the world. The key which unlocks most of the mystery which hangs between science and religion is not irretrievably hidden in these words of Herbert Spencer.

D. M. ANDREWS.

BOULDER, Colo., March 30, 1897.

THE INDWELLING CHRIST.

We have taken up a little book with this title, its author is Isabel. Its title sets forth the book, for it is not one of the books that run away from their title. And where is there so good a title or theme? There is no better word today than "Back to Christ," and the men who do not like it have some bad reason for not liking it. They are like the evil god of Milton's hymn to the Nativity: "He feels from Judah's land, The dreaded infant's hand." When Christ comes; superstition and bigotry and priestly pride and mere scholastic subtlety will flee away at his brightness. Here, too, is the absolute and final solution of this Christian unity business; it is in the indwelling Christ, and simply in nothing else. It is the whole of the whole, and everything more is required. We think something more is required, because we have substituted so many things in the place of Christ. But it will not do; he will have to come and they will have to go. All who have the indwelling Christ have one, and it transcends all other. They only want to know it, to feel it, and to clasp hands across the walls.

This is the platform of The Church Union, the indwelling Christ.

This, too, is the simple and final argument for Christianity, the indwelling Christ. This was what really drew Peter and James and John, though they did not know it at first, it is the last convert that has been gathered in.——Church Union.
Tract Society Work.

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

The bill prohibiting base ball on Sunday, which passed the Lower House of the legislature of Missouri, as reported in our columns a few weeks since, has been killed in the Senate.

It is a heathenish sign which indicates that both national and state laws will be promptly enacted to prevent the repetition of the scenes of the late disgraceful prize fight, by means of "kinetoscope" pictures. Our civilization should hasten to destroy all memories of such barbarism.

The Annual Report of the "New England Sabbath Protective League," for the year 1896, claims that decided progress is being made in New England, in arousing the public mind to the dangers which threaten Sunday-observance. Results along the successful side do not yet appear, although the agitation is undoubtedly growing. We hope that New England soil will become ploughed for further demonstration of the truth concerning God's Sabbath and the authority of the Bible. At present these are both disregarded by the leaders in what is wrongly called "Sabbath Reform."


BY PROF. ALBERT WHITFORD.

Mr. Gamble is not the first to discover that the Israelites annually changed the beginning of the week so as to have their weekly Sabbath on the main days of the holy month of their sacred year. Sixty years ago Ferdinand Hitzig, Professor of Theology in the University of Zurich, made the same claim. Of him the Britannica says that he was "a Hebrew philologist of very high rank," but that "his theories are often carried out with a vigor and rigor quite unwarranted by the amount of evidence upon which they rest."

Prof. Hitzig, however, differed from Mr. Gamble in that he made the new year commence on Sunday instead of the Sabbath. But if Mr. Gamble is the first to discover the annual rectification of the week by the Israelites, he is the first to discover, so far as I can learn, that their year was solar, consisting of 365 days, divided into 12 calendar months, each of 30 days, except the sixth and twelfth, which he claims had 33 and 32 days respectively. Probably Mr. Gamble knows that the months of the Jews at the present time are not calendar but lunar, beginning with the new moon, alternately 29 and 30 days each, and that their year consists of 12 or 13 lunar months, as he says he has been to bring their Passover, set for the 15th of Nisan, near the spring equinox.

When the Jews reformed their calendar affecting not only the beginning of the week but also the lengths of the months and years, Mr. Gamble does not tell us. He claims that it has been done since the crucifixion of Christ, and that before that time the Jews had a changeable week so adjusted as to make the 15th of Nisan both the Passover and the weekly Sabbath. One can hardly believe that Mr. Gamble is well read in the history, or he would not have ventured the assertion that the calendar of the Jews has been materially changed in historical times without bringing some proof of it. The Julian calendar that made the year too long by less than twelve minutes was not reformed by the Catholic church until about three hundred years ago, after centuries of discussion by councils and parliaments, by priests and princes and learned men. The Luthern church would not adopt the change until more than one hundred years later. Great Britain adhered to the "old style" until 1751, and Russia to this day rejects the Gregorcean calendar and begins her year on March 21st, as her kineoscope. And yet Mr. Gamble would have us believe that the Jews, several millions in number, scattered over the whole known world from India to Spain, at some time in the Christian era, reformed their calendar, not merely in regard to the length of the year, but also in regard to the length of the month, and, what more concerns all business, social and religious life, also in regard to the beginning of the week and their weekly Sabbath. Would not such a reformulation have aroused discussion and excitement in the days of ancient countries, some countries, or some sects, or at least some haunts in remoter Africa or India would have failed to adopt the change? And yet where is the indication of such a change, or even a discussion in the Rabbinical literature that the 15th of Nisan was to be the new beginning of the second century before Christ until the sixth century of the Christian era? Until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed either in regard to the week, or the monthly and the annual festivals, not only in their institution but also in their celebration in later times. Not to repeat what has been so ably said by editorial comments in this paper, I wish to call attention to two items of evidence of the reformed weekly Sabbath, according to the Mosaic code, was to be kept with entire abstinence from labor. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." Whosoever doeth any work shall surely be put to death." The Israelite was forbidden even to cook food on that day. "Ye shall kindle no fire throughout your habitations on the Sabbath." The Sabbath broke, "that gathered sticks on the Sabbath day, and let it burn all the congregation without the camp: "as the Lord commanded Moses." Now if the weekly Sabbath was to be kept with such strictness and sacredness we would naturally expect that when this weekly festival coincided with the Passover, as it always did, as Mr. Gamble claims they always did, that day which would be a double Sabbath must be commemorated with at least equal strictness and sacredness. But what did the law require? The evening preceding and a part of that day, for that day was to be the Lord's pasover, the 15th was to be a day of holy convocation, in which the Israelites were to do no servile work, except the preparation of food; "ye shall do no servile work therein, save that which every man must eat, that only may be done of you." It seems that was unlawful to do on the Sabbath could be done on the Passover Sabbath. I know of no way to reconcile their distinctions in prohibitions that there is any ground that the weekly Sabbath did not generally coincide with the Passover Sabbath.

The other historical incident mentioned in the Scriptures showing a distinction between the weekly Sabbath and the Passover Sabbath, to which I wish to call attention, occurred at the time of the crucifixion of Christ. He had eaten the paschal lamb with his disciples on the evening preceding the 15th of Nisan, at the legal time, "when the passover must be killed," and on the next morning, the morning of the Passover Sabbath, was examined by the Jewish council, tried and condemned by Pilate, and crucified before midday. Was that day also the weekly Sabbath, as Mr. Gamble claims? Not according to the synoptic gospels. That day was the preparation, that is the day before the Sabbath. It is true that Matthew, Mark, and Luke, that the weekly Sabbath at the time of the crucifixion of Christ was not the Passover Sabbath, and did not fall upon the same day.

It may seem idle work to so object to a theory so unoriginal and absurd as that of Mr. Gamble's, but it is worth while to show that the author claims that his theory is endorsed by two or three reputable Biblical authorities and the theologians of the Church of England. Just how much of his assumptions they have endorsed it would be a matter of great interest. Biblical authorities, as the author may be a matter of interest as regards their reputation for them to explain.

Milton College.

Sabbath Agitation at Boulder, Col.

Bro. S. B. Wheeler, pastor at Boulder, and president of the Ministers' Association of the city, on the 29th of March, read a paper before the Association, on "The Position of the Seventh-day Baptists." At least one more paper will follow, in completion of the theme. The main point in the paper read was the general agreement of scholars and historians that Christ and his apostles and the New Testament church, practiced immemorially the weekly Sabbath, and kept the Sabbath. This presentation raised the question above personal opinions and denominational peculiarities, and left it resting on unquestionable facts. That is where our position belongs.

The idea made an impression on the thoughtful men who compose the Association. One pastor said he had never heard the case presented before, and that he was surprised at the force and clearness of the other speaker, said, "I do not blame Bro. Wheeler for being a Seventh-day Baptist with all that evidence behind him." All the members agreed that "it was a strong paper." Those who know the Baptists' way of putting them, can well understand how such a verdict must be rendered.

Bro. Wheeler's idea was that the study of the facts that led to the change, and the investigation as few other local agencies can, and we are glad to know that Boulder has not been left behind in that line of thought. Many men in those western states who have seen why men toss the claims of the Sabbath aside, as unworthy of consideration, is because they are uninformed, or misinformed as to the facts in the case. Positive presentation of the facts without debate or partisanship is the most effective method of advancing the truth. The theory that the new preponderence of facts have wrapped rubbish about the Sabbath question until even well-informed men on other questions are "wholly at sea" when the Sabbath question is up for consideration.
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missions.

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

we would most heartily welcome, for this missionary Page, any communication or article from any pastor, missionary, missionary pastor, or any person, who may desire to do so. Indeed, we most cordially invite you to send us communications from the different fields, articles upon gospel truths, live religious questions, and denominational work; and interesting items of religious news, or any excellent article, not too long, which you have read. We greatly desire to make this page instructive, interesting and alive with spiritual thought, evangelical enthusiasm and holy zeal. Send in your articles and communications to the missionary Secretary and receive your grateful thanks.

We presume the circular sent out by the missionary and tract societies making an appeal for an increase of contributions and weekly offerings for the support of their work, is receiving the thoughtful and earnest attention of the pastors and officers of the churches. We believe that one of the most successful and practical propositions of the purposes of the circular is a thorough canvass of a church and society by some suitable and interested person or persons. There are in every church young ladies and gentlemen who would doubtless be glad to help their pastor or the denomination in doing this work. Times is rapidly passing. Conference and the Anniversaries will soon be at hand. What have we to do with this? It will be done quickly. We hope soon to see a material increase in the funds of the two societies as the result of this circular appeal through the prompt and faithful action of the pastors and church officers.

We desire to have our earnest and heartfelt prayers answered. God hears and answers prayers. Many true and devout Christians can testify that some of their prayers have been answered in accord with their earnest desires and great joy, and gratitude filled their hearts. But God answers prayers sometimes not according to our desire, but according to what he in his infinite wisdom sees best. There are cases of disappointment and great sorrow fills our heart, yet we can trust our heavenly Father, for he is all loving, just and wise. Many times he leaves us to answer our own prayers. How often we ask God to do for ourselves or somebody else, what we can do and should do ourselves. At morning devotions the father of the family in his earnest prayer asked God to feed the hungry and clothe the naked. Not long after the prayer there came to the door a man tired, dusty and hungry and asked for some food. The father sent him away unfed. A little flaxen haired boy came to his father, put his hand on his knee and looked up into his father's face and said, "Papa, did you not ask God this morning to feed the hungry?" "Yes," replied the father. "Why did you not ask him, then, that you too, and not wait for God to do it?" said the boy. How quickly many times the blessing would come to others, or even to ourselves, if we would answer our own prayers.

What wonderful things prayer has done! Some of us can testify of great things the Lord has done through prayer. Dr. Kyland has expressed in an comprehensive and terse language some of the wonders which prayer has wrought. He says: "Prayer has divided seas, rolled up rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marred the stature against the sun, stopped, the course of the moon, arrested the fiery rapid burst, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging sea, and routed and destroyed vast armies of proud, daring, blistering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven."

A GOOD LESSON.

Rev. O. U. Whiston:

Dear Brother:—A strong lesson on the value of parental instruction in counteracting evil has come to us. Good disapproval of wrong, came to me recently after going up to New York City.

My day there happened to be the 17th of March, and on coming home the next day the little children being full of what they had heard and seen, quickly asked, "Auntie, did you see the big fight?"

"What fight?" I said. "Why, Corbett and Fitzsimmons," they replied. "Oh, no; yet I saw it mentioned in the paper, but it was not in New York City."

"Oh yes it was," said they in all earnestness. But a search in the daily paper revealed to them the fact that Carson City, Nevada, in the far west, was the place. Later in the evening these two came running up stairs to grandma's room, almost out of breath, saying that Corbett and Fitzsimmons have just had another battle. "How so," I said, "that they should sink even lower in the scale than they already were!" But the twinkle in their eyes caused me quickly to remark, "I see that the two contestants before have not learned your struggle."

"Down stairs in the hall," they replied; yet in their still pouting condition were ready and willing to hear words of instruction and counsel for the right, concerning the evil and deasing influence of prize fighting. There were cases of much good discussion of what contests before, and were greatly excited by the school children's glowing accounts of the same. And thus against the wish of their parents that such reports as they had heard should enter into their home or have any influence there, they still had come with some power from their schoolmates, and the mock contest in the hall was the result. A little conversation from our mother deprecating these brutal struggles, soon caused them to see the affair in its true light.

A few wise remarks from parents at such times will have great power for good in turning the thoughts and tastes of children toward all that is noble, true and elevating in character.

In my visit to the city, it was a pleasure to learn that Dr. Wait and Mrs. Stephen Bub- rock went up to New York to buy the Christmas box for China; they hope to have it finished as usual by the 10th of June, to be sent from the sea shore in October, when it reaches the box off quick- ly on its journey. I can see now in anticipa- tion, the joy of the school children, hospital helpers and all in being remembrance- covered by those who love Christ, in this country. It is a positive assurance to them that this love is not in word only, but in deed, when they see the material proof of it before their eyes. It may seem to us to be doubly valued this time, because it will have been two years since they last received a box of gifts.

The good news also comes that Mr. J. Ch. Reines, a member of the New York city church, will graduate in the Baltimore College, spring term. He is well prepared to work especially among his own people—the Jews; and may we all help him with our prayers so that he feels called to go forth to follow Christ's own command, "Heal the sick, and say unto them, the kingdom of God is come near unto you."

E. & E. O. Swinney.

Syraca, Del., March 24, 1897.

TREASURER’S REPORT.

For the month of March, 1897.

Geo. H. Utter, Texas.

In account with

The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, March 1, 1897........ $ 69 91

Church, Milton, Wis... $12.88.. $ 4.52

Shiloh, N. J., General Fund.. $12.73

J. G. Latham, Detroit, Michigan.. $ 7.34

Whitefield, N. J.. $ 5.43

Loans 26.40

Receipts of J. G. L. C. Collection, " .,. 2.40

E. B. Nortonville. $5.42

Receipts of A. L. C. Collection, " .,. 5.60

Dr. H. Horne's salary.................. $ 7.00

S. H. Ravined, Glen, Wis.. $ 9.00

Rockville, 1. Sabbath-school.. 3.40

Ezekiel Lee and wife, George, Pa.. 1.00

Granville (W. Va.) Sabbath-school.. 3.50

Geo. P. Kenyon, Shingle House, Pa.. 10.00

Collection at Quarterly Meeting, Shingle House, Pa... 3.00

W. E. Jeffrey, Elmdale, Kan., to complete Life Membership.. 10.00

A. C. Chest, chairman Permanent Fund Committee. 260 10

John Nusse, Leroy, Ark.. 5.00

Lutheran Stewart, Walter, Pa., 11th birthday offering.. 50 00

Receipts of J. G. Hurkle, on field... 50 00

M. H. Kelley, Stone Fort, Ill.. $ 1.00

Collection.. 2.40

Mrs. Green. " " 15 50

Mrs. Chas. L. Green, Elmhurst, Ill.,...... 13 00

Henderson, Farina, III.. 25 00

Collection. 26.40

L. C. Rogers, Alfred, N. Y.. 5.00

Plainsfield (N. J.) Sabbath-school Fund.. $14.16

China School. 11.90

D. H. Davis, Shanghail, China.. 26 00

Rosa W. Palmer, Shanghail, China.. 20 00

Little Green, W. Va., Sabbath-school. 5.00

Fannie E. Stillman, Salem, Va.. 10 00

C. M. Kline, Utica, N. Y. 5 00

Receipts by H. R. Babcock.. 17.76

Collection from Young People. " 7.15

New Auburn. 9.00

Loans 26.76

5,000 00

4,023 29

$4,023 29

J. N. Belton, Attica, Ill.. 25 00

C. E. Swinney, Hoopeston, Ill.. 12 50

D. H. Davis, Shanghail, China.. 500 00

Rosa W. Palmer, M. D., China Mission School, China, one-half of subscription on her own account. 200 00

Incidental, China Mission, one-half year's salary, one-half of subscription on her own account. 450 00

W. C. H. Isadore, London, Eng., three months' subscription on her own account. 125 00

G. V. V. Thies, Shanghail, China, three months' subscription on her own account. 100 00

Evangelistic Committee, Orders Nos. 69-93, 19.86

Washington National Bank: cash in, $ 62.56

Loans 1,500.00-1,526.56

Cash in Treasury, March 31, 1897. 241 87

E. & E. O. Swinney.

$4,023 29

George H. Utter, Texas.
**Woman’s Work.**

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

"Casting all your care upon him, for he careth for you." Nothing which concerns us is more sweet than Heavenly Father's tender care. His ever-present and active interest in us is constant. If we will but keep this thought in mind how much easier it will be for us to carry our burdens.

"Among so many, can be cared for?" Can special love be everywhere? A myriad homes, a myriad ways, And God's care in every place? I asked: My soul bethought of this, In just that very place of his. Bat I was not to know Then God had no other thing to do.

My dear "Shut-in Sisters," will you not, like the sister whose words greet us to-day, introduce yourselves to us? We trust she will pardon us for giving you a few of the thoughts in her letter.

She has been a member of the "Shut-in" Society since 1879—an invalid since 1878. During that time, a father, mother and sister have "entered into rest." A dear sister and brother are left to her.

She has many "pen-friends," but only one Looking at the needs of all others, "Shut-in!" She gives testimony to beautiful lessons taught and heroic lives lived by many of her friends, and says: "I have often started to help some of these dear sufferers, but in the end I have received more help than I have given."

"God's ways are not as our ways." Shall we be discouraged because we cannot do as much, or as well, as we would like? Shall we not do as well as some one else? Let us remember that God can and does bless the smallest efforts put forth "in his name."

**FROM SCOTT.**

We are always interested in the Woman's Page of the Recorder; and when asked for an account of our society work, we willingly comply, thinking that a few items from us may be of interest to others.

We are glad to be able to report a somewhat renewed interest in our Ladies’ Aid Society the past winter. We have been, and still are, doing a good work, though from necessity we feel obliged to expend a large share of it to sustain home interests. We regret the fact of a slight decrease in membership which has occurred during a few years past, death having removed from our gatherings some of our most efficient and faithful members, while others equally efficient from necessity removed to other fields of labor. We gladly welcome among us those who have recently joined our ranks as helpers in the work.

The sessions of our society occur semi-monthly, as a rule, but for the most part this winter have been held every week, according as the work demanded. Our business meetings are opened with Scripture reading and prayers, followed with miscellaneous business attendant upon such societies. We have an average attendance of twelve at these meetings. For work we do whatever comes to hand. We piece quilts to sell, and often present them as gifts. We do quilting, tie comforters, make baby clothes and fancy articles.

A few weeks since, a socable was held at the church, with a sale-table for fancy articles and confectionary, the proceeds of which were very satisfactory to those concerned. Ten cent teas are held every month at the home of some member, they to furnish the table where the society is invited. We realized twelve dollars from six teas thus held. Our Treasurer recently reported at the Annual Meeting a fund of four hundred dollars raised within the past five years.

We as a society feel a deep interest in the Lord's work and are hoping to accomplish more than formerly for the cause, praying the Lord to direct and prosper in all things.

Yours in the work,

A. E. R.

**THAT MEMORIAL DOLLAR.**

Who can estimate the good that might result, if all our people could send a dollar, or even any sum within their means, to the Missionary Society, in memory of some loved one gone before?

Miss Agnes Barber’s poem in the Recorder some weeks ago, Mother’s Memorial Dollar, gave us the idea and it was hoped many would act upon it.

How much better such a memorial than one of granite or brass? Has not rich in blessing to perpetuate the memory of our loved ones, by helping to send the gospel to those who “have never yet heard” the glad tidings.

The writer has in mind a precious grandmother who guided her wayward steps in the way of truth and uprightness, whose heart was always tender for truth and unfortunate, and who always gave as she could for the Lord’s work. Long years her voice has been silent; but her influence still lives, and for her sake and his whose name we bear, each year, when possible, as long as life lasts, a memorial dollar will be sent in loving remembrance of this one of God’s children.

Do we practice the graces of self-denial and self-sacrifice, getting the joy and blessing that follow when the denial and sacrifice are for the Master’s sake? Can we not forego some of the things we would like to have, that we may have opportunity to follow in the footsteps of that beloved one whose memory is held up in illustration of our faith in the Lord’s work and are hoping to accomplish a little more than we have been doing in the past.

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Hence the person with the true weight of character is just the same in secret as in the public man; in a world's opinion, honest, best with himself or herself, honest with associates, honest before God. That boy was well-trained who, when asked why he did not appropriate some of his money to some body to see him, replied, “Yes there was, I was there to see myself.”

—E. A. T., in Imperial Highway.

**TRIBUTE OF RESPECT.**

At the regular meeting of the First Verona Ladies’ Aid Society, held at the parsonage, March 30, 1897, the following resolutions were adopted:

WHEREAS, in the providence of an All-wise Father, death has again visited our number and removed from this Society our dear friend and faithful co-worker, Mrs. A. Eliza Deruyter, who for many years has been an efficient helper among us; therefore,

Resolved, That while we, as a Society, bow in humble submission to God’s will, we express our appreciation of her Christian character, her quiet and unassuming ways and her willingness to help in every good work.

Resolved, That we tender to the bereaved family and other relatives our heartfelt sympathy, and pray that Heavenly Father may sustain them in their great affliction.

Resolved, That this token of our esteem be inscribed on the records of our Society, and that it be sent for publication in the Sabbath Recorder.

"Though cast down, we're not forsaken, Though afflicted, not alone; Those who did good, did not forget, Blessed Lord thy will be done.

By thy hands the boon was given, Those hast sufiiing to relieve, Lord of earth and God of heaven, Evermore thy will was done.

Respectfully submitted.

MRS. E. C. LEE,

MRS. S. LEE,

MRS. MARTIN SENDALL,

**INEFFICACIOUS PRAYERS.—During the long French War, two old ladies in Stramper were going to the kirk. The one said to the other, "Can you do a wonderful thing that the British were aye victorious over the French in battle?" "Not a bit," said the other old lady; "dinna ye ken the Breetsh as say their prayers before they went to war?" The other replied, "But ca'na the French say their prayers as weel?" The reply was most satisfactory: "Ha, ha, ha! They're the bodies who could understand them!"—Household Words.
MEMORIAL SERVICES.

Salem, W. Va., Sabbath-Day, April 3, 1897.

The death of Rev. J. L. Huffman has cast a gloom over our churches in West Virginia, where he labored in his last two pastorates, previous to his last sickness. And Salem College mourns as a child bereft of a father. When it was made public that he had met his end, the church was at once hurried over to prepare a suitable service. After a representative of the funeral, it was decided to hold memorial services at the time of regular service, Sabbath, April 3.

A large audience was present, and every one gave unmistakable evidence of the sense of a great loss that could not be made up.

Then there were many present for whom Huffman had found a Saviour through his faithful efforts, and many who had been strengthened by his helpful words.

The speakers were representatives of the other two churches in town; and of the College, whose President conducted the service. The Scripture lesson was composed of selections from the life of Elijah, and from the 21st chapter of Revelation. After the reading, the choir and congregation joined in singing: "Oh, think of the home over there."

Prayer was then offered by Bro. Elyce Davis, of Salem College, and Bro. Milton Davis, of Buckeye, after which

DR. C. LOUCHERY,

of the Methodist Episcopal church, spoke substantially as follows: "My first acquaintance with Elder Huffman was made at the bedside of a dying man, one who had known him in youth as one of his young men. I asked the sick man if Elder Huffman was a preacher when he knew him in early life; and then he told me how Christ had taken possession of Mr. Huffman's heart, transformed his life, and made him a power for good."

Dr. Louchery then dwelt upon Bro. Huffman's work in Salem, as founder of the college, and of his broad-minded spirit that made him welcome in all these churches. "It was his mission to strengthen the weak, to encourage the faltering and to help the needy. He was indeed a good man, and we shall miss him in our services in all our churches."

We would rather my son should have such a record than to have him become President of the United States; for it is better to be good than to be great. Let us change the word "great" in the poem and say: "Life of good men all remind us, and who have found us."

As Mr. Ogden finished, there was a moment of subdued silence, and the congregation sat with bowed heads, and subdued hearts; showing many signs of deep grief. After this solemn and emphatic pause, the choir sang with beautiful effect:

We shall read the summer had,
Some sweet day, by and by.
Brother Darwin C. Lippincott then spoke in behalf of the students. He was much overcome by the deep sense of bereavement in the loss of one who had been so helpful to him, in his college work. He spoke of the power of Bro. Huffman's preaching upon him when he was a sinner on the way to death; and then dwelt at length upon the way in which our brother had aided many of the young people to attend Salem College.

"Shall we gather at the river?"

And President Gardiner followed with the story of the year gone by since first they met, when

Bro. Huffman became his school-mate at Alfred; the spending of vacations together at Mr. Gardiner's home at Nile, and in revival work as students; their friendship as classmates through more than five years of school life; brother Huffman's work as evangelist in the years that have intervened; his earnest efforts since Bro. Huffman's death to enter the West Virginia field as pastor of Salem church; and finally his pleadings and persistent efforts to secure Mr. Gardiner's consent to take the charge of Salem College when it was found without a president—all these were presented in such a manner as to impress upon the audience how keenly the sense of being left-alone in this great work had taken hold upon the speaker's heart.

He then proceeded to speak of the traits of character possessed by Elder Huffman, that are worthy of enumeration. Space will not allow the presentation of anything more than the more points made by the speaker, and at most no more than simply name the qualities upon which he dwelt. He said:

"Bro. Huffman was a man of strong faith, acquainted with God; sincere, out and out for Christ; and the church in such a manner as to impress upon the audience how keenly the sense of being left-alone in this great work had taken hold upon the speaker's heart.

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The blessings his labors have secured to this country cannot be measured to-day. The sermons he preached; the hopes he kindled; the sins he forgave; the church he founded—all these will bring a harvest of good things in days to come. Salem College, which is doing so much for the young people of Central West Virginia to-day, and which has helped me to prepare for a life of usefulness, stands as a monument of this faithful man of God. In his bosom there beat a kind heart! Hail, and welcome!"

The choir then sang, "Blest is the life that binds." The stanza beginning with the words, "We share our mutual woes," was sung with much feeling, and all went away thoughtful and sad to their homes.

In the afternoon the Sabbath-school on Buskey Run, where he labored so faithfuly, gave a memorial service for their deep sorrow at his death, and of their appreciation of his efforts to build them up. They also join with the church in extending to sister Huffman their heartfelt sympathy for her in her deep sorrow; and pray that the heavenly Father will soon appoint her to his all-adoring portion.

THE GOSPEL OF JONAH.

One lesson is plainly and virally taught in the book of Jonah that is taught nowhere else with any distinctness in the whole Old Testament; it is that of the brotherhood of man, all loved and cared for, whatever their nature, by the same heavenly Father. This is not an isolated doctrine, but is the key to the whole system of evangelism; but in the Old Testament it is the special and sole teaching of the beautiful, exquisite and tender story which we may properly call the gospel of Jonah.

We get glimpses of it in other parts of the Old Testament. In the latter part of the book of Isaiah there are outlooks on the world; but it is not so much a vision of sister
nations as it is of the nations following Israel and magnifying the glory of the Jewish church. If Moab and Edom are singled out in the books of Moses as nations, connected by affinity and not to be hated, this only em- phasizes that God that wonderful tenth chapter of Genesis, the most remarkable list and genealogy of na- tions that has come down to us from all-the writings of antiquity, proclaims the unity of the human race; and it gave Paul his backings when he was preaching that God that has made of one blood all nations that dwell on the face of the whole earth. The seed of all modern philanthropy which looks beyond one's immediate family and nation, was sown in the fertile record of Adam and Eve, the fruitful fruit of all living. The spiritual truth imbedded in the tenth chapter of Genesis, recognized as binding on Christian conscience, explains why Oney and Paunce- fote drew up the Arbitration Treaty.

In the New Testament the doctrine of the universality of the Christian Magnificence of the ma- jesty of the thought of God, connected in every- where, is as closely as possible connected. That the brotherhood of all men is put in the foreground. Jesus is the Saviour, not of the Jews, but of all men. Paul understood the breadth of Christianity as contrasted with the exclusivism of Judaism, and it was his mission to make Christianity a universal religion. So he preached it definitely on Mars' Hill; and so he gave this gospel to the idolatrous Gentiles of the barbarous tongue of Lycaonia; and so he contended for it at the Council of Jerusalem, and in behalf of it ventured to rebuke even Peter, and with him be all his letters in which he declared that faith was broad enough to include not only the uncircumcised Abraham, but every other man of the uncircumcision, and that in Christ Jesus there is neither Jew nor Greek, but all are one in him.

There is an earth-wide and a heaven-wide difference between the narrowness of the old Hebrew idea and that of Christianity. One makes a foreigner an enemy, while the other makes him a friend. One slays, while the other saves. One magnifies a local sense of justice, while the other rests in the universal law of love. One says: "Thou shalt not kill thy friend and hate thine enemy," while the other allows no enemy of any nation. One gives the divine favor to a particular nation, while the other puts the superscription over the cross in Hebrew, Greek and Latin.

And yet the germ of all the Christian doc- trine of human brotherhood is in the Old Testa- ment. It is involved in monothelism. If there be one God only, that excludes all the gods of the nations. Jehovah is God, not of the Jews only, but of all other peoples. "Thou shalt love thy neighbor as thyself," they have been the basic neighbor. And in the unique book of Jonah we find the doc- trine of universal brotherhood illustrated in antithesis to Jewish exclusiveness, and a prophet of Jehovah rebuked for not caring for the men and women, the little children and the kale of the largest and the smallest, the very kings over devastated Palestine. The story is sublimely great; it is the morning star of the sun of Christianity.—The Independent.

It matters not how crowded and driven are the hands, so long as the heart is kept in un- burred quiet nervousness and anxiety, these and Noah's flood hasten the progress of the burdens of the burdened wheels.

KEEP YOUR WORD WITH THE CHILDREN.

We cannot estimate too highly the import- ance of keeping faith with the children. When once that is destroyed, the corner-stone of our influence is taken away, and it will not be strange if the church be crumbling around us, overwhelming us with trouble and unavailing sorrow.

It is related that the Earl of Chatham had promised that his son should be present at the demolition of a wall about his estate, but, through accident, it was pulled down in his absence. His lordship felt the importance of his word being kept sacred, so he ordered the wall to be rebuilt, that his son might be present when it was again demolished, as he had promised. It was not that a child who might be hummed, but his faith in his father's word might be unshaken.

Those little open eyes take sharp note of our actions from a very early age. You may sometimes get on the blind side of older peo- ple, but rarely of a little child. They go through the茫茫 disguises of sophis- try and worldly politeness, and come down to bare plain facts.

A little child had been promised the next time grandpa came he should go home with him. The next time came, but the promise was not fulfilled, so the child reminded him of it.

"You don't think grandpa would tell a lie?" asked the old gentleman, sadly con- cerned.

"I don't know," answered the child; "what does grandpa call it?"

A mother had promised a cake to her little boy when he should be old enough one day, but, being absent for several hours, she forgot it. The little boy had been watching long at the window for her, and his disappointment was great, but not so great as his amazement at his mother for breaking her word. "Forgot." was a word whose meaning he did not know. Mother went quickly out and bought the cake; but still the trouble remained, for she did not know what mother for breaking her word. "Forgot." was a word whose meaning he did not know. Mother went quickly out and bought the cake; but still the trouble remained, for she did not know what it all mean. Is that not the glorious Easter yet to be? Shall not that broken egg tell the story of life from death?

I have been thinking this Easter time of how we grow in Idee of Christianity in the association with Easter that I had was that I could have more eggs for breakfast than on any other day. Then fur- ther on, my association with Easter was something new to wear; a new hat for Eas- ter; then gradually it lost its meaning.

The lovely Easter flowers some way looked more solemn and lovely at Easter than at any other time. And so thought grew, and to-day it means more than ever before. I have something new to wear, but it is a dress made from God's thoughts of un- dying love, of everlasting mercy, of love to all the race, of a hope of an Easter morning when not only a few women and a few men will have their mourning turned into joy, but all God's creation shall be jubilant be- cause there shall be no sin, and there- fore, no more graves. And yet there is much left for hope, for eye hath not seen or ear heard what God is preparing for his redeemed race.

"Until the day break and the shadows flee away." But it is not the full Easter yet, the stone is not rolled away from so many graves outside and in, but they will be. "Until the day break and the shadows flee away." Weary shadows that fall on heart and brain; dreadful problems unsolved, like the huge stone that the angels rolled away. And will they not roll away all stones? Christ has risen; does that not mean that all will rise? "Until the day break." Let us rejoice in what we see and in what we do not see to- day; the great Easter is coming.

DAMARIS.

LOST OPPORTUNITIES.

Every day brings its privileges, its opportuni- ties, and its duties; and when the day closes many of these are gone. There is much of the work of to-day which cannot be done to-morrow. Each day brings its duties; each hour its responsibilities. We may dam up a river and use the water of to-day to do forever that which tomorrow might lose the possibility of damming up the stream of time. That flows on steady, constant, per- petual. The moments of to-morrow if missed are misspent forever. The friends or the strangers that we meet to-day we may never meet again; a word that to-morrow might have been "is season" may forever after be out of season. No power of man, no wealth, no skill of human art can roll back the wheels of time, and give us the moment which has passed away; and each individual moment is a moment of destiny to us. The hour that we deem least important may be the hour which shall fix our fate.

No finite mind can measure the momentum issues which may hang upon the decisions of a passing moment, upon the conclusions of our lives. Each hour we live comes at a moment of living day by day in the fear and love of God, under the guidance of his counsel and the direction of his Holy Spirit. Any mo- ment may afford us the opportunity of a life- time, and so any hour may be to us the hour of our redemption and our opportunity. Let us improve it to the ut- most, and see that our duties are done, our opportunities are improved, before they pass forever from us.—The Christian.
Young People's Work, by Edwin Shaw, Milton, Wis.

I. Prayer Meeting.—Our pastor returned this week from his labors down in Backwoods country. He returned with us this week that he did not attend prayer meeting. He had young Mr. Baker lead the service. Mr. Baker is the junior member of Baker & Son, general merchandise store of our village. He is an exception to the general rule so often observed, that it is often true, that the young men who attend the church prayer-meetings are weak, tame, milk-and-water sort of men, without strength of character. He conducted the meeting with the same business energy which he uses in the store, with the same tact and judgment which he uses every day. I suspect that things moved on too rapidly to suit a few of the fastidious ones, but it was a good meeting. I wish that every prayer-meeting in the United States could have ten to fifty such men as Mr. Baker among its regular members. I believe that if the energetic, brainy, level-headed young men of the land could be brought into active church work that nine-tenths of the civil and social problems of our country would be solved. At least that is what father thinks, and I have great confidence in his judgment.

II. Sabbath-School.—Our superintendent to-day read a short article from the Sunday School Times for March 27, on the topic, "Claims of the Sunday-school." He heartily endorsed the views there set forth, and a committee was appointed to take up the matter to the next church-meeting. The idea is this: the Sabbath-school is a part of the church, and all Sabbath-school expenses should be paid by the church, while the funds raised should be devoted to general or specific benevolent purposes. In all the years since the establishment of the Sabbath-school it has never paid anything for fuel or rent. These expenses have always come from the church, why not be paid for quarters, and papers, and Christmas and picnics? He told of a Y. P. S. of a neighboring village that was charged for fuel by the church. It refused to pay on the ground that it was a part of the church and not a separate organization, and so he, the superintendent, takes the stand that all expenses by the Sabbath-school, the prayer-meeting, the young people, the juniors, the choir, the pupil, etc., should be paid out of the regular church treasury, and that these organizations should be encouraged to raise money for missions and other benevolent objects. At dinner table I asked whether he had heard about the S. C. Church, and he replied that he had not yet thought it over very carefully, but he was inclined to believe that it was something like the idea of free-trade; it is all right in theory, but he doubted the success of the theory when put into practical effect. I could try it; if then perhaps our school would be able to give something toward the boys' school at Shanghai.

III. The Sermon.—Our pastor began a series of six sermons to-day on the life of Peter. The subject to-day was "Peter, the Fisherman." The one for next Sabbath is "Peter, the Disciple." He delivered a similar series last fall on the life of Joseph. He plans to have each year two such series. Then he generally has a special sermon for the week of Christmas, of Thanksgiving, Independence day, Memorial day, and Children's day. He tried one series on the "Minor Prophets," but, as he told father, such a series must be so much like Christmas lectures to be appropriate for the Sabbath-day discourse.

IV. The C. E.—There has been a Tenth Legion formed in our Christian Endeavor Society. There are only a few members as yet, but, as the young men of the church are no more willing to join than the ladies, the idea of a Tenth Legion came from a recent number of the Golden Rule. Any one can become a member by promising to give at least one-tenth of their income to the Lord. I wish that we might have a Seventh-Day Baptist Tenth Legion. Why can not our editor, Mr. Shaw, take hold of the matter and establish headquarters for the Legion?

A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic giving. For some time there has been among New York City Endeavors an organization called the Tenth Legion. In this are included all the New York Endeavors and their friends who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it, and has established headquarters, 646 Washington Street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to the Lord. The movement is expected to become more popular with the passing years, and frequent calls will be heard for a wider extension of the scheme.

The above is a special bulletin to me from the news department of the Golden Rule. Full information can be obtained by applying to me, Edwin Shaw, Milton, Wis. I propose, as suggested by Ruth Dew, to establish headquarters for the Legion here, and have a confidential roll of all persons who promise to give at least a tenth of their income to the Lord. Let me urge all our societies to form such Legions, and to forward the names to me. Individuals may join by sending their names and the amount they promise to give. Associations may send me statements concerning the Association. The United Society's officers are urging local Christian Endeavor Societies and unions to take up this subject and press it strongly.

The California Society is the largest society of teachers and students. About fifty titles of books were represented by different persons, some by position, peculiarity of dress, or emblem. A prize was given to the one guessing the largest number, and a booby prize to the one guessing the least. As this was the first time that the new home of the pastor, in the Bailey cottage across from the main college building, had been opened for a company, Mrs. Platts called it their "housewarming." Can we come again sometime, Mrs. Platts?

A "California 97" rally was held in Los Angeles March 25. Good music, short talks by the president of the C. E. City Union, Epworth League City Union, and Pasadena C. E. City Union were the principal events, and served to arouse much interest and enthusiasm in the coming convention. The church was prettily decorated in orange and purple—the California colors.

Under the auspices of the Christian Endeavor Society of West Halluck Ill., Rev. E. A. Witter gave a lecture on the evening of March 20, on "Pilgrims Progress," illustrated with a scisitopion. His visit to this place was enjoyed by all. He occupied the pulpit at the regular Sabbath-school service, and preached at a special service on Saturday night. The people showed their appreciation by nearly all turning out, and that over nearly impassable roads.

On March 20, the subject, "The Seventh-Day Baptist North-Western Association," was considered by the Milton society. The leader, Calla Davis, gave a short historical statement concerning the Association. The society has many friends in Milton from other societies of the Association, who are attending Milton College. The accounts they gave of their home societies were a prominent feature of the meeting. A denominational topic from time to time is found to be very valuable to the society.

On the evening of the same day the Endeavorers met at the home of Dr. Platts, and held a "Library" socialize. About fifty titles of books were represented by different persons, by position, peculiarity of dress, or emblem. A prize was given to the one guessing the largest number, and a booby prize to the one guessing the least. As this was the first time that the new home of the pastor, in the Bailey cottage across from the main college building, had been opened for a company, Mrs. Platts called it their "housewarming." Can we come again sometime, Mrs. Platts?
Dot's Easter Lily.

BY M. A. DEAN.

Dot sat in her big, stuffed barrel-chair, where she sat every day by the little attic window looking out on the city street. Her face bore the marks of suffering, but the large, lustrous eyes and rippling hair made it seem beautiful in spite of the pinched nose and hungry mouth in such close proximity.

We do not mean to say that Dot had ever really eaten bread or even when work was scarce, or the pay delayed, or the rent due, and there was only bread enough for one, the dear mother had always carefully concealed the fact and brought to Dot her usual allowance. But sometimes there was no milk to eat with it and Dot could not forget the pain in her back long enough to swallowing the dry bread which seemed to stick in her throat, while visions of oranges and bananas fitted before her in a most tantalizing manner.

Then, without a murmur, Dot would futilely drop the handful of bread in her tiny poxket to feed the sparrows that often came to her window and picked up the crumbs that she contrived to drop upon the ledge outside.

It was such a pleasure to her to watch the lively creatures wheeling and diving so dextrously about the little window, and pecking with such cunning motions at the bits of bread, and at last flying away so happy and care-free, that Dot almost wished she were a sparrow too.

But then, there was the great bay window of the house opposite with its luxuriant plants. In the center, close to the glass, was a lovely Easter lily which Dot had been watching eagerly for several days, hoping that she might be the first one to see the earliest blossom.

She lay back wearily that morning in her well-padded chair and pulled the soft comforter up closer under her peaked little chin as the fire burned low and the room grew colder, and waited long and patiently, as was her wont, for her mamma's familiar footsteps on the stairs, but all the while feasting her eyes upon the delicious plants and weaving beautiful fancies about the coming lily-blossoms.

She had occasionally seen a fair young girl at the opposite window, and was longing for another glimpse of her. Yes, there was she, and oh! joy! She seemed to be looking at her, and so pleasantly, almost lovingly, too. If she could only know her, Dot thought. She must surely be good; indeed, how could one live in such a warm, beautiful house and have such lovely flowers all winter and not be good.

And the girl's mother, she thought, did not need to leave her daughter alone through the long, dismal days, for now a lady stood in the window too, and both seemed to be looking kindly at her and talking earnestly to each other, which was true, for though Dot could not understand the words she had heard, she said, "Do come here Auntie and see this little girl at the window in the house opposite."

I believe she is an invalid, a cripple perhaps, for she sits in that chair so constantly and seems to enjoy these flowers so much.

I would go and see Dot, but she seems so far away. I mean to ask him if I may not do something for her. It might be that she could be treated and helped, or cured you know. I think her mother is a widow and very poor. I have seen a nice looking, but thin clad, woman go out quite early in the morning at the side gate, and sometimes have seen her comeback at night with parcels, and I do believe that child stays there all alone through the day.

"Well, why did you ask me?" said Aunt Prissy, cheerfully. "you need not wait for your guardian's return to do something for her. The simplest ministrations often prove the greatest blessings to those in need; a bunch of fragrant flowers, a little gift of fruits, or something to tempt the appetite, or a few kind and sympathetic words warm from the heart are sometimes better than medicine. Try it, my dear, and the time will not seem so long till, perhaps, you may do more for her."

Now they both turned away from the window and Dot saw them no more.

Before Mrs. Morley reached the door that evening she heard Dot's little voice crying, "Oh, mamma, oh, mamma! It's bloomed! What has bloomed dear?"

"Why, the Easter lily."

"Ah, yes! the one you've been watching so long, I am very glad dear, that you saw it bloom at last."

"Oh! but I didn't see it bloom, that is what seems so strange back so that the pillows could cuddle me, it was so cold here, and looking all the while at the lily when I heard quite a noise in the street and raised myself up to see what it was about; then I watched the people awhile, so many were coming and going, you believe it, mamma, when I leaned back again—it seemed only a few minutes—there was the beautiful lily, so white and pure! I could scarcely believe my eyes.

It seems a great deal larger and fuller now, see, mamma but it was a real lily when I first saw it."

"Well," said Mrs. Morley, who was very busy making a fire and putting on the teakettle, "that was quite an experience for a lonely little girl; you shall soon be warm now and have supper."

So when mamma had toasted some bread and put the least little bit of butter on it, she took from her pocket a small box, it was a sample box of cocoa, and made two steaming cups of delicious drink. Then the little round table was wheeled up, and Dot's capacious barrel-chair turned about and there they were at the tea-table.

Dot was very happy now that mamma was home and the room warm, and she ate her simple supper with quite a good relish.

After it was over and the dishes cleared away, Dot was cuddled in her mamma's arms awhile—her head rested on mamma's lap and she put to bed in her little white cot in the corner, and was soon fast asleep.

The next day a wonderful thing happened.

Dot had looked often at the Easter lily and wondered if it would be taken to one of the churches on Easter Sunday. If so, she hoped she might see it in the vase. What a joy it must be to handle such a beautiful plant! and there might be several more blossoms by that time, she thought.

Just at this point in her cogitations there came a knock at the door and Dot called Dot, but no answer. "Come in," and who should open the door and walk in but the dear young girl across the way, with a beautiful bouquet in one hand and a well-filled basket in the other.

With a bright "good morning," she set down the basket and advanced toward Dot, holding out the flowers and saying, Aunt Prissy cut these for you. Are they not lovely;

"But why? could it be? just in the very most conspicuous place was the identical lily.

Involuntarily Dot looked across the way, and sure enough, the blossom was not there. Mabel smiled and said, "Are you not better pleased to have it here?"

But by this time, Dot had found her tongue. "Oh, yes," she cried eagerly, "but it seemed too good to be true; is it really mine, and can I have it in my window here?"

"Yes, of course," said Mabel. "Let me arrange it for you. This ledge is wide enough for a frame if you have one."

"I think mamma would let me have her vase for the lily; it is in the top drawer of the bureau, wrapped in white tissue paper, she is so very careful of it because it was a gift from Uncle Ned."

When the flowers were all arranged to their satisfaction, Mabel unpacked the basket, putting the contents into the cupboard, only leaving out one great, luscious orange which she brought to Dot.

Dot's eyes were brimming with tears, and she said very hardly say, "I thank you," without spilling them over, so much had she longed for an orange like this. It all seemed like a beautiful dream.

While she was enjoying this treat Mabel took an inventory of the furnishings of the poor little room, and decided that Dot's mother must be little short of genius to evolve so much comfort out of so little to begin with. Then she glanced at the superb vase and said to herself, "I do believe it is Sevres porcelain," and to Dot, "What a beautiful receptacle for your cherished lily! Is the uncle living who gave your mamma this vase?"

"We do not know," said Dot. "I am afraid to ask mamma much about him, because it always brings the tears to her eyes, and I cannot bear to see her cry; but I think," and a slight look came into her eyes, "that mamma must have married against his will,—her father and mother were both dead—and that she went away with papa and did not write him or anything; and after papa died, she did not know where to find him, as he had left the old home years before."

"How very unfortunate!" said Mabel in a tone of real sympathy.

"Oh! who is that nice looking gentleman, going into your house?" asked Dot, who was able to see everything, even while she was talking.

Mabel looked out and exclaimed, joyfully, "Oh, that is my guardian; he has just returned from a long journey. I must go at once," and she grasped her basket, gave Dot a happy good-bye kiss, and was gone.

Dot watched her up the steps and into the house, and sighed, but it was a contented little sigh.

Oh! how truly wonderful it all seemed to her. The precious flower that she had taken so much pleasure in looking at, from afar, was now her very own, and so near that she could touch the beautiful petals, to make sure that she was not dreaming. And more wonderfully still, she thought, she now had a friend—a young friend, who was
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Home News.

Pennsylvania.

HIBERN.-I wish to give notice that my post-office address will be Hebron, instead of Shingle House, at present. A precious work has been done in that settlement. Under the leadings of the divine Spirit, souls have been made to rejoice in returning from sinful courses. Much joy remains with that people on the account of the good work done. May God send a man full of the Holy Ghost, as an under shepherd to his people.

Nine years and six months have closed with the Portville church; twelve years with the Shingle House church. These are important points of interest to our people. Sabbath truth lives at Shingle House. Seventh-day Baptists had better watch these interests with care. I have not yet determined what my work will be the coming year. I believe the weaker churches should, and must, have more care, if we as a denomination exist. It is the little, scattered flocks to-day that are battling for the truth and for the right. May God bless them all.

G. H. EKNSY.
April 4, 1897.

MINNESOTA.

DODGE CENTRE.-How many hearts are saddened when one of Zion's faithful watchmen falls at his post, "Well done, good and faithful servant," the career of Mr. John H. L. Hancock at the end. He will meet his Maker in the sweet home of rest.

After the first mutual explanations were over, and under Uncle Ned, drawing his chair closer, had talked awhile with D. D. Kellogg, tenderly, Dot said to him, very confidently, "It was the Easter lily that brought you to us, Uncle Ned. And he answered, solemnly, 'Yes, dear, I think it was.'"

SHELBYVILLE, ILL.

SABBATH LITERATURE FREE!

From time to time prices have been attached to our tract literature with the thought that the purchase of it would be a pleasant way for the friends of the cause to contribute to the Lord's work. But as it was not with the Idea of being able to do anything more than to afford the free use of literature where persons or churches could not remit the price named, it was determined at the meeting of the Board on the 14th of March that all prices be removed from our tract literature.

This action seeks to do away with any embarrassment on 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 address to the Editor, 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 ordered number a day we shall be so much the happier to work, and not so much the burden on us and with the Lord of the Sabbath for the spread of the truth. Write an order before you sleep.

A. H. LEWIS, E. C. C. CHAPMAN, D. B. LOVERMORE, F. E. PETERSON, CORRIE F. RANDOLPH.
Committee on Distribution of Literature.
March 18, 1897.

SABBATH evening sermons from the subjects of the Sabbath-school lessons. Considering the dark evenings and bad roads, the attendance has been good. The Reading Circle has given up the study of lectures on church history for the season. They were considered very profitable by those who attended during the winter.

MONTANA.

WOODRIDGE.-As a little band of Seventh-day Baptists, we are striving to let our light shine and to faithfully uphold the banner of God's truth. Oh, how I pray the Lord that he has raised up such men as Bro. A. H. Lewis to defend the Sabbath truth, to wake up the slumbering Seventh-day Baptists. The Lord requires every one of his followers to be witnesses for his truth, to live holy lives, known and read by all men. We are living in wonderful times. The true light in regard to the Sabbath of the Lord is going with mighty power to all the world. And many honest hearts are receiving it with joy and gladness. Let us all turn and read the word of God, and live as God's children should live.

The Lord is now working in mighty power, for most all the world have made void his law. All have not the gift to preach the Word. If we love the Lord and his truth with all our heart will we not give of our money as the Lord has prospered us? Can we say we love the Lord with all our heart, and never help with the means the Lord has given us, to advance his truth? Dear brethren, let us invest some of our money where we may obtain great riches. Let us read the Scriptures, and believe in the promises of the Lord; 3: 9. Does the letter to the churches by A. H. Lewis and O. U. Whittord in the Sabbath Recorder of March 1, mean anything to us? If we say we love the Lord, let us show our faith by our works.

When I came to this valley six years ago, there was not one that kept the seventh day in all this county. Now there are Seventh-day Baptists and Seventh-day Adventists for a distance of 70 miles up and down this valley. I lived here one year before I saw a Seventh-day person; but I believed the Lord had a people here in the Bitter Root Valley. My father and his family, his brothers, Bro. Thomas, Wilkinsons, and his mother, have lately commenced to keep the Sabbath of the Lord. They were members of the Missionary Baptist church, and they had been raised and taught that the first day of the week was the Sabbath. When they saw it was a Catholic institution, and that there was no command in the Bible to keep the first day holy, like true and loyal Baptists, they renounced the Catholic tradition, and now they keep the Sabbath of the Fourth Commandment. I have a call for a book; paper, by Eld. J. W. White, "Vindication of the True Sabbath," in two parts. Have any of the brethren any of these books that they can send to me, even if they are sold somewhere? I cannot get them at the Publishing House. We all ask you to remember how many are praying for us, that we may all be faithful to the end, ever remembering the promises of the Lord.

W. C. PELCH.

WOODRIDGE, MONT.

DROUGHE.-Drooghe breaks connection with heavy snow, the thaw may be only the weatherer, or a worry about the finances; but he who promises to look after all these things, insists that we shall believe; and true faith brings rest.
LESSON IV—PETER DELIVERED FROM PRISON.

For Sabbath-day. April 24, 1897.

LESSON TEXT.—Acts 12: 5-17.

INTRODUCTION.

While Barnabas and Saul were engaged in their joint labors with the new church at Antioch there occurred one of those severe seasons of drought, of which several were mentioned during the reign of the Emperor Claudius. This one was particularly severe in Palestine. While the people were enduring this distress with the new church at Antioch there, among the Christians, an event occurred which would be the least likely to be remembered in their history. From the tenacity with which Jews are accustomed to hang on to any historical event which may give them a chance to denounce the Christians, it is not surprising to find that this fact was made the subject of discussion among the envious Jews. This they did by the hands of Barnabas and Saul. This lesson presents the elements which are at work in this conflict between the church and the state. Alas, it was not altogether to test the faith of the apostles, but to the people of God. The fact that Peter was arrested and imprisoned was the embodiment of the carnal mind, the spirit of disobedience. Eph. 2: 14, 15; Rom. 13: 11, 12, 14.

SECTION I.

This power is the power of carnal flesh against the kingdom of God, whose weapons are not carnal, but spiritual. 2 Cor. 10: 4. It is the power of the carnal mind at enmity against God. Rom. 8: 7. It is the power of the carnal mind in which the natural spirit is at enmity against God. Rom. 8: 5-7.

In the heathen world usually woman is left untrained and uneducated. In the heathen world usually woman is risk of more serious manifestation’s of disease. To this we must add the fact that no disease ever diminishes to just such a degree as the normal process of growth is. It seemed too good to be true, v. 13-16. Were those diseases praying for Peter’s deliverance, and yet not prepared for the answer to their earnest, importunate prayer? Were they not rather like Peter, committing themselves, their beloved leader, and the work they represented, into the hands of God, and seeking perfect fellowship with him and with the people that had left him? Was it not that this lonely prayer and this leaving of God to make and work out his own plans in this trying time, brought the greatest exhibition of true faith, implicit trust in God. The joy of their finding prayer answered in the very particular and in the very person of which they had so earnestly prayed, when they had time to realize that it was indeed true. The fact of their most thrilling and most wonderful event was one of thoughtfulness for absent brethren, who would not have known of these things were it not for this, but James, the son of Alpheus, and to the brethren, and to the church which is in Laodicea, and to the king and to the princes of this world, and to the king of glory. 1 Thess. 5: 23, 24.

SCHOLARLY WOMEN.

In the heathen world usually woman has been left untrained and uneducated. In China, in India, and elsewhere, heathenism leaves woman in darkness, but when the gospel comes, woman is brought under its light, and lifted up into a position of dignity and honor in the kingdom of God. "We will hear these Christians have!" said Libanius the friend of the Emperor Julian. We heard the call of the church, and according to the age and capacity of the church, "she seemed as though the powers of this world had done their utmost to accomplish their end. And, to human forgetfulness, they seem sure to win. II. Spiritual Power.

What a deep-seated effort was made to thwart the cruel designs of Herod? The church was praying for him. We can well imagine the feeling of contempt felt by the enemies of the church, who have witnessed the change which had come over the people from whom they had left, in order to apply to their party, and worse than useless crying to God for Peter’s safety. But that was importunate praying. For before the day was half over, the event of the next three days, 13-17, while waiting for the Passover feast to be accomplished were fortunate days for Peter and the church. See Luke 13: 34-35; 15: 1-10. The power of the soul. What the spirit of the flesh is, is that which has brought her out of darkness into light.

THE FARMER’S CREDI.

We believe in small, well-tilled farms; that the soil must be fed as well as the owner, so that the crops shall make the farm and the farmer rich. We believe in thorough drainage, in deep plowing, and in labor-saving implements. We believe in good fences, and in regularly arranged, good orchards and gardens, and plenty of home-raised hog and hominy. We believe in raising crops, not simply as inconveniences, of only temporary value, but that they may, and do, in the end give the soil must be fed as well as the owner, so that the crops shall make the farm and the farmer rich. We believe in small, well-tilled farms; that the soil must be fed as well as the owner, so that the crops shall make the farm and the farmer rich. We believe in thorough drainage, in deep plowing, and in labor-saving implements. We believe in good fences, and in regularly arranged, good orchards and gardens, and plenty of home-raised hog and hominy. We believe in raising crops, not simply as inconveniences, of only temporary value, but that they may, and do, in the end give the soil must be fed as well as the owner, so that the crops shall make the farm and the farmer rich.
Popular Science.
By H. E. Baker.

Ramic.
A perennial plant, and a native of the Malay Islands, China and Japan; a kind of so-called ramic Alps. It is covered with the nettle leaf, and in appearance it resembles hemp. The fiber in a great degree is not affected by moisture, is unsurpassed in strength, and in fineness it rivalles flax, and has a silky luster. In China and Japan, cloths of great beauty are made from this material.

This plant can be grown in any moderate climate; in this country it has been raised as far north as here in New Jersey. The cultivating of this plant, and the use of its fiber, has been quite extensive in some portions of the East, caused by the short crop of cotton in the United States. The French people have given ramie particular attention, and have produced many beautiful fabrics. A factory has been established at Yalobre, Germany, that manufacture large quantities of fiber of this Malay plant. There is coming to be quite a demand in the East for the fabrics, yarns, and threads, made of this fiber, and as it can be made as smooth as flax, or even cotton, and as the fiber possesses greater strength, and the cloth receives equally well the dyes, and finishes with a superior gloss than silk; we see no reason why this Mulay or China fabric should not become of great value throughout the Torrid and Temperate zones. There are factories now springing up in Switzerland, Austria, and England, to manufacture clothes and cordage.

As the improvements in machinery and the principles of science in chemical knowledge become better understood in the preparation and utilizing of this family of grasses, we believe the plant will be extensively raised, and ramie clothes and threads will find a ready market in these United States.

New Kind of Brick.
A new and improved kind of brick has been invented, or rather science has made known the materials of which a brick can be made, far superior in durability, crushing resistance, and cheapness, to any heretofore made, or that are now in use.

Prof. Drice, of Washington, made this discovery, and as plenty of the material is to be found for making them, California takes the lead, and has formed a company, and pioneers their introduction.

They are called ‘stone brick,” and are made from powdered stone, or sand, with clay, and a prepared earth that acts as a cement for holding, or cementing the particles, which become a solid mass of stone, simply by heating for a short space of time; only ten hours being required for their complete manufacture.

The crushing strength of our common brick is very variable, according to the material of which they are made. It must be a remarkably good brick to withstand a crushing force of 4,000 pounds to the square inch, while it is said this new brick will withstand a force of ten times that amount.

It is estimated that in consequence of the cheapness of the material, the readiness and ease with which it is manufactured, the less amount of fuel required, that this new kind of stone brick can be placed on the market at three-fifths the cost of our common bricks.

Narrowing Down.
Our incomprehensible idea of the great extent and indecipherable magnitude of God’s universe has lately received quite a check, from the discoveries made by Prof. Simon Newcomb, of Nova Scotia, now a professor in Johns Hopkins University, at Baltimore.

Prof. Newcomb claims to have lately discovered that the fixed stars of different degrees of brightness, which we have always believed was caused by the greater degree in distance, is a mistake, and that they may be, as a general thing, in the same plane, only the stars are smaller.

He bases his conclusions on the idea that smaller stars are so called because they are less bright, and that they are not large stars at a greater distance, but smaller ones, nearer by. He gives us proof of his theory that Sirius has nearly the same light, if equally surfaces are considered, is but a very small portion of that of Sirius.

It has for some time been known by astronomers that there were dim stars, like those which were the companions of Algol; but we could not estimate their size until Newcomb, carried to its conclusion, would be, by the aid of a few more scientific improvements in telescopes, narrow down the limits of the stars, until all the stars could be seen; this, apparently, would fix the boundaries of God’s universe.

We prefer, at present, to cling to the word infinite, and to believe in a beyond, even as far as the poet wrote, to the

"Third heavens where God resides,
That holy, happy place."

SABBATH REFORM CONVENTION.
There will be a Sabbath Reform Convention held with the First Genesee Church, 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. B. C. Davis, Ph. D. On Sabbath morning at 11, Rev. A. H. Lewis, D. D., will speak upon the subject, “The Relation of Sabbath Reform 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 P. M. Many other very interesting topics will be presented relating to the subject of the Sabbath. All are invited to come.

S. S. Powell, Pastor.

How This.
We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall’s Catarrh Cure, F. J. Deeds, Prop. Toledo, O. We, the undersigned, have known F. J. Chens for the last 15 years, and believe him perfectly commendable in all business transactions, and financially able to carry out any obligation made by him. W. Warr & T. T. W. Wholesale Druggists, Toledo, O. W. Waldo, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall’s Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials from the family Pills are the best.

Special Notices.

WANTED.
A copy of “History of the Subbattarians in America,” by Rev. Henry Clark. Published about 1811. Address, naming price, H. D. Baneck, Clinton, N. Y.
MARRIAGES.

CARLEY-MARTIN.-At the home of the bride in Schenectady, February 13, 1877, by Eld. G. P. Kaye, James A. Carley and Edith E. Mattison.

DEATHS.

The Sabbath Recorder never inserts free of charge, newspaper notices of deaths, at the rate of ten cents per line for each line in excess of twentv-five words. Such notices must be accompanied by the full name of the deceased, his occupation or profession, and the church or religious society in which he was a member. All notices not accompanied by these data will be charged at the rate of twenty cents per word.

Munger.—At East Fortville, N. Y., March 12, 1877, Rev. W. Munger, in the 57th year of his age. The funeral was at the house, March 24, conducted by Eld. Roolf, of Fortville, N. Y. Interment in the Devon Cemetery. G. P. K.

Dabbs.—In Sharon, Pa., near Shingle House, Anna, wife of Charles Dabbs. The subject of this notice departed this life, March 28, 1877, at the age of 26 years. She was born in Wessenee, Dolaban, Sweden, daughter of Mr. Lamberg. She came to this country five years ago the 17th day of last November; was married the same month and is now being reared husband. This brother and sister embraced the Sabbath and were baptised at On the 7th of October, 1876, united with the Seventh-day Baptist Church of Shingle House. Funeral at heat Sharon, March 30. Text, Rev. 22: 13. The S. D. B. Missionary Society.

Greeks.—Sally Baker was born in Schenectady, Essex County, N. Y., September 1, 1831, and died at her home in this city, November 23, 1876. Her first husband was Barton Whitford, and Mr. and Mrs. Baker have three children blessed this union, one of whom, Barton A., and a grand-daughter, Arlina, died only a few weeks ago. Some years ago death of Mr. Whitford, she married Mr. Baker, who was married to the Lord's Sabbath and commenced its observance more than thirty years ago. She became a resident of Adams Centre, and united with the Adams Seventh-day Baptist church, and was a devoted and excellent member of its church. She was an earnest Christian, a devoted wife and mother. She will be missed by sorrowing friends, but most of all by her grand-daughter, who never knew any other mother. A. B. P.

FULTON'S FIRST FARE.

There was one little incident in Robert Fulton's life about which few people know and which Fulton himself probably played no part shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At the time all Albany rooked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume," said he.

"Yes, sir." "Do you return to New York with him, sir?"

"We shall try to get back, sir."

"Have you any objection to my sitting here in the cabin?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation, Fulton replied, "Six dollars." And when the gentleman in his hand heazed it at a long time, and two big tears rolled down his cheeks. Turning to the passenger, he said:

"Excuse me, sir, but this is the first pecuniary reward I have re­ceived for all my need of adapting steam to navigation. I would gladly commemorate the occasion with a little drink, but I am too poor now even for that. If we meet again, I trust it will not be the case."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cockpit of the "Great Western," when a gentleman entered. Fulton greeted him, and unfolded and gazed on the hand. It was his first passenger, and that pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first pecuniary reward of his usefulness to his fellow-men was the six dollars paid to him by his first passenger.—Harper's Round Table.

Literary Notes.

Harper's Weekly for April 17 will have an article entitled "The Green River," considered as a center of population, energy, and capital—so great a city tliat it has a separate page in the New American Atlas. There will be numerous illustrations, showing among features of the city, Broadway, the Hebrew quarter, the Commercial Exchange, High Bridge, Park, the Park, the Metropolitan Museum of Art, the City Hall, the Morris Island, Brooklyn, Bronx Park, the Metropolitan Museum of Art, the City Hall, Central Park, Greenwich, and United.

Harper's Bazar of April 17 will contain an article entitled "Directions to Travellers," by Emma J. Davis, President, showing the path of the novice who goes in quest of the "Green River," and other features will be "Fusilier and Mourning Costumes," by Anna West Land and "Travels of an Easter peasanT," by Mrs. Margaret Hamilton. Frontispiece containing valuable information for the club world.

Harper, Weekly.

Every number of Harper's Weekly during April will be of timely interest. Fol­lowing the appearance of the 3rd of April, the double-page illustration of the Chicago Lakefront, the most beautiful, and will appear with the story of Mr. H. B. Barnum's "Great Western," containing the double-page illustration of Chicago's water-front, the object of the whole, and the accompanying description of the plans, there will be in the issue of the 10th an elaborately illus­trated paper showing the develop­ment of architecture in the west, and an account of "The Washington and Lee University and her New Towers," and the Weekly of the 17th will contain a double-page illustration of the Chicago Club, with the latest news, and an account of Alpine Hotels, and the Weekly of the 24th will contain an author­itative article on the New American Navy, by Lieutenant J. D. Jones, with a panegyric view of all the ships.

Seventh-day Baptist Bureau of Employment and Correspondence.

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One and two dollar stabish stamps acceptable. To insure attention always stamp with reply.

Seventh-day Baptist Missionary Bureau Employment, Alfred, N. Y.

Small Fruit Trees.

I have for some years of 1877 a list of Straw­berry, Apple, and Peach trees of a size so desirable as to be perfectly suited for the small grove in the garden. For a reasonable price. Also Harrod Plywood Barns and Lind'g Barns. Can supply.

MILES B.完成son, Hilltown, Wts.

MONSTER CATALOGUE.

The British Museum catalogue, which is the result of great pains and the true position of the Sabbath.

DEATHS.

The Sabbath Recorder never inserts free of charge, newspaper notices of deaths, at the rate of ten cents per line for each line in excess of twenty-five words. Such notices must be accompanied by the full name of the deceased, his occupation or profession, and the church or religious society in which he was a member. All notices not accompanied by these data will be charged at the rate of twenty cents per word.

DEATHS.

A MEMENTO MONEY-GETTER.

The Saunterer encountered an example of insatiable acumen during the last week, which even his grey-haired experience cannot equal. Willie had swallowed a penny, and no one cared whether in a state of much alarm. "Helen," she called to her sis­ter in the room. "Doctor, will you now give a doctor; Willie has swallowed a penny?"

The terrified and frightened boy looked back at her, "Xo, mama," he interposed, "send for the minister."

"Doctor Jones," asked her mother, incredulously. "Did you say the minister?"

"Yes, mama, says our minister can get money out of anybody."—Boston Budget.

A DOUBLE CURSE.—The use of tobacco is a curse, but smoking cigarettes is far worse. Physicians are speaking of it as a new form of condemnation in the practice. A prominent physician says he has "frequently been called to see young men, who have not only diseased throats, and every case can be traced to cigarette-smok­ing." He adds that "the use of this [cigarette] has been on the increase, as they have been poisoned with arsenic contained in the wrappers. Surely every possible means should be employed to abate this nuisance and remove this curse."

A BIG BATTLE.— Said Lord Worsley, commander-in-chief of the British fleet, "there are yet some battles to be fought, some great enemies to be encountered by the United Kingdom, and that enemy is smoke. It kills more than all our greatest wars and battles, and not only to the body, but the mind and soul also."

PRICE, MOUNTED, 81.50. Postage Free.

A CHART OF THE WEEK.

In 160 Languages and Dialects. Showing the wages of labor, the cost of living, and the true position of the Sabbath.

By the Following Members of the Sabbath, D. D. and D. M.

"This Chart opens a line of study that many 'sacred' writers have passed by, and one that promises to be fruitful in the outcome. We therefore recommend it to every reader. It is the work of a man of the right spirit, who reads the world in its best and richest truth, and is determined to know and teach it to the rest of the world."

The following meetings of the Board of Managers.

SARASOTA SCHOOL BOARD.

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Rev. W. S. Williams, Vice President, Sarasota, Fla.
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