

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 51. No. 18.

MAY 2, 1895.

WHOLE No. 2619.

CONTENTS.

EDITORIALS.	
The Narrow Way—Poetry.....	274
Paragraphs.....	274
NEWS AND COMMENTS.	
Paragraphs.....	275
CONTRIBUTED EDITORIALS.	
Paragraphs.....	275, 276
The Right to Enjoyment.....	276
Word from the Christmas-box.....	276, 277
The Perpetual Sabbath and Sunday Keeping.....	277
Sunday Sermons and Newspapers.....	277
MISSIONS.	
From D. H. Davis.....	278
Report of the Evangelistic Committee.....	278, 279
Missionary Board Meeting.....	279
The Necessity.....	279, 280
Missionary Society—Receipts.....	280
WOMAN'S WORK.	
Watch and Pray—Poetry.....	280
Paragraphs.....	280
Giving Liberally.....	280
Mary Lyon on Giving.....	280, 281
Giving from the Heart.....	281
A Baby I Know—Poetry.....	281
Florence Nightingale at Seventy-five.....	281
Words that Abide—Poetry.....	281
The Central Association.....	281
California Colony.....	281
YOUNG PEOPLE'S WORK.	
Paragraph.....	282
Making Conveniences of friends.....	282
Our Mirror—Paragraphs.....	282
CHILDREN'S PAGE.	
Veneer or Solid Wood.....	283
Boys and Mothers.....	283, 284
Pass it on.....	284
Dr. Job Braddock Somers.....	284
Circular Letter.....	284
SABBATH-SCHOOL.	
Lesson for May 11, 1895. Jesus Before the High Priest.....	285
A May Madrigal—Poetry.....	285
Jericho.....	285
Our King.....	285
I Know Not the Hour of His Coming—Poetry... Who is My Brother?.....	285
POPULAR SCIENCE.	
Paragraphs.....	286
Fashionable Stationery.....	286
SPECIAL NOTICES.	
That Bit of China.....	287
DEATHS.....	287
LITERARY NOTES.....	287
LOCAL AGENTS.....	288
BUSINESS DIRECTORY.....	288
LIST OF PUBLICATIONS.....	288

A CANTICLE OF SPRING.

BY MARY BRADLEY.



GREEN upspringing grass, your tender freshness
spreading,

By many a narrow pass where way-worn feet are
treading;

O highly waving trees whose swelling leaf buds render,
Undoubted promises of the full summer's splendor;
O dainty daffodils whose lovely sunlit-faces
Brighten the barren hills with unexpected graces;
O all ye blossoms set the woods and meadows over,
Windflower and violet, and columbine and clover;
Bless ye the Lord on high, by field and fell and river.
Praise Him and magnify His holy name forever,
Now when the budding spring escapes from winter's durance,
Hope hath its flowering and faith its sweet assurance;
How shall our hearts be sad when nature's face rejoices,
And earth and air are glad with her tumultuous voices?
Ears that his message seek; and doubt not in possessing,
To them the winds shall speak in undertones of blessing;
And to the seeing eyes his wondrous works beholding,
No little bird that flies, no small green thing unfolding,
But doth his love express who shall our souls deliver,
Whose holy name we bless and magnify forever!
Praise Him, O soul of mine, nor ever cease from praising,
Though olive tree and vine be blighted in the raising;
Though flood and frost and fire assail me in one morning,
And though my heart's desire shall perish without warning;
Still shall His rivers flow, the Heavens declare His glory;
Still shall His green things grow, the winds repeat their story;
And I who sit to-day, beneath the cloud of sorrow,
And see no opening way to sunshine for the morrow,
Still by His mighty word upheld for fresh endeavor,
Will magnify the Lord, and bless His name forever.

—Church Union.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE NARROW WAY.

The way stretched out before her, straight and fair,
The way she longed to go.
He said, "Nay, frail one, do not enter there,
I would not have it so;"
And then she turned, with tears and prayers, about
And entered in the narrow way he pointed out.

It led her straight away from joy and light—
Ah! fully well she knew!
It led her out-into a starless night
All damp and wet with dew;
But then it led to heavenly things so dear,
That earth's weak children reach so seldom here.

When years had gone, he said unto her heart,
In sweetly tender voice,
"Wouldst tread the lovely way you thought so fair?
I give thee now the choice."
"Nay, Lord," she said, "this narrow way with thee
Is far the best and dearest way to me."

—Presbyterian.

It is currently reported in both secular and religious journals that a movement is on foot in Armenia, looking to its freedom from Turkish rule and inhuman barbarity. Such a revolution, if properly conducted, would have the sympathy and moral support of the civilized world. Some such retribution undoubtedly awaits the Sultan who has permitted the slaughter of thousands of Armenian Christians.

WE are apt to think of our times of severe trial as making a greater demand for grace than on other occasions. But it often takes more grace to enable us to bear the temptations of a life without severe trials. Prosperity is often more dangerous than adversity. The prayer of Solomon is appropriate for most of us: "Give me neither poverty nor riches; feed me with food convenient for me; Lest I be full, and deny thee, and say, who is the Lord? or lest I be poor and steal and take the name of my God in vain."

THE importance of steady and useful employment, especially by the young, can hardly be over-estimated. The unemployed are generally the most unhappy and the most liable to wrong-doing. The person that is busiest will have less time or inclination to find fault with others or to engage in disreputable affairs. Keep employed. Do something useful. Work for small wages if you cannot get more. Or work without pay rather than be idle. Such a person will not long lack employment, neither will he work long without fair compensation.

THE value of training, cultivation, can hardly be over-estimated. In the home, in the school, in the church, in business, in all relations of life, continued discipline should bear its legitimate fruitage in physical and mental refinement, greater usefulness, and personal holiness. The luscious peach was once a bitter almond, and it has been said, "the cauliflower is only a cabbage with a college education." Cultivation almost works miracles in the vegetable and animal kingdoms. The mental and spiritual realms should witness still greater development.

THE *Christian Leader* (Universalist) finds it difficult to formulate any adequate definition of universalism. The reason given is "the fact that it is true." Universalism is more of a sentiment, than a Bible truth. It would be pleasant to believe that all men will eventually accept of the offer of salvation; but the stubborn fact in the way is that the Bible, which is the only authority for the true Christian, teaches the contrary. How easily the inspired writers of the sacred Scriptures could have formulated statements of that doctrine, clear as crystal, if it were true. It would have been just as easy to say, "These shall go away into temporary punishment," as to say *everlasting* (or eternal as in the R. V.). Matt. 18: 8; 25: 46. See also Daniel 12: 2; 2 Thess. 1: 9; Jude 6.

IS LIFE WORTH living? Yes, if it is lived according to the purpose for which it was designed. To live chiefly for one's self is not worth while. That life which is not a blessing to others, is not worth living. Now we must stop right here and guard against a mistake some will be apt to make, who are not conscious of being a great blessing to others. Some, who are the greatest joy and blessing, by the beauty, sweetness, and sunshine of their lives, are not conscious of the real good they are doing. They often lament their inability and uselessness. Please do not make this mistake. Be cheerful, hopeful, loving, and you will be helpful. Helpfulness does not consist chiefly in the material aid rendered. You may not be a bread-earner, and yet you can do great good to all with whom you come in contact.

MAKE your churches attractive. Very few people now have any well-founded conscientious scruples against beautifying the church building. Some years ago it was regarded, by certain societies, wrong to make a church pleasant and really attractive, by beautiful architectural design or pleasing ornamentation. If any such people still exist, ask them to read the description of the only church building or temple God ever planned among men. Notice the great cost, the beauty of its construction, the lavish outlay of rich ornaments. If any building is worthy of costly construction, it is the house of God. Our own dwellings are not as deserving of such outlay. Beautiful churches elevate, refine, and satisfy the æsthetic taste which God gave us for cultivation and use.

THE door into the church, as usually understood by all classes of Baptists is the ordinance of baptism. It is customary for the newly converted candidate for membership to make a statement of his religious experience, his convictions respecting the duty of baptism, perhaps something of his belief in the specific doctrines of the church, and his desire for membership. This is followed by a motion to receive the candidate to membership through the ordinance of baptism. When that ordinance is administered the person thereby becomes a member without any further ceremony. The forms used by some churches of extending "the right hand of fellowship," or the "laying on of hands," are not essential to membership, though, in the nature of a cordial and fraternal welcome, either, or both, may be used. No one however should gain the impression that these forms are required by

Scripture or at all necessary to completeness of membership.

TIME is too short in this life to spend a great deal of it in profitless speculations and discussions of utterly unsolvable problems. There are many doctrines, theories, and historical statements of the development of Christianity and other religions, that are taught in theological seminaries and ought to be studied by those who are seeking for thorough qualification for the gospel ministry, or other lines of Christian work, but most of this knowledge should be like the background to a fine picture, while things more essential to salvation and active Christian labor should constitute the principal figures, the more prominent features of the sketch.

The gospel of Christ, the plan of salvation, is so simple, so practical, while it is so profound, that even a child may apprehend it and enter into the kingdom. Hence the great work of life should be to teach and win souls from lives of sin to lives of holiness; from rebellion to obedience; from inordinate self-love to the supreme love of God and man.

THE fact is well known that since the resignation of President Main was accepted, to take effect at the close of the present school year, the Trustees of Alfred University have been considering the question of securing another man to occupy that responsible position. It is a matter of so great importance, and one in which so many people are interested, that it has been thought best to secure an informal expression of opinion from as many interested friends as possible before the time for definite action. The opinions of many of the alumni and trustees have already been obtained. It has been thought best to publish the letter of the Committee asking for opinions, and on page 284 of this issue the letter will be found. All who will are requested to send to the Secretary of the committee the names of three persons in the order of their preference, as possible and acceptable candidates for this position. These names should be forwarded at once to the Secretary of the Committee, E. E. Hamilton, Alfred, N. Y.

THE Chicago *Inter Ocean*, of April 22d, makes some pertinent criticisms (copied in this issue) on a recent sermon preached in that city on the "Sunday Newspapers." The public sentiment on the sanctity of the Sunday has undergone a great change within the past twenty years. Very few people, even moderately informed, use the same arguments now that were then used to sustain the common practice of observing Sunday as the Sabbath. The Editor of the *Inter Ocean* gives expression to an opinion that is now shared by millions of people in the United States. We venture the prophecy that, a score of years hence, the number of those who discard Sunday sacredness will be ten-fold the present number. Every effort to enforce Sunday-keeping, by law, awakens intense opposition from the millions who now disbelieve in it, and leads to an investigation of the Scriptural authority upon which it is proposed to base legal action. The inevitable result of all this agitation will be either to sweep the Sabbath idea from the creeds of the church or to replace the Sabbath of divine appointment, and relegate the Sunday of human dictation to its original seat among the six working days of the week.

NEWS AND COMMENTS.

AN explosion of chemicals in the Patent Office, Washington, April 22d, caused a dangerous fire, and three persons were badly burned.

THERE was much excitement in the wheat market in Chicago last week. Oil and cotton have had their round, and now other lines of speculation must come to the front.

THE hottest day known in April, in New York City, since the weather bureau began to keep a record, twenty years ago, was last Thursday, April 25th. The mercury was 84° at 4 P. M.

THE "Income Tax Indecision" is the appropriate title of an article in the New York *Outlook*, relative to the muddled condition of the income tax law since the action of the Supreme Court.

RUSSIA seems to be greatly stirred over the treaty of peace between China and Japan. Jealousy over the extension of Japanese power into Chinese territory seems to be the cause. The Russian bear wants to burrow in Chinese soil.

THE famous dude, Oscar Wilde, has become seriously entangled in offenses against the laws of England and has been tried and convicted. His exploits in this country, several years ago, were a fair index to his subsequent career.

CORINTO, the heaviest import town in Nicaragua, will probably be occupied by the British troops before this paper reaches its readers. This is the evident intention, and President Cleveland will not be likely to interpose any objection.

A TRIAL for heresy is now probable as the immediate outgrowth of the sermon on the "Resurrection of Christ," preached by Rev. Dr. R. Heber Newton. Dr. Newton rejects the commonly accepted belief that the body of our Lord was resurrected.

THERE is a bill now pending in the English House of Commons for the disestablishment of the Church of England in Wales. It is argued by the friends of the bill that, in the strict sense of the term, the Established Church exists no longer, even in England.

THE sudden rise in the price of beef has not been satisfactorily accounted for yet on the alleged ground of scarcity of cattle in the western markets, nor the high price of corn and feed. It looks like a scheme among speculators to force up the price for selfish purposes.

STANFORD UNIVERSITY, California, is involved in some financial embarrassment, consequent upon the contest of the will of the late Senator Stanford, which ties up the property of \$15,000,000. Mrs. Stanford is fully determined to prevent the closing of the University, if possible.

A POOR little ten-year-old newsboy was run over by a trolley car in Brooklyn last week. With his arm and leg crushed, his first thought was for his sick mother. "Don't let my mother know I am hurt," he said, as soon as he was picked up. "She's been sick and it will make her worse."

A PRIVATE letter from Topeka, Kan., says, "The crop prospects are fair; and for fruit they are 'A, number one.' The season is two or three weeks earlier than common. The ground is very dry below one foot from the surface in most of the State; hence much rain will be needed to perfect the crops."

THERE will doubtless be somewhat serious international complications between our country and France over the trial and imprisonment of John L. Waller, formerly American consul at Tamatave. He is sentenced to twenty years' imprisonment on a charge of being a spy.

A PASTOR in a Jersey City Heights M. E. Church while preaching last Sunday evening, learned that a burglar had entered the parsonage. He left the pulpit, and with a dozen men to aid him caught the burglar, recovered the stolen property, gave him over to the police and then returned to conclude the services.

ANOTHER strong temperance advocate and worker has been called to his reward. The name and work of John N. Stearns has long been known in connection with the philanthropic and reformatory efforts of the National Temperance and Publication Society. He will be greatly missed from this important line of Christian work.

THREE British warships are reported to have arrived near Nicaragua to enforce the ultimatum of England. We have no thought that England cares to interfere with the United States in any hostile way, still it is well not to encourage them in getting any foothold that will seriously threaten American interests in that vicinity.

WHAT is the matter with Pennsylvania? It is said that this great commonwealth has a proposition before the Legislature to reduce the appropriation for the support of its public schools by withholding \$1,000,000. Can Pennsylvania afford to resort to such questionable economy? As the masses become educated, crime will diminish. The reverse of this is also true.

THE faculty of Mount Union College, Ohio, are having an experience. President Marsh reprimanded several young men and young women last week for spending so much time courting. He said, "It is said that matches are made in heaven, but I think a branch office has been opened at Mount Union College." He suggested that there be more study and less trifling with Cupid.

DURING a severe storm at Forth Worth, Texas, April 22d, the roof of the tabernacle, in which Mr. Moody was holding meetings, fell in upon the congregation. Several were severely injured. There had been a great drouth throughout Texas, and Mr. Moody had called upon his audience of 8,000 Christians to pray for rain. It came in great abundance, and the roof, covered with tar and gravel, was not strong enough to stand the weight.

THE robbing of the First National Bank in Plainfield, of \$22,765, April 22d, was a matter of general interest and newspaper comment the rest of the week. While this loss does not in the least jeopardize the interests of depositors, it will serve to make bank officials more

cautious and, perhaps lessen the liability to similar misfortunes. But bank robbery is carried on with great adroitness and skill, and is quite a common occurrence.

GRAND ARMY men, of New York, are justly indignant over the unprovoked and false statements of Commissioner Waring. The heathen had both experience and an insight into human nature when they formulated the old adage, "Whom the gods wish to destroy they first make mad." If Waring's foolish madness does not destroy him, he will be a marked exception to the general rule. He characterizes the veteran defenders of his country "pension bummers," and makes other sneering and ungracious references to the men who have the patriotism and courage he never possessed.

CONTRIBUTED EDITORIALS.

"THE Larceny of a Soul" and "The Short-fingered Bronsons" are two samples from the catchy title page of a recent popular story magazine. The number is devoted to "new tales of hypnotism, theosophy, ghosts," etc. Attracted by the familiar name of one of the authors, we were soon deep in pencils of blue flame, coffins, unfathomable blackness, long white fingers, sable cloaks and cold chills. It was indeed an eerie tale and sketched the Master hand which makes one feel that he has been an eye witness of the events narrated. It was not very good diet to go to sleep on. But instead of looking apprehensively toward the clothes-closet for spectres, we said, "Mac's imagination has been running riot again." A picture of the author sitting in front of the "Gent's Hall" meditating stories while watching a toad catch flies in the interests of science flashed upon memory and the ghosts vanished into thin air.

But we wish that our old friend would give his talents to something better than hypnotizing the souls of promised brides from the living bodies into caskets and back again in the presence of horror stricken lovers. These weird tales may have no particular effect upon older people, who know of what stuff they are made. But they are largely responsible for the ghost fever which is too often in the sensitive mind of childhood—a fever which it is hard entirely to eradicate in later years. Could any bribe of fire-crackers have tempted your boyish ambition to visit the village graveyard on a gloomy night? You *know* there were no ghosts there to harm you, but—well—you preferred to be excused. There was a hay mow of father's barn where a man had hung himself. We were always careful to have no errand there after dark. Once the chores were late, and there was no hay on the floor. We started up the gloomy ladder, saying (and believing) that there was nothing in the loft to harm anyone. But what chance had sense and reason against a boy's imagination, reinforced by a memory saturated with hobgoblin tales? If ever hay flew from the tines of a fork it was then, and we went down to the floor again without bothering to find a ladder.

Life is too precious to be wasted dreading imaginary terrors. Nerves were not given us to be wantonly assailed by cold chills. Minds should have us peopled with something better than apparitions and imps.

WHATEVER other adjectives might be ap-

plied to the experience of Brother Gill at the Chicago University Divinity School since embracing the Sabbath, it certainly could not be characterized as dull. The Sabbath has been a live issue, and Brother Gill, coming of good fighting stock, has not shirked meeting it. His armor was bright from constant use until Head-Professor Burton took the matter up. The latter has his own ideas as to how such cases should be handled, and passed the word along as follows: "If anyone wants to observe some other day than Sunday, it is your duty to not quarrel with him." Understanding our past master of New Testament Greek to mean that the best way to meet the Seventh-day argument is to ignore it, the saying is full of profound wisdom. Yet we wonder whether the Baptist denomination at large would approve the trend of University teaching as indexed in the statement of a recent graduate in his examination for ordination. "I would as soon keep Wednesday," he said, "if the Christian world agreed to it."

GEORGE DANA BORRDMAN'S genial face at the University these days is reviving local interest in his book on the ten commandments. A friend has left it on our desk, calling special attention to the lecture on the fourth commandment. It proceeds in the broad comprehensive style so satisfying to the scholarly mind until it reaches the section treating the change of the Sabbath from the seventh day to the first. Then the good doctor shuts his eyes, spreads his wings, and the next we see of him he is on solid Sunday ground. He takes two pages to ask the question, "How will you account for this tremendous revolution?" But one page suffices for the answer. "Jesus the Nazarene has been crucified. All through the Seventh-day, or Hebrew Sabbath, he has lain in Joseph's tomb. In that tomb, amid solitude and darkness and grave-clothes, he has grappled in mortal duel with the King of Death, and has thrown him and shivered his sceptre. At the close of that awful seventh day, as it begins to dawn toward the first day of the week, he rises triumphant from the dead. And by and in the very fact of this triumphant rising he henceforth and forever more emblazons the first day of the week as his own royal, supernal day, even Time's first true Sabbath. Ah, the primitive church needed no command!"

We submit this passage as one of eloquence pure and simple. It has the confident ring as proceeding from a man who believes he *must* be right. And yet—and yet—can it be that a Baptist—especially *this* Baptist—wrote it? For its very climax admits the two facts which Seventh-day Baptists claim: (1) The Church changed the Sabbath. (2) There is no divine command for the change.

On the way to the University settlement we rode through some changes of scenery. The sight-seer in Chicago, after visiting the boulevards, parks, and buildings of public interest, usually goes home satisfied that he has seen the city. He has not. Let him pass up and down the streets where human life swarms in poverty and dirt, and his exalted conception of the city will be strangely tempered. On that Sunday afternoon we rode past block after block where men and women live in the mire and look downward. The faces had the sodden, animal look. There was no soul in the eyes.

In the center of the district was the University settlement. An oasis in the desert—a splendid beginning—yet so pitifully small compared with the vast area to be touched. There was to be a grand concert at 3 o'clock, but the crowds at the curbstone and on the vacant lots watching the ball games did not seem to care. We were interested in noting how those who did come appreciated high-class music. When the Apollo Club took up the opening notes of Mendelssohn's, "O, For the Wings of a Dove," and the different parts alternated in a kind of musical teeter (not a musical term), a red-headed young fellow on the back seat turned to his companion and winked. I never shall know just exactly what that wink meant. Perhaps this: "It's rocky music; but they mean well." Before the song was finished, however, the entire audience sat in rapt attention. The soft and exquisite harmony had stolen into their hearts. When they went out of the door they were somehow changed. They were not the same. The horizon of life had widened and the stars would soon rise in the heavens.

Capital and labor—brain and brawn—culture and ignorance—sat elbow to elbow. For a time the gulf was bridged and the two opposite poles of society met. One-half the world was finding out how the other half lived. May such knowledge increase and with it that mutual love and fellow-feeling without which the future is blank indeed.

THE RIGHT TO ENJOYMENT.

BY REV. WILLIAM C. DALAND.

One ought to be protected in all his natural rights; and if there is one thing certain, it is that in this world of sorrow every individual has a right to be happy if he has a chance, or even half a chance. It is my wish here to enter a formal protest against the conduct of that large and very annoying class of people who seem bent on disturbing the innocent and harmless pleasures, or even delusions, of those simple-minded pilgrims on life's pathway who on their journey find a little happiness here and there in little things. How much of our happiness and pleasure is due to little sentiments, imaginations, thoughts, and ideas, that are heaven-born, but which these ruthless vandals would despise and tear from us!

By these I do not mean people who preach the gospel of self-denial, nor those who advocate asceticism, who would warn us away from every pleasure the minute it becomes truly enjoyable. Such do a great deal of good in restraining the too ardent passions of youth, and in keeping the true balance of our character. Were it not for these worthy people, the pleasures of the world would run away with many of us whose blood is a little warmer than the normal ninety-eight Fahrenheit. There is before my mind's eye a more disagreeable kind of folk than the ascetic or the Pharisee. They are the people who like to show you at every turn that the thing you admire is not worth your admiration, that the book you find interesting is not worth reading, that the tune you enjoy is trash, that the picture which pleases you is in bad perspective and out of color, that the people you find congenial are not cultivated or have some very grave defects. These disturbers of the peace are always surprised that anybody can possibly like what he happens to like; *they* couldn't. Well, suppose you

couldn't. Why make others unhappy because you are so?

Sentiment and imagination make half of our happiness. Against such very unpractical and silly things we are continually warned by these foes to our enjoyment. The simple beauties of nature suggest no noble thoughts or aspirations to their hearts. The green carpet of nature's velvet is only grass, the blue of heaven is only the sky, the ocean's vast expanse of majesty is nothing but so much salt water, and the prattling infant, whose sweet countenance and confiding ways are a reminder that there is a God of love and righteousness for us to trust, is only a baby; and "the world is full of such nuisances," they tell us. If we feel an inspiration in the sunshine, they remind us that it is hot and dusty; if we see a grateful refreshment in a shower, they call our attention that if we go out we may catch cold by wetting our feet.

Now, the point I wish to raise is that no one has a moral right thus to invade our innocent pleasure and our happy delusions, even if they are a little sentimental sometimes. Nor ought we disturb our neighbors if they take a little pure enjoyment in something that might not contribute much to our own. Everybody has a right to be happy, if he can. Let him.

WORD FROM THE CHRISTMAS-BOX.

The readers of the RECORDER, all of whom are friends of the Christmas-boxes, will be glad to read the following extracts from letters just received from Drs. Swinney and Palmberg in reference to the safe arrival of the boxes at their destination. The Committee kept the boxes one month later than usual in the fall in order to allow Dr. Palmberg's effects to go at the same shipment; and an unfortunate mistake at the office of the shipping house delayed them still longer, which accounts for their late arrival in Shanghai. Under date of February 24th, Dr. Swinney writes:

We were made very happy on receiving the Christmas-boxes last Monday, the 18th of this month, and the next day—Mrs. Davis having returned from the country—we opened them. The Christmas-box containing the gifts from the home land is always a surprise in the amount and variety of its contents. This year we received many nice quilts, muslin, calico, many other things to make our people about us in the church, the schools, the hospital and all very happy. The box from the earnest circle of King's Daughters of Adams Centre was truly a marvel, that seven girls could do so much and make their efforts reach even to the other side of the world. They had quilts, calicoes, old linen, pictures and a fine lot of cards, soap, pins, needles, knitting needles and many little things. We have quilts enough now in the hospital to last a year or two; when we need more I can venture to speak of it. Perhaps Miss Burdick in the school work has not *large* quilts enough, or could make use of more. I have enjoyed this year the bright pieces of calico or of gingham a yard or two in length and of various colors. They make baby clothes of such, and even garments for children six or seven years of age. We have not many, and our old ones which have been washed many times we have given to specially needy cases; and have even made new ones to give away. For instance, a house in the city fell down, and a mother with her babe sixteen days old happened to be standing outside the door with another little boy five years old. The second child, a little over two years old, was asleep in the house and was injured by the beams. The next morning we heard that no one would take the mother in over night, because her babe, not being a month old, would bring a curse of the gods on any one's home into whose door she should enter, so she and the three children were out all night. We had her brought here to the hospital in a chair, and the injured one attended to; keeping them a number of days until the husband could find another house. They were very poor indeed, and we made clothes for the children, the people (foreigners)

at the South Gate helping us also. We were greatly interested in them, and have found them so far to be nice people. They have been coming to our services off and on ever since, and who knows but they may yet become the Father's dear children.

We are greatly comforted by the coming of Dr. Palmberg. How much new life it infuses into the tired workers to have one more added to our number! We are enjoying over again the fascinations of the language as she progresses in her studies. She is doing well, and will soon be talking. It is truly a hard language to learn, and we must not expect her to do much else but work at it until her year, at least, is over. At Tsu Poo, a town where I have been going for a few years, I have now rented a house for a dispensary. I shall go there now and then, and when Dr. Palmberg can take her part here, shall hope to go there at regular intervals to remain perhaps three or four days at time. I have also a dispensary in Hongkew, five miles away, besides the one here at the hospital and the one in the native city. In this way we come in contact with the people, as well as the close contact with them in the hospital among the in-patients.

Sincerely yours,

E. F. SWINNEY.

Dr. Palmberg's letter bears date of March 11th. She says:

I commenced a letter about two weeks ago to tell you of the arrival of the four boxes, but the departure of the mail was postponed, and to-day we had a short notice that there was a mail for Japan and my letter not finished, so will have to wait two days for the regular mail. Everything came safely. We had a delightful time unpacking the boxes the evening after they reached us. The paper on which I write came to me in the Christmas-box, and I quite enjoy writing on it. I was a happy girl when I heard that the boxes had arrived, for not knowing how late they started, was afraid that my books and other things might be in the bottom of the sea. I have had a nice little bookcase made to keep my books from dust and dampness. There are many things to enjoy here as well as many things to make one sad, but I am beginning to feel as if this were my home. I am sure I do not feel at all different toward some of the Chinese from what I do toward friends at home, and I could not have better friends at home than those I find here who belong to our mission. I feel that I am greatly blessed, and hope that I may be able to accomplish some good if I ever conquer this wonderful language! But I am progressing fairly well, I suppose, though sometimes I feel almost in despair over the difficulties of learning it. All are in usual health, which with me means very good health.

Sincerely Yours,

ROSA PALMBORG.

These cheering words from our two good doctors will be the Committee's best reminder to friends near and far that the time (June 10th to 14th) for filling other Christmas-boxes will soon be here. The Committee would again call attention to the RECORDER supplement of June 2, 1892, which has, we trust, been carefully preserved for reference. That little token suggests such articles as may be utilized in the various departments of our mission, and is as good for this year as for the year in which it was issued. In sending white cotton goods, please remember that bleached goods are more desirable. The Committee is desirous that the Christmas-boxes improve each year; and to this end would urge upon all those who have contributed so generously in former years, not to falter in their efforts; and if there be those who have not heretofore contributed, 1895 will be a good time to begin. Articles should be sent prepaid to Dr. P. J. B. Wait, 412, 9th Ave., New York City.

H. A. V. BABCOCK, } Com.
P. J. B. WAIT. }

THE PERPETUAL SABBATH AND SUNDAY KEEPING.

The capacity of some good men to commingle truth is most remarkable. The following from the *Free Methodist* of April 17th will commend itself to all true friends of the Sabbath:

"The Sabbath is the oldest institution in the world. It was made for man"—to meet his physical, mental,

moral and spiritual necessities. While these needs of the race continue, the Sabbath cannot be done away. It was founded in moral necessity back of all positive law, and hence, as an institution, it cannot be abrogated. The Sabbath was, by divine appointment, incorporated in the moral law, which was written on tables of stone, as significant of its permanence. While the moral law continues in force, therefore, Sabbath observance continues to be binding upon all. Christ abolished the ceremonial but not the moral law. Of the latter, he said, "I came not to destroy the Law or the prophets." The command, "Remember the Sabbath-day to keep it holy," is as much in force as the command, "Thou shalt not commit adultery." To break one command is to break all."

Not so with the following paragraph from the same paper:

"The First-day Sabbath is divinely authorized. As an institution, the Sabbath, which is based upon the physical and moral necessities of mankind, cannot be abrogated. The particular day for its observance is not based on any such necessity, but is an appointment of positive law, and therefore may be changed at the will of the law-giver. The day has been changed, but some question the divine authority for the change. That the change has not been made without divine sanction appears from the following considerations: (1) It was predicted. Psalm 118: 22, 23, is cited at least four times in the New Testament, and in every instance is applied to the resurrection of Christ. But verse 24 says, 'This is the day which the Lord hath made; we will rejoice and be glad in it.' What else in connection with our Lord's resurrection answers to this prediction except the resurrection day—the First-day Sabbath, commemorating a finished redemption, and by inspired authority called 'the Lord's day?' Rev. 1: 10. (2) It was continually observed by the inspired apostles of our Lord from the very day that Jesus arose."

Conceding, as we do, that positive, unlike natural law, is subject to change at the will of the law-giver, it remains true that such positive law is of equal obligation *until so changed*. Thus, the command to be baptized and to celebrate the Lord's Supper, will be of continued obligation until the coming of our Lord, unless we shall have some specific revelation setting it aside. So, too, with the command to keep the seventh day, until there is a positive repeal or an express modification of the law by the same authority that gave it, it will be of perpetual force. Nor should we depend on a mere inference as proof of a change. Nothing less than a "thus saith the Lord" can abrogate a divine command. The question, then, is simply this, Has there been any specific change of the day of the Sabbath? To say the least, the evidence of such change is wholly inadequate. It cannot be shown that the passage cited (Psa. 118: 24) has the slightest reference to the Sabbath. It is a mere begging of this question to assume that the Psalmist was speaking of a change of the Sabbath. It is altogether probable that the term "day," as there used, means a period of time, rather than a day of 24 hours. Our Saviour used it in this sense in John 8: 56, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." No one supposes that Abraham's joy was in Sunday-keeping, but rather in the coming and the atonement of Christ. So, too, of "the Lord's day." Rev. 1: 10. There is not a particle of proof that it was the first day of the week, or that it had the slightest relation to the Sabbath. From verse ninth, the writer was speaking specifically of the coming of the Lord in his glory. That will be most manifestly the *Lord's Day*. Is it not probable that John was in the spirit of that day? As to the statement that "it (the first day of the week) was continually observed by the inspired apostles of our Lord from the very day that he arose," there is not a particle of proof. There is but a single instance

of a religious meeting on the first day of the week recorded in the New Testament—that at Troas. Acts 20: 7. This was probably held Saturday night, and on the next (Sunday) morning, Paul started on his journey. So did Luke and the other disciples that were with him.

H. HINMAN.

CHICAGO, Ill., 221 W. Madison street, April 19, 1895.

SUNDAY SERMONS AND NEWSPAPERS.

The season being dull, Rev. J. M. Caldwell, of the South Park Avenue M. E. Church, took for his Sunday morning text, "Remember the Sabbath day to keep it holy," and meandered into a denunciation of the Sunday newspaper. The Sunday newspaper is not published or read on the Sabbath-day. The Saturday newspaper is published on the Sabbath. "The seventh day" is that on which Israel was commanded to "do no work, thou, nor thy sons, nor thy daughters, nor thy man servant, nor thy maid servant, nor the stranger that is within thy gates." We believe Mr. Caldwell reads the Sabbath, *i. e.*, the Saturday, papers with commendable regularity. Once for all, this clerical juggling with words should cease. Sunday is not the Sabbath of the Bible, and every preacher knows that it is not.

Not only is Sunday not the Sabbath, but it is not a holy day observed for or because of the reasons that bound Israel to Sabbath observance. Of the Sabbath—our Saturday—it was written, "thou shalt keep it holy, for in six days God created the heavens and the earth, and rested on the seventh, wherefore he hallowed it." The Sabbath was instituted wholly and solely for commemoration of the ending of the creative work of God, and for inculcation of the need of rest. The Sabbath was not so much a day of spiritual meditation as of physical rest. There is not a passage of Scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first. The fourth commandment is one of those that Christ came not 'to destroy, but to fulfill.' His life and death changed the central idea of man. The end of the creation became an unimportant fact, the regeneration became the central thought of the world. Hence the Sabbath fell into desuetude. It is observed now only by a part of the Jews, and by a smaller part of the Christians. The observance of Sunday is customary with Christians, but, as we conceive, by habit of reverence only. We know of no divine command for the observance of Sunday. We make bold to say that there is no direct divine command for its usage.

We admit the abiding force of the spirit of the Mosaic law, that one-seventh of each man's time shall be restful. The spirit of the fourth commandment survives, though its letter has become inoperative. But we plead that the Sunday newspaper abridges no man's rest. We contend that it makes the rest of many more pleasant and more ennobling. We protest against the utterance that the Sunday newspaper "militates against spirituality." We dislike to use the word, but twaddle is the only word applicable to such utterance. Excepting a very few, there are no human minds capable of enduring twelve consecutive hours of intense spiritual exaltation; and it is well that it is thus. Where is the preacher who lives from daylight to dark of any Sunday without appreciation of, or remark upon, the pleasures of food, sky, air, or other physical occurrence? Who lives, or can live, a Sunday's length without thought of aught save what is Scriptural? The wise law of Moses put no such commandment upon men as some preachers would enforce. It did not forbid cheerful converse, nor pleasant journeying into the country; it forbade toil; just that and nothing more.

Sunday should be a glorious day, a day in which the mind frees itself from sordid care, a day of spiritual exaltation, a day of high thought. Wherefore, sermons are good, when they are not bad, and books are good when they are not bad, and the like is true of newspapers.—*Inter-Ocean*.

Missions.

FROM D. H. DAVIS.

SHANGHAI, China, March 14, 1895.

Rev. O. U. Whitford, Westerly, R. I.

My Dear Brother:—I send you the following missionary items, hoping they may be of interest to our people.

Toward the close of last year, several Tauist priests became interested in the investigation of the Christian religion; they frequently attended our services, and visited me in my study for religious conversation. After a time they wrote their names in our church book as enquirers. A little later on, two of these men were driven from the temple because of their interest in the Christian religion. At the opening of the Chinese New Year they threw off their priestly robes and put on ordinary Chinese clothing. I think these men have truly turned from idolatry. They are now engaged in making shoes as a means of support. These are the men for whom a few months ago I asked some of my correspondents to pray. We do rejoice that they have been liberated from the terrible fetters that bound them. We do not feel quite certain that they will become members of our church; they have been brought into contact with other churches, and it seems that strong influences are being brought to bear on them to go elsewhere. I have repeatedly urged them to study the Word of God respecting the Sabbath and Baptism, and let this be their guide. In turning from Tauism to Christianity they should be careful not to accept a custom whose origin is also from heathenism. May I ask special prayer that the Holy Spirit may so completely convince and control these men that they shall be lead in perfect obedience to the Word of God.

At our missionary prayer-meeting last Monday afternoon, March 11th, several incidents were related to which I would like to give a wider circulation.

The first was regarding the faithful witness of a native Christian in the time of peril. This man lived on one of the islands situated in the mouth of the Yang-ts River. There he had lived for some years entirely alone, so far as Christian associations were concerned, and had been afforded but little opportunity for religious instruction. A few days ago he was coming to Shanghai in company with many others from the same island; a heavy gale arose, making it impossible for them to direct or control their boat; while it was being madly driven before the storm, another boat near them came in contact with a torpedo which instantly exploded, sinking the boat and making a watery grave for all on board. They were of course in constant fear lest theirs too should be a similar fate. The people on board began to pray to Buddah calling on his name (O-Me-Do-Feh, O-Me-Do-Feh, O-Me-Do-Feh).

It was noticed that the man referred to above did not repeat Buddah's name. Being asked why it was, he told them that he was praying not to Buddah but to the true God who was able to save them. He gave them to understand that he himself did not fear to die, that if he should be drowned it would be well with his soul. He assured them that the God of heaven was able to save them, and he believed that he would do so. Upon his arrival in Shanghai, in relating his experience, he

ascribes the preservation of his life to the goodness and power of God.

The second incident was regarding a farmer who, about two years ago, entered a preaching station and declared himself in sympathy with the teaching of the Scriptures, and as a practical evidence of his professed sympathy gave the preacher two dollars with which he requested him to buy Bibles and give to the people. A few days ago this man came again to the same chapel and said that he had learned through the reading of the Scriptures that the worship of idols and the burning of incense was wrong, and that he had turned to the worship of the true God. He wished now to use the money he had been accustomed to use in the worship of idols, for the spread of the knowledge of the true God; he thereupon gave the preacher two dollars more for Bible distribution. This is certainly a practical demonstration of his faith in, and his love for, the truth.

The third incident was the request of an official from Formosa, who is now living in Shanghai. He desires his son to learn English, and went to one of our Shanghai missionaries to inquire for a teacher. He was urged to allow his son to come to their mission school; this he was unwilling to do as he did not wish his son to be so intimately associated with other boys; he desired, however, to secure a missionary for private tutor.

This incident is of special value in that it shows the confidence which officials are coming to exercise toward missionaries, seeking them in preference to others as instructors of their sons.

The fourth incident was regarding the inquiry of a native teacher in charge of the English department in the Government school at Nanking. This gentleman came to Shanghai to get information respecting English text books. He had an interview with the missionary teachers of the Anglo-Chinese College, which resulted in his adopting the same books as they used,—The Christian Vernacular series of India. While he was not allowed to teach the Bible in this Government schools he could introduce these Christian books. He himself was in sympathy with the teachings of Christianity.

These circumstances recently coming under the observation of the missionaries at Shanghai may be taken as an index of what is transpiring all over the Empire. The seed of truth is evidently working in the hearts of both the high and low classes; and the events of the past few months have been working rapid and marked changes in the attitude of the people toward missionary work in China. The people have found in the missionary a true friend, one to whom they can look for advice amid exciting rumors and pending dangers.

We pray that this friendly attitude may be the means of bringing many to a saving knowledge of the truth as it is in Christ.

China evidently feels her need now as she has never felt it before. May the realization of this need be the occasion of her perfect renovation and conversion to a pure Christianity.

REPORT OF EVANGELISTIC COMMITTEE.

FOR QUARTER ENDING MARCH 31, 1895.

The evangelistic work under the direction of this Committee has been prosecuted with the evident blessing of God, and has been attended, in some cases at least, with signal success.

The meetings begun by Mr. E. B. Saunders, at Leonardsville, N. Y., Dec. 12, 1894, were continued for six weeks, but eternity alone will be able to reveal the full results of the work. A remarkable phase of the work was the advanced stand taken by already faithful Christians. Many who had grown gray in a life devoted to the Master now declare that during the meetings they reached a plane of spiritual attainment which they had never dreamed of as possible. About twenty who were thoroughly hardened into a back-slidden state have returned to God and become faithful workers for Christ. The work of the greatest magnitude was, of course, among the unconverted ones. As nearly as can be estimated, over one hundred were hopefully converted. Others, who have not yet made an unconditional surrender, are under conviction and deeply interested. Twenty-eight have joined the First Brookfield Church, others are ready and awaiting baptism, still others are considering the Sabbath question or some other matter of duty. Many have joined other churches. Nine weekly prayer-meetings are maintained by the First Brookfield Church, the regular service of Sixth-day night being attended by about 100 regularly, against a former average of 27. The work is the result of simple and plain gospel preaching, accompanied by the work of the Holy Spirit. Mr. Saunders' tabulated results are as follows:

Number converted.....	120
“ wanderers returned.....	25
Total.....	145
Re-instated in Seventh-day Baptist Church.....	1
Baptized and united with Seventh-day Baptist Church.....	20
Made their offering to Seventh-day Baptist Church, not yet baptized.....	3
Baptized and joined Sunday churches.....	4
Embraced Sabbath and made offering to Seventh-day Baptist Church.....	6
Joined Seventh-day Baptist Church by letter.....	5

Many more promised to join churches when opportunity should be favorable.

Mr. Saunders went from Leonardsville to West Edmeston, N. Y., and labored there five weeks with a good degree of interest. His tabulated results at West Edmeston are as follows:

Number converted.....	25
“ wanderers returned.....	10
Total.....	35
“ baptized and united with Seventh-day Baptist Church.....	1
“ awaiting baptism.....	4

Others promised to find a church home, of whom doubtless some will come to the Sabbath.

From West Edmeston Mr. Saunders went to Adams Centre, N. Y., and began meetings there March 8th, where his work is now progressing.

The work begun by the Rev. J. L. Huffman, at Niantic, R. I., was continued during the first half of January. The meetings closed with an excellent interest. A large number of people expressed themselves as desiring and determining to live a better life. About thirty said they had either been reclaimed from an evil life or that they had found a hope in Christ. Four were baptized and joined the Seventh-day Baptist Church and two joined the Church by letter.

About January 13th, the Rev. Mr. Huffman began union meetings at Hope Valley, R. I. These meetings were held in the Baptist church, were largely attended and received the full and hearty co-operation of all, pastor and people alike. The meetings continued five weeks. About seventy-five were converted.

Fifty of these had never before made any profession of religion. Twenty-one were accepted by the Baptist Church for baptism and membership. A large proportion of these were adult persons. The whole community was deeply stirred and a good work has been wrought. One person may unite with one of our churches, a devoted and accomplished young lady, who was converted and baptized.

The following excerpts from a letter from the pastor of the Baptist Church at Hope Valley, the Rev. J. S. Russell, are worthy of mention in this report: "I desire to thank your Missionary Committee for the kindness shown in permitting Mr. Huffman to come into our place. . . . The work wrought out through him was far beyond my expectations.

. . . The Gospel he preached had Jesus Christ as its chief corner-stone. . . . I should be more than pleased to have him here again,—that is more than I can say of all evangelists."

From Hope Valley, Mr. Huffman went to Hopkinton City, where he held meetings for three weeks. Owing to adverse circumstances of weather and sickness, the meetings were not as largely attended as had been hoped, but the results were good. Ten were baptized and joined the Second Hopkinton Church. Several others expect to follow their example.

The last work of the quarter by Mr. Huffman was with the First Westerly Church at Dunn's Corner's, Westerly, R. I. About 25 meetings were held of remarkable power and influence. About 50 have professed an intention to follow Christ. Seven were baptized and 21 others have promised to be baptized in the near future. A majority of these are First-day people, but there are some among them who will keep the Sabbath. Four of the seven who were baptized have united with the Seventh-day Baptist Church, and two others were received, one on profession of faith and the other by letter. There is a wonderfully deep interest in all the country round about this church. At the last meeting a large number who had never before made any expression of interest came forward for prayers.

Mr. Huffman's statistical summary of all his work for the quarter is as follows:

Baptized and joined Seventh-day Baptist Churches.	17
Joined Seventh-day Baptist churches by letter.....	2
Total.....	19
Will probably join Seventh-day Baptist churches....	7
Baptized and joined other churches.....	24
Awaiting baptism.....	14

The meetings held by the Rev. L. C. Randolph at Walworth, Wis., to which a brief reference was made in the last report, closed there Jan. 6th. About fifty professed to have found the Saviour. The interest was at its height at the close of the meetings. Ten have joined the Seventh-day Baptist Church, nine of these being newly baptized. Others who were converted will doubtless follow their example. About twenty have joined other churches. The whole religious tone of the community has been raised by the work during the meetings.

Mr. Randolph began union meetings at Milton, Wis., Jan. 11th, closing them Feb. 24th. The three churches of the town united heartily in the meetings, which were held in the Seventh-day Baptist church. There was a great awakening among all classes of people. About sixty were converted. Twenty-five have been baptized and joined the Seventh-day Baptist Church, and others will soon follow. Six have joined the church by either letter or pro-

fession of faith. Fifteen or twenty have joined other churches.

Meetings were begun by Mr. Randolph at New Auburn, Minn., with great interest on the part of the people. These meetings show promise of considerable results, a few having already come to the Sabbath.

The Rev. Geo. W. Hills has performed labor as General Missionary in Alabama, and visited the Rev. E. M. Keltner, a convert to the Sabbath, at Edith, Tenn. Five conversions to the Sabbath are reported and a Seventh-day Baptist Church was organized at Edith, Tenn.; pastor, the Rev. E. M. Keltner; clerk, E. M. Hunt.

SUMMARY OF RESULTS.

Baptized and joined Seventh-day Baptist churches..	76
Joined Seventh-day Baptist churches by letter, etc..	14
Total.....	91
Joined other churches.....	79
Awaiting baptism.....	40
Converted altogether, probably.....	400

O. U. WHITFORD,
GEO. B. CARPENTER, } Com.
W. C. DALAND,

MISSIONARY BOARD MEETING.

The regular meeting of the Board of managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawtucket Seventh-day Baptist church, April 17th, 1895. The meeting was called to order at 9:35 A. M., the President, William L. Clarke, in the chair. Prayer was offered by Mr. G. B. Carpenter. There were present nineteen members.

The minutes of the regular meeting of January 16th were read and approved.

The report of the Corresponding Secretary was read and voted to be placed on record.

The Treasurer's quartely report was read and voted to be placed on record.

The report of the Evangelistic Committee was read and voted to be placed on record.

It was voted that whenever it is deemed necessary that a member of the Evangelistic Committee visit a field on which one of the evangelists is at work, the expenses of such visits are properly chargeable and may be paid out of the appropriation for the Committee.

It was voted that an additional appropriation of \$200 be made for the use of the Committee for the year 1895.

An appeal was read from the Mill Yard (London, England) Church, asking that aid be given them in securing a pastor.

It was voted that this appeal be referred to a committee consisting of Mr. G. B. Carpenter, the Rev. William C. Daland, and Mr. A. L. Chester, to report before the close of the session.

A letter was read from the Rev. A. H. Lewis, Committee of the Tract Society, asking if the Missionary Society is willing to join the Tract Society in making an exhibit at the Atlanta Exposition.

It was voted that, while we approve of the object as set forth by the committee of the Tract Society, yet we deem that, under the imperative demands upon us for strictly missionary work, we cannot consistently use our funds for that object and unite in the effort.

It was voted that an appropriation be made for the current year of \$300 for the salary of the Rev. F. E. Peterson, as Editor of the *Evangel and Sabbath Outlook*.

A communication was read from the Tract Society regarding joint work with the Missionary Society on the West Virginia field.

It was voted that the Corresponding Secretary be instructed to communicate to the Committee of the Tract Society that it is the judgment of this Board that the Corresponding Secretaries of the two societies visit the West Virginia field and carry out the plan suggested.

A communication was received from the Rev. S. R. Wheeler in behalf of the Boulder (Colorado) Church, asking if we could pay a note of theirs and take a deed of their property. It was voted to refer their request to the Committee on Bequests and Permanent Funds.

Communications were read from the Rev. T. J. Van Horn and from a Committee of the Tract Society in regard to the joint occupancy of Louisville, Ky., for evangelistic and Sabbath reform work.

It was voted that the Rev. O. U. Whitford, the Rev. O. D. Sherman, and the Rev. G. J. Crandall be a committee to consult with the Tract Society on this matter.

It was voted that an appropriation be made for the Bethel, (Illinois) Church for the year 1895 at the rate of \$50 a year during the time that they have a pastor.

It was voted that an appropriation be made from the Ministerial Aid Fund of \$50 to assist Mr. Darwin Lippincott in preparing for the gospel ministry.

Various communications were received on matters of lesser importance, and the Corresponding Secretary was duly instructed to answer them.

The special committee appointed to consider the appeal of the Mill Yard Church reported recommending that some one be sent to visit that church to give them assistance and report to this Board the condition of their affairs, in order that the Board might act the more intelligently in attempting to aid them to obtain a pastor.

After extended discussion, it was voted that the consideration of this matter be deferred to a special meeting to be called for that purpose May 1st, 1895, at 9:30 A. M.

It was voted that the Treasurer pay all salaries, etc., when proper to do so, and that the following bills be paid:

G. H. Utter, printing, \$12 00; American Sabbath Tract Society, postage and express, \$15 08; A. L. Chester, Treasurer, miscellaneous expenses, \$22 65.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

THE NECESSITY.

Not holiness, nor healing, nor power; not strength, beauty, nor purity, but Himself is the necessity of each individual and every organization. Here is where so many have made serious mistakes. We have taken the doctrine of entire holiness, or the doctrine of Divine healing, both true, blessedly true, as verified in the experience and testimony of thousands, and have made the doctrines the thing, ignoring, to a great extent, the Author and Giver and thereby losing the cleansing and the healing touch because of the neglect of the Cleanser and the Healer. The Third Person is the necessity. The Person, not his gifts. It is not enough that we rejoice in the sweet consciousness of freedom from sin or disease, that we have patience for suffering, strength for service, courage for warfare, and are even clothed with power; all these, and more, are his, but the necessity is him. Receive the Holy Ghost. His gifts are ephemeral. He is the Abider. His gifts are negative, he only is positive. One of these gifts makes us lop-sided, all of them make us symmetrical.

He only makes us fruitful and causes us to abound and stand. We have Holiness Meetings, and Healing Conventions, and Pentecostal Gatherings. All good, but he is the necessity. The Holy Ghost—his healing, holiness, love, fire and zeal. He should be our theme, our desire, as he is our perpetual necessity.

We cannot preach or pray, we cannot serve or suffer, we cannot give or gain, without him. He only. In every word and work the necessity is the Holy Spirit. He only is success. Not his power only, but he himself. Permeating all parts and portions of the work is the necessity of the Holy Ghost. Back and front and all through, at all times, under all circumstances, in the ministry and laity of the church, and outside of its pale, is the great and only necessity—the Holy Ghost. His presence, only, is the necessity of a Pentecostal church all blazing, burning, glowing with spiritual heat. The necessity of the world is a supernatural religion, salvation on fire, the Holy Ghost in solution, to be outpoured on the world—the race—the age. He is the one whom we need in business, politics, and sociology. Missionaryizing, and evangelizing, finds to-day the necessity of the Holy Spirit. When he controls, when he is given control, the licensed traffic in strong drink will go down and out; the multiplied evils will wither and shrivel under his breath; selfishness will die; and Jesus will come. Amen. Even so, come, Lord Jesus, come quickly!—*The King's Messenger.*

MISSIONARY SOCIETY.

A. L. CHESTER, *Treasurer*
in account with the
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Dr.

Balance on hand last report, Dec. 31, 1894.....	\$1,064 08
Receipts in January, contributions and interest....	959 72
" February, contributions, bequests and	
Interest.....	928 74
" in February, loan.....	1,000 00
" in March, loan.....	1,500 00
" contributions and interest.....	592 22—\$6,044 76

Cr.

Rev. O. U. Whitford, balance, Dec. 31, 1894.....	182 25
" F. E. Peterson " " " " " " " " " "	75 00
" E. H. Socwell, " " " " " " " " " "	77 58
" S. R. Wheeler, receipts on field.....	40
" " balance, Dec. 31, 1894.....	130 85
" L. F. Skaggs, receipts on field.....	19 37
" " balance, Dec. 31, 1894.....	68 06
" S. I. Lee, balance, Dec. 31, 1894.....	54 57
" Geo. W. Lewis, receipts on field.....	9 00
" " balance, Dec. 31, 1894.....	48 00
" T. J. VanHorn, receipts on field.....	22 50
" " balance, Dec. 31, 1894.....	105 79
" Geo. W. Hills, receipts on field.....	16 95
" " balance, Dec. 31, 1894.....	248 51
" D. B. Coon, receipts on field.....	9 53
" " balance, Dec. 31, 1894.....	22 72
Ritchie Church, balance, Dec. 31, 1894.....	25 00
Conings Church " " " " " " " " " "	12 50
Watson Church, receipts paid to U. M. Babcock.....	11 50
" " balance, Dec. 31, 1894.....	13 50
New Auburn Church, balance, Dec. 31, 1894.....	18 75
Pleasant Grove Church, " " " " " " " " " "	25 00
Rev. J. H. Hurley, advanced on salary, 1895.....	35 00
First Westerly Church, balance, Dec. 31, 1894.....	18 75
Second " " " " " " " " " "	18 75
Hornellville " " " " " " " " " "	18 75
Rev. G. Velthuisen, salary from Jan. 1st to April	
1st, 1895.....	100 00
Attalla Church, balance, Dec. 31, 1894.....	37 50
Linclae " " " " " " " " " "	18 75
Salemville " " " " " " " " " "	25 00
Rock River " " " " " " " " " "	25 00
Rev. O. U. Whitford, advance on salary, 1895.....	50 00
" D. K. Davis, labor at Dell Rapids, balance	
Dec. 31, 1894.....	6 25
Cumberland Church, balance Dec. 31, 1894.....	12 50
J. F. Hubbard, Treasurer, order of L. F. Skaggs.....	6 14
Evangelistic Committee—receipts.....	284 17
Otselle Church, balance, Dec. 31, 1894.....	18 75
American Sabbath Tract Society, bill printing, etc.	
Rev. S. I. Lee, advanced on salary and expenses,	
1895.....	50 00
G. B. Carpenter, Treasurer Evangelistic Com-	
mittee.....	250 00
Salemville Church, two-thirds of fourth quarter of	
1894.....	16 67
Washington National Bank, two notes of \$500	
each.....	1,000 00
Washington National Bank, interest.....	20 84
Rev. T. J. VanHorn, advanced on salary and ex-	
penses, 1895.....	25 00
G. B. Carpenter, Treasurer Evangelistic Com-	
mittee.....	500 00
Washington National Bank, three notes, \$500	
each.....	1,500 00
Washington National Bank, interest.....	31 26—\$5,450 78

Cash balance, March 31, 1895..... \$ 594 03
Notes outstanding this date..... 2,500 00

E. & O. E.

A. L. CHESTER, *Treas.*

WESTERLY, R. I., March 31, 1895.

AMONG the questions sent out by a school commissioner was the following example in arithmetic: "If one horse can run a mile in one minute and fifty seconds, and another a mile in two minutes, how far would the first horse be ahead in a match race of two miles?" A teacher returned the question with this attached: "I will have nothing to do with the horse-racing problem."—*Atlanta Journal.*

Woman's Work.

WATCH AND PRAY.

BY SARAH S. SOCWELL.

Watch, O, my soul!

Thy way is thick with dangers, if thou yield;
But for a moment, to thy love of ease,
Thy foes will press thee; thou must ever wield
The spirit's sword, and carry faith's strong shield;
So shall thy path be safe and full of peace—
Watch, O, my soul!

Pray, O, my soul!

Thyself art weak, but he who hears is strong,
And as the child leans on the mother's breast,
Strong in her strength, secure from fear or wrong,
So thou must lean on Him, and tho' for long
He answers not, yet know he knoweth best—
Pray, O, my soul!

Thus, O, my soul,

Thou shalt escape temptation's snares and shame,
And stand in God's great strength, and tho' the fire
Burn fierce, and shrinks in fear thy mortal frame,
The Son of man walks with thee thro' the flame;
With Him thou'rt safe, tho' foes exhaust their ire,
Then watch and pray, my soul!

THE old standard of one-tenth for the Lord's treasury would flood the world with salvation.—*Chaplain McCabe.*

"How does your missionary account look beside your other expenditures?" *Are we doing all we can?* Do we prove the blessedness of giving? Do I? Do you?

MAY each Seventh-day Baptist consider himself, herself, a link in the chain of effort which is helping to bring in the day when all shall know the Lord from the least even to the greatest.

WHEN the early disciples were in danger of forgetting the out-lying regions, God sent persecutions to drive them from Jerusalem that they might preach the gospel among the heathen.—*Dr. Murdock.*

READ what others say about giving. Mary Fletcher wrote: "I saw myself as a steward who must render an account for every talent, and that it was my privilege to have the smiles of God on every moment of my time, or penny of money which I laid out."

A LADY with a school teacher's salary of a thousand a year used one-half the sum to support a substitute in China, thus carrying out a life-long desire to be a missionary. She received a letter every week from her substitute, and prayed for her by name every day.

REMEMBER the "Heaps" of the children of Israel. God is abundantly able to multiply our humblest gifts in power and usefulness, though they may seem trifling in our eyes, if we follow these gifts with our prayers. Let us not withhold our *mites* when we cannot give more.

BEFORE we take up our contribution let us all take time in our closets to consider the worth of a single soul. Have we ever given, and toiled, and prayed for those in darkness till we felt the sacrifice? Are you ready to go yourself to the ends of the earth for the salvation of others? If we send others to endure the toils shall we not practice self-denial?

LET us pray for a large baptism of the Holy Spirit to lead us into this open door. Let us recognize the command of our Saviour to "preach the gospel" as a voice to each one of us, and not merely to the few who go. When we learn to practice the same self-denial at home, which our missionaries practice, who give up all for Christ and his service; when we are fully consecrated to that service, the

Lord's treasury will be filled, and each new call for more funds will be quickly and joyfully answered.

THE note sounded by Brother Davis in the RECORDER of April 18th for the Boy's School should strike a responsive chord in every heart in the Seventh-day Baptist denomination. Many of us may feel that we have already pledged all we can spare for the present year, but does not the natural growth of our work in China make this call necessary? Are we not thankful that God is so blessing our work there that they must have more money and more workers? Why have we prayed so long and so earnestly for *this blessing* if we are not ready to have our prayers answered?

REV. J. B. DONALDSON says: "We are accustomed to talk of *giving* to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are his. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to get wealth." Let us pay God his due.—*Missionary Review.*

THE American Board Almanac quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore be not deceived, brethren.—*Missionary Review.*

GIVING LIBERALLY.

A merchant at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied, "Before my conversion, when I served the world and self I did it on a grand scale and at lavish expense, and when God, by his grace, called me out of darkness I resolved that Christ and his cause should have more than I had ever spent in the world. Now God enables me to do it, for at my conversion I promised God I would give a fixed proportion of all that my business brought in to me, and every year since I made the promise it has brought me in double what it did the year before, so that I can double my gifts for his service." "For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not."

MARY LYON ON GIVING.

Mary Lyon, in an address to her students at Mt. Holyoke on one occasion said: "There is a standard of giving for every individual, and this we are to find out each for herself. If it were written on the walls of our rooms how large or how small a sum we should give, we should not be treated as moral agents. God has a plan for every farthing he has

placed in our hands. If we are willing and obedient we may know his *plan*, but no one will know how much he ought to give unless he has a strong desire to know. God will make our treasures, whether few or many, a touchstone, a test of the willingness of our hearts. If God asks a part of our pittance we must not inquire how we can get along without it. God's blessing depends on the manner in which we use what he has committed to us for his cause. The Bible teaches us to give a portion of our income to the Lord, and we must give it before we expend anything for ourselves. Our standard must be different from that of those who have gone before us. We ought to rise as much higher than our parents as we are younger, for we have more light and greater opportunities.

GIVING FROM THE HEART.

An incident is told of Andrew Fuller that when he once went on a begging tour for the cause of missions he called on a wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit his lordship observed that he thought he should make him no donation. Dr. Fuller was preparing to return when the nobleman remarked, there was one man to whom, if he could see him, he thought he would give something for missions, and that man was Andrew Fuller. He immediately replied: "That is my name." On hearing this, with some hesitation, he gave him a guinea. Observing the indifference of the donor, Mr. Fuller looked at him and said, "Does this donation come from your heart? If it does not I do not wish to receive it." The man was overcome by his honest frankness, and taking from his pocket ten guineas more said, "Take these sir; these come from my heart."—*The Kingdom*.

A BABY I KNOW.

God's angel was bidden to make her fair,
So he wove the sunshine into her hair;
He took of the mid-noon's cloudless skies,
And fashioned therefrom her two blue eyes.
He wash'd her white with the sinless snows,
And painted her cheeks with the dawn's faint rose;
He dimpled her tiny hands and feet;
He made her sunny, and soft and sweet;
He molded her round white limbs with art;
He got her from heaven a pure child-heart.
Then he kiss'd her lips, and her brow and eyes,
And brought her, sleeping, from Paradise.
Such virtue lies in those kisses three,
That, how so weary at heart are we,
The look and the smile on our baby's face
Bring rest and comfort, and endless grace.
—*Bessie Gray, in May Ladies' Home Journal*.

FLORENCE NIGHTINGALE AT SEVENTY-FIVE.

On the fifteenth day of May Florence Nightingale celebrates her seventy-fifth birthday—as great a woman and as great a public benefactor, and as much of a heroine as she was forty years ago, when she went forth from her comfortable home in England, not as a mere nurse to attend to the wants of the wounded and dying British soldiers in the Crimea, but as a fearless organizer of a great field-hospital system, which the British War Office authorities, staff officers and generals had looked upon as a mere matter of afterthought in the preliminary arrangements of one of the most difficult campaigns in the history of the civilized world, writes Fitz-Roy Gardiner in an interesting illustrated sketch of "Florence Nightingale at Seventy-Five" in the *May Ladies' Home Journal*. No one had thought of the physical sufferings which would have to be undergone by the brave soldiers who were sent out with the prospect of a long winter campaign before them, without any adequate hospital arrangements having been made. When the great mistake was realized, it was a woman who came forward to rectify

the terrible blunder; and it may easily be imagined that obstacles were thrown in her way. But public opinion was soon aroused, and when Miss Florence Nightingale arrived at the Crimea with her band of nurses, she had the whole British people at her back.

FOR THE SABBATH RECORDER:

WORDS THAT ABIDE.

BY MRS. C. M. LEWIS.

I have dreamed of seas, of azure seas,
Where ships go sailing by,
Wafted over the seas by the passing breeze
That rolls the billows high.

Where, perchance, but a word from each pilot is heard,
As he sails the waters blue,
But each word abides, and floats on the tides,
For it carries a message true.

To guide aright to the haven of light
Each ship that shall after sail,
That in proper time to the bright, pure clime
Each barque may come without fail.

So in life's highways choice spirits pass,
And drop here and there a word,
But the word has life, and with power is rife,
And still its voice is heard.

And the thought it bears rings on through the years,
Adown the aisles of time,
And many a soul, as the ages roll,
It guides to the heavenly clime.

Let us have a care that each word may bear
A message of hope and cheer
To some struggling soul seeking after the goal
Through mists of doubt and fear.

ALFRED, N. Y.

THE CENTRAL ASSOCIATION.

It is encouraging to see our Associational gatherings assume a more spiritual character. There is less and less of business and more and more of devotion. At the suggestion of Bro. A. B. Prentice, we desire to make our Annual Meeting at Verona a time of spiritual growth and ingathering. To this end, in making out the program we have minimized the routine of business and magnified the devotional part in every session. Instead of limiting the prayer service to the opening, when but few are present, we have aimed to have much of praise and prayer all through the meetings and then added some new features of a practical, spiritual nature. There will be conferences on Family Worship, The Prayer-meeting, Public Worship, the Bible Study, and Consecration, opened by five minute addresses, then free to all, and then all will be asked to commit themselves to the work. We hope and pray that these may be seasons of growth and ingathering. L. R. S.

CALIFORNIA COLONY.

We are at a loss to know whether we have a right to a place among writers for the Home News Department or with the lone Sabbath-keeper. We are glad to say, however, that we are not alone, although we often feel quite lonely, not so much from lack of numbers as from other advantages and associations.

We have now 23 persons (counting children) who are connected with our colony movement, and whose homes are here. Five other parties have already bought, and some we expect will move here in the fall, while quite a number are making inquiries, and we are expecting many to take advantage of the special inducements offered Seventh-day Baptists, the particulars of which can be obtained by addressing the undersigned, or they may appear in an advertisement in the RECORDER in a short time.

We earnestly desire that those wishing homes with us will act soon, for those not of our society are designing to buy, and we can hold but a short time. We are hoping for

better railroad facilities in the near future, as the contract is already let and work soon to commence on the line between San Jacinto and Lake View. The Lake View station is to be located at the corner of the colony tract.

Our only apology to those who feel to censure us for not writing oftener is that time is at a premium with us. We wish, however, to say a word in regard to other interests. We organized a Sabbath-school early in the autumn, holding our sessions Sabbath forenoons, in the evening having preaching, usually followed with prayer and conference. We think it was demonstrated in those meetings that the Lord can bless the few as well as the many. Bad weather, other interests (and possibly a lack of interest), so depleted the congregation that the evening service was discontinued. Soon, however, a desire was expressed for other service than the Sabbath-school. Accordingly it was arranged to hold Sabbath-school at 2 P. M., with other service following.

We feel it is a pleasure as well as a duty to do what we can for our denominational interest on the Pacific Coast. Accordingly, in connection with a business trip to Los Angeles, we stopped at Azusa, Pomona, Puenta, Elmonta, Santa Anna, and Tustin. At all these places are Seventh-day Baptists, or those who were once Seventh-day Baptists. Could our people realize what we have lost from not extending help in the time of need to scattered Seventh-day Baptists, it would seem that an effort would be made to "strengthen the things that remain."

To say that Seventh-day Baptists should not scatter is an argument that Young America would call "cheesy," besides being a reflection upon the founders of some of our strongest societies. The fact is, they have scattered and will scatter. Now what is our duty? It was our privilege while spending the Sabbath in Los Angeles to visit some of our people in that city, among them the lone Sabbath-keepers, Mrs. Vose and her daughter, whose articles appeared in the RECORDER recently. We found them ladies of culture and earnest laborers in the Master's vineyard. Although ostracized by the churches or church and Sunday-school leaders, they are not discouraged, but every Sabbath afternoon there are gathered into their home children from the homes of the poor, and taught in the good and right way, and one of the city missions has found in them earnest supporters. We find them substantial Seventh-day Baptists, but more liberal than some on the question of communion. They fail to see why they should not commune with members of other churches if it be admitted that such members are in communion with Christ. We presented as faithfully as we could the view held by many, that communion is a church ordinance; and although I understand them to take a broader view of the Church of Christ than the local organization, yet I think them as orthodox as many now members of our churches. It was refreshing to see so much of charity after receiving treatment that should shame a worldly organization, to say nothing of the Christian Church. And now, Bro. Editor, I am yet at a loss to know whether this article belongs with the lone Sabbath-keeper, the Home News, or the waste basket, and so leave it to your discretion.

J. T. DAVIS.

LAKE VIEW, Cal., April 17, 1895.

Young People's Work

Has any one seen or heard from our President recently? We can remember when this department was graced with the President's Letters. Has not our former editor had a good rest, so that he can resume the quill? What are our young people doing generally? Please write to the RECORDER and tell us all about your doings and your purposes.

MAKING CONVENIENCES OF FRIENDS.

BY FRANCIS E. MARSTEN, D. D.

Many minor sins may be laid at the door of thoughtlessness. It is convenient to borrow a book, newspaper, or a cup of sugar, of one's neighbor. The habit of making conveniences of our friends is more or less widely diffused in society, and is pursued by frequently trenching upon the personal rights of others.

One of the best illustrations of this was once told me by a traveling companion, who described a case in which he himself had been used by a fellow-townsmen. This wealthy man, hearing that my acquaintance, who was a lawyer, had important business taking him to Watch Hill, on the New England coast, rushed into his office, and asked a little favor. He had a deed to some property in Lyme, Conn. He wanted the lawyer just to stop off the train, and go and see an old lady, who would sign the deed. Said my friend:

"I did not like to refuse to accommodate a business acquaintance in so slight a matter. On getting east of New York I asked the conductor of the rapidly-moving express whether the train stopped at Lyme. He told me it did not; that, in order to stop at Lyme, I must go on to New London, and there take an accommodation train. I concluded to transact my business at Watch Hill, and on my return make the necessary stop at Lyme. I reached my destination, returned as far as New London, and was set down at Lyme in the latter part of a summer afternoon.

"I inquired of the station-master for a conveyance. He informed me that the only conveyance I would find thereabouts was my own feet. I asked how far it was to the home of Mrs. —. He told me it was a mile and a quarter. I then asked how far it was to the nearest justice of the peace, as he was needed to witness the transaction. He said it was two miles. There was nothing to do but to trudge along the sandy road, beneath the broiling sun, to the house of the justice. I found him in, and together we proceeded to hunt up the old lady. She was at home, received us cordially, and was inclined to consume a deal of my valuable time in pleasant inquiries about her friends in St. Louis, but signed the deed as soon as we were able to arrive at the object of our visit. By this time evening had approached. The man of the house (it was a boarding-house) offered to hitch up his horse and drive me down to the ferry. But as he showed no signs of putting his offer into execution, after I had lingered as long as I dared, I set out on foot to find the ferry, where I was to cross to Saybrook; and there I was to take the express for New York.

"By the time I had taken the long walk down to the river the twilight had deepened into the shades of night. Hungry and foot-sore, I anxiously scanned the banks for some sign of the ferry-boat. All I saw was a lighted lantern. Just as I reached the spot, a young girl opened the door of a cottage near by, and she shouted, 'If you want to call the ferryman, swing the lantern round your head three times, and he will see you and toot for you, to let you know he is coming.' She then shut the door and disappeared. I swung the lantern three times; I swung it six times; I swung it nine times, but no admonitory toot told me that the ferryman was coming to my rescue. After twenty minutes or half an hour of most impatient waiting, I heard the signal, and in a little while the small boat drew up to the wharf.

"How long will it take me to walk to Say-

brook station when I reach the other side?' I inquired.

"'I reckon as it will take you about a half-hour, stranger,' said the Yankee fellow in his pronounced way.

We soon reached the other side, and in the darkness and hurry, after inquiring the fare, and being told it was five cents, I handed the ferryman what I supposed was the accustomed coin, when he quickly returned it to me, to my chagrin and mortification, with the contemptuous remark, 'That 'ere don't go down, stranger, if you be in such an awful hurry.' I found I had given the man a two cent piece instead of the necessary nickel. However, I inquired of him the way to the station.

"The night was dark, but by keeping close to the railway track I hoped to be able to make the journey without much trouble. Suddenly I ran into an object that was evidently alive, much to my trepidation. I was knocked off my feet, and laid sprawling in the dust. A little investigation showed the object to be a cow that was grazing quietly by the side of the railroad. In my hurried flight I next stumbled into a ditch, which was fortunately dry; barked my shins, sprained a little finger, and scratched the skin from a prominent place on my nose.

"Another bend in the road, and the lights of the wished-for station gleamed before me. I entered a room, which, to my delight, had a lunch-counter.

"'When does the express reach here, bound west?' I asked a lazy-looking boy, who was lolling at a desk.

"'She get's here at 8.30, sir,' he replied, briskly enough.

"Glancing around at the clock in the room, I found it was only a quarter to eight. I had plenty of time to get my longed-for supper. 'Can you give me something to eat?' I said to the boy.

"'Get you anything,' was the reply.

"'Well, let me have some eggs, beefsteak, and coffee. How long will it take you to get them?'

"'O, ten or fifteen minutes,' he replied.

I waited till my appetite grew to gigantic proportions. At last a girl appeared, bearing the smoking viands. It was five minutes past eight. I took a stool, and settled down for a good twenty minutes for supper. I had just taken two mouthfuls of the appetizing food, when I heard the shriek of the whistle.

"'What is that?'

"'There it comes,' cried the boy; 'the express for New York.'

"'I thought you told me it did not come till half-past eight,' I said.

"'So I did,' answered the boy; but it is half-past eight now.'

"I looked up at the clock and said, 'It isn't but eight minutes past by that clock. What are you talking about?'

"'Wall, that clock is twenty minutes slow; that's what's the matter with that. We never go by that. It's the one out in t'other room we go by.'

"I settled for the supper I did not eat, and rushed aboard the train that had now drawn up to the station, and in no very conciliatory mood sat down to recount to myself the misfortunes that had befallen me, all on account of that miserable deed that my St. Louis friend insisted I should get signed for him at Lyme. The very word 'Lyme' made me indignant. What right had a man to make a convenience of me in that way? I was engaged in a great enterprise, requiring every minute of time. It would take two or three days at a New York hotel for my wounds to heal and my temper to mollify; and, as I thought over the matter of my misfortunes, I concluded that to make a convenience of a friend to save yourself a little trouble was somehow wrong. For the owner of that deed could just as well have sent the documents by express and had them signed and returned to him in the same manner, and could have saved me the time and trouble that had overtaken me in seeking to perform so foolish a bit of service."

As I thought of the adventures of my com-

panion, it dawned upon me that we were all more or less offenders in this regard. It is true, the word says, "Bear ye one another's burdens," but also says, "Every man shall bear his own burden." And have we any right, simply because it chances to be convenient, to impose upon another by putting on the shoulders of some self-denying friend the burden that we ought to carry ourselves?—*Golden Rule.*

OUR MIRROR.

THE "Juniors" of the Plainfield Church had a Missionary Meeting recently that they found very enjoyable, and you may like to hear about it.

The subject was "Our Holland Field." Harry Rogers drew a map of Holland, putting in the principal cities and important rivers, and others freely told interesting facts about the country. One of our members had visited Holland and his bits of personal recollection were of particular interest. A letter was read from Nellie Miller, in which she described her life and home in Holland as if she were a Dutch girl and had written to a friend in this country. Ethel Titsworth had written an account of the Harlem Church and pastor, while Charles Titsworth told us of Miss Velt-huysen's temperance work.

We had pictures of Mr. Velthuysen and family, pictures of various tradespeople in their native dress, and *curio* from Holland, while over all waved the flag of the Netherlands; home-made, to be sure, but it can be very easily done by consulting a plate of flags in the cyclopaedia. We call attention to the points of difference between this and our own flag, and it adds much to the interest of the occasion.

Our Missionary Meetings frequently follow this general line of treatment with changes to suit the occasion and give variety. We plan to take up the State or country, home or foreign, where we have recently sent gifts, making it the subject of one meeting, and try by this means to fix that point in the mind of the Juniors. HENRIETTA L. MAXSON.

APRIL 18, 1895.

THE Literature Committee of our Christian Endeavor Society reports that they have secured, from our new field, a list of names of people who would be glad to receive the SABBATH RECORDER, *Golden Rule*, *Sunday School Times*, but are unable to subscribe for them. This committee invites any member who would be willing to send their paper to some one, after having read it, to procure one of these names, by applying to the committee. In this way, for one cent each week, any one may bring Christian literature, and with it sunshine, to the home of some lone Sabbath-keeper.

The matter concerning the publications of the Sabbath Tract Society, which came to our notice through a circular letter, has been referred to the Literature Committee, to conduct the work suggested by the Tract Society. Those who take up this work are enlisted in a noble cause. Do not lose the opportunity.

PLAINFIELD, N. J.

R.

At the last monthly meeting of the Christian Endeavor of Nile, N. Y., the following very interesting and instructive program was presented:

Praise Service.
Devotionals, Lucy Davidson.
Music by Society.
Map of China with Shanghai Seventh-day Baptist Mission Station and Workers, Nellie Gardiner.
General History of the Seventh-day Baptist Mission Work in Shanghai, Eva Gardiner.
Song, "Never Yet Heard."
Map of Home Mission Field with Stations and Workers, Ernest Wells.
General History of the Home Field, C. S. Clarke.
Music, "Go ye into all the World."
Recitation, "Seed-time and Harvest," Rachel Wardner.
General History of the Holland Mission and Workers, Peter Velthuysen, read by Mrs. Kelly.
General History of our London Mission and Workers, Pastor M. B. Kelly.
General Missionary Items, Avis Jordan.

Children's Page.

veneer. OR SOLID WOOD.

The other day I attended an auction, where the auctioneer, after hastily examining a nice-looking table, put it up as solid wood. It was a beautiful table, and the bidding was brisk, until some one came forward and whispered to the auctioneer, who at once announced that he had learned that the table was veneered, and that all bids were cancelled. Beginning again, the bidding was languid and the table was sold for a few dollars.

As I passed down the street I mused, Why is a veneered table not as good as one of solid wood? Then I answered myself, Because it is not durable. A blow or a puncture scales off the veneer and spoils the beauty of the article. Above all, it is a sham, a make-believe, a false pretense. Then I asked myself, Is all veneer on furniture alone? I thought of a boy who is very polite to aristocratic people, but insolent to the poor and humble. Ah, his politeness is only a veneer. This little girl across the way is so sunny and smiling when company is there, and so sulky, cross and peevish when the visitors are gone that we must conclude that her good nature, sweetness, is nothing but veneer; it is not solid, and does not wear. The honesty of many people is only veneer. A prominent railroad official has lately said that few people are good enough Christians to refrain from cheating a railroad company if they get a chance. In the West, ministers are allowed to travel for half fare, but on a stringent contract, an honest observance of which would prevent frauds on the railroads, yet the companies complain that there are ministers who do defraud them. (I hope that such ministers are very few indeed.) What shall we say of such honesty? There is hardly enough of it to call it a veneer; is there? We often find veneered scholarship; boys and girls quoting Latin and French, men and women shaking their heads and looking very wise when profound questions are discussed, but who have to be handled very tenderly to keep the veneer of learning from peeling off. But I need not multiply examples. You will all think of some as soon as you think of the matter at all.

We hear people say often that we must have some veneer to make society possible, for when the bore, the tiresome woman, the uncouth clown, come in contact with us, we must put on a veneer of politeness, and in this wicked world we must put on a veneer of honesty, or others will rob us.

That is not so. We should treat disagreeable people with politeness, because they are human beings, with possibilities of improving, and because we pity them for their failures in character and manners, and because we should do as we would be done by. It is possible that people have some things to bear in us. It is a sad confession when one says that he has to be dishonest with some people in trade, in politics, in religion, in order to protect himself. Dear young friends, do not veneer in life, character, whatever you may do in your furniture. Try to learn clearly why you ought not to veneer, and it will help you to avoid it.

Your Friend,
W. F. PLACE.

BOYS AND MOTHERS.

School out! Shout, scream, jump, race, wrestle—everything by which boys let out their joy at being no longer quiet!

"Let's go up the hill for nuts," was the cry. "Yes—let's."

"You come, too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse, and went out of the yard.

"No, I can't."

"Why not? We'll have lots of fun."

"I'd like to."
Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys.

"Come on, then."
For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not at home just at time she get's frightened."

"Pshaw!" cried Tom Barnes, with a sniff. "As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain, and it hurts. But if I could I'd go, mother or no mother."

"Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours, I suppose I'd do just as you do. But I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned, and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the schoolhouse, and went toward him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him to-morrow, doubling up his fists, 'till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step, and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really remembering exactly what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, don't you?"

"See here, Tom"—Miss Morse smoothed the boy's hair and fanned his hot face with his hat—"don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly, I should say, for we can say what is not true, but we do show really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it, anyhow? Tom had never really intended to be undutiful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more

often they were left for some one else. If there was nothing "up" among the boys after school, he heeded her mildly expressed wish that he would come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, and it is quite a walk to their house. But I want to know her, for I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess of what she must be."

Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you unless you show respect for her? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," expressed Tom, firing up again.

"I wish more boys would remember," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers, if they will. And oh, that they would remember it while they have time. There must come a time, you know, when their voices will be hushed. Our words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them how we did love—love them, in spite of all our careless ways."

Tom set his lips hard together as he choked down a lump in his throat.

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them, don't you?"

"Yes'm, I do," said Tom, getting up. "Good-bye."

* * * * *

"Why, Tommy, you're home so early," said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from the troubled look with which she usually met his home comings.

"Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to—every time."

"Are you, dear? Well, that will be a great comfort to mother."

She looked after him as he went about some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought:

"The dear boy will forget it all before long. But it is good to have him think it."

* * * * *

Cliff, arriving home, found the house quiet and his mother away. It was disappointing, and he growled a little.

"There, now! I might have stayed with the boys just as well as not."

And the feeling stayed with him as the lonely evening dragged on, and she did not come home until late. But the last of it went out of his good heart when she said:

"My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment, if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.

And Cliff never knew the effect which his brave stand for duty to his mother had had upon one of his mates. For some of us is ordered the joy of seeing the blessing following

"Oh, mamma," said the small boy from the city when he first saw a robin, "come look at this little sparrow with a red flannel shirt on."

one good word or work; but for most is simply the faith, not to be changed to sight until we reach the great hereafter, that our good must surely reach into the lives of those about us.—*Sydney Dayre, in "Advance."*

PASS IT ON.

Once when I was a school-boy going home for the holidays, I had a long way to go to reach the far away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare; and that being settled, I thought in my innocence, I had paid for everything I needed in the way of meals. I had what I wanted so long as we were in smooth water; then came the rough Atlantic and the need of nothing more. I had been lying in my berth for hours, wretchedly ill and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," I said, in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him. Instantly he took off the cap he wore, with a gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, "but I am glad it has."

"So am I," said I.

As soon as I got ashore I told my father what had happened,

"Ah," said he, "see how a bit of kindness lives! How he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had to go to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears, as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, I haven't enough money to pay my fare. I want but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on.

I gave him the sum needed, and got into the carriage with him. Then I told the little fellow the story of long ago, and of the steward's kindness to me.

"Now, to-day," I said, "I pass it on to you; and remember, if you meet any one who needs a kindly hand, you must pass it on to him."

"I will, sir, I will!" cried the lad, as he took my hand, and his eyes flashed with eagerness.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It's all right, sir; I will pass it on."—*Church Union.*

DR. JOB BRADDOCK SOMERS.

The son of Richard L. and Anna Braddock Somers, was born at Somers Point, Atlantic county, N. J., June 17, 1840, and died April 8, 1895, at his home, in Linwood, three or four miles from his birth-place.

He completed a course in Jefferson Medical College, in Philadelphia, Pa., and took the degree of M. D. before he was nineteen years of age, and soon after commenced the practice of medicine, in Cape May county. There he became acquainted with Miss Louisa Carson, to whom he was married Jan. 1, 1863. Before this time, he had settled at Linwood,

where he continued his practice the rest of his life.

Brother Somers was an active Christian. He united with the Baptist Church, while living in Cape May county, and was the moving spirit in the organization of the Baptist Church at Linwood. In the early history, "when the pulpit supply was irregular, the vacancy was often filled by Dr. Somers, whose discourses were always very highly spoken of." Brother Somers and his wife became convinced that the seventh day of the week was the Sabbath of the Lord, and, true to principle, they, with a few others in the community, commenced the observance of the Sabbath.

Ten years ago, last September, Rev. T. L. Gardiner, then pastor of the Shiloh Church, and the late Dr. Geo. Tomlinson, one of the deacons, wrote to Linwood, and received four or five of these Sabbath-keepers into the Shiloh Church.

Eleven years ago this spring, a Sabbath-school was commenced, which was continued until the death of Mrs. Somers, six years ago, last December.

Dr. Somers remained an esteemed member of the Shiloh Church until death, and, though living so far from the church, manifested his interest in the cause of the Sabbath, and very much enjoyed a visit from members of the church. He was in attendance at the Eastern Association, eleven years ago, and also at the General Conference, eight years ago, both at Shiloh.

He was a charter member of the Atlantic County Medical Association, and its first President. Also a member of the New Jersey Historical Society, and took much interest in historical matters, and "achieved considerable literary fame, contributing frequently to various medical and other magazines.

His most important ventures in literature were the "Life of Lieutenant Richard L. Somers," a pamphlet, containing the life and adventures in the Mediterranean, during the Tripolitan war, of one of his distinguished ancestors, and a "History of the Physicians of Atlantic County." He was an exceedingly pleasant and interesting writer. He had been, for some time before his death, collecting material for a history of the Friends of Atlantic county, which he leaves unfinished.

He was a Mason, and a large delegation of the fraternity from the lodges of Atlantic City and Linwood attended the funeral and took part in the services at the grave.

Brother Somers was a man of refined tastes, elevating in his influence, honest, conscientious, a radical temperance man, and independent in thought and action. But though a man of decided character, it has been said of him, "He did not have an enemy in the world." "Although a very modest man, whose ability was only recognized fully by those who knew him best, he had held several important public offices, being County Physician early in the seventies." He was President of the Board of School Trustees, at the time of his death, having been a member of the same for many years, and he has been Mayor of the Borough of Linwood.

"As a professional man, Dr. Somers was a hard worker, and one of the best physicians in the county; and although many demands were made on his time and professional skill, he was never known to refuse any assistance in his power."

The whole community feel that they have

lost a friend and a noble man from their midst, as the very large attendance at the funeral, which was said to be the largest ever known "on the shore," attested to the high esteem in which he was held for his kindness and real worth.

Dr. Somers had never been a robust man, but in his practice of nearly thirty-six years, had closely applied himself to business. It seems evident now that he had been suffering from ailments for the past year that would in time have proved fatal, but he continued to practice until the last of March, when a severe cold developed into pneumonia, and April 1st he took his bed, and one week more of sickness and of intense suffering finished our dear brother's mortal course.

He leaves, of his immediate family, a daughter, Mrs. Florence Scull, of Atlantic City, and a son, Lucien L. Somers, who is taking a Medical Course in the University of Pennsylvania, at Philadelphia.

The pastor of the Shiloh Church was summoned to conduct the funeral services, held at the Doctor's late residence. Interment was made at the old family burying ground, amid the pines back of Somers' Point where several generations of the Somers family rest.

All the flags at Somers' Point, were at half mast as the long procession halted in front of the Old Somers mansion, and the casket was taken into the house, that the invalid mother, now eighty-two years of age, might look for the last time into the face of her child. "He has been a good boy," was the weeping mother's eulogy. A brief prayer for God's blessing to rest on his aged and afflicted handmaiden, and the farewell for a few days, until they hail each other among the redeemed, left vivid impressions of a mother's love, as the procession moved on toward the silent city. I. L. C.

ONE small life in God's great plan,
How futile it seems as the ages roll.
Do what it may or strive how it can
To alter the sweep of the infinite whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent when the stitch is lost,
Or marred where the tangled threads are crossed,
And each life that fails of the true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge.

CIRCULAR LETTER.

At a meeting of the trustees of Alfred University, held March 2, 1895, the undersigned Committee was appointed to take into consideration the matter of the choice of a President of Alfred University, and report at a subsequent meeting, making recommendation of a suitable person for election to that office.

The Committee desires, as a basis upon which to make such recommendation, the opinion, fully and confidentially expressed, of every trustee, interested alumnus, and friend of the institution.

You will of course understand that this is not a formal vote, but only a personal, private opinion expressed to the Committee.

You are therefore requested to write the Secretary of the Committee, Mr. E. E. Hamilton, Alfred, N. Y., giving your opinion and desire in reference to the election of a President, and naming three persons whom you consider desirable and available candidates.

Please favor us with your reply at the earliest convenience and oblige,

Yours truly,

B. C. DAVIS, *Chairman,*
O. M. ROGERS,
H. G. WHIPPLE,
L. E. LIVERMORE,
E. E. HAMILTON, *Sec.,* } *Com.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark 11: 1-11.
April 13.	The Wicked Husbandmen.....	Mark 12: 1-12.
April 20.	Watchfulness.....	Matt. 24: 42-51.
April 27.	The Lord's Supper.....	Mark 14: 12-26.
May 4.	The Agony in Gethsemane.....	Mark 14: 32-42.
May 11.	JESUS BEFORE THE HIGH PRIEST.	Mark 14: 53-64.
May 18.	Jesus Before Pilate.....	Mark 15: 1-15.
May 25.	Jesus on the Cross.....	Mark 15: 22-37.
June 1.	The Resurrection of Jesus.....	Mark 16: 1-8.
June 8.	The Walk to Emmaus.....	Luke 24: 13-32.
June 15.	Peter and the Risen Lord.....	John 21: 4-17.
June 22.	The Saviour's Parting Words.....	Luke 24: 44-53.

LESSON VI.—JESUS BEFORE THE HIGH PRIEST.

For Sabbath-day, May 11, 1895.

LESSON TEXT.—Mark 14: 53-64.

GOLDEN TEXT.—He is despised and rejected of men.

INTRODUCTORY.

Immediately after the events of the last lesson, Judas came with the Roman soldiers and the officers of the Sanhedrim to take Jesus. Judas betrayed his Master with the traitorous kiss. Peter struck off Malchus's ear with a sword and the ear was miraculously restored by Jesus. As Jesus had prophesied, all his disciples forsook him. One young man, possibly Mark, who followed him a part of the way to the high priest's house, fled so precipitately that he left his garment in the hands of the officers and fled naked. At the same time with the events of this lesson occurred Peter's denial of his Master. That this trial of Jesus was most unfair is evident, because it was not lawful for the council to hold a trial for a capital offence by night, because they sought to make the prisoner condemn himself by his own words, and because their questions were those of interested prosecutors rather than of unbiased judges. A preliminary examination took place before Annas, who had been high priest and who still enjoyed the dignity and influence of the office. John 18: 13. No account of this examination is given if John 18 be considered to refer to events at the house of Caiaphus.

EXPLANATORY.

v. 53. "They." The crowd who arrested Jesus consisted of a Roman military tribune and his cohort, some Jewish guards of the temple, and probably priests and elders. The Roman guard, however, were not here, for they returned to their quarters after delivering their prisoner to Annas. "High priest." Caiaphus, son-in-law of Annas. Luke mentions both as high priests. Luke 3: 2. See also Acts 4: 6, where Annas is plainly called high priest. "Chief priests." The most influential section of the council. "Elders." Representatives of the people. "Scribes." Copyists of the law, hence those familiar with it and expounders of it. v. 54. "Court." The quadrangle or open space surrounded by the various rooms of the high priest's house. "Servants." Revised version, officer's attendants or officers of the Sanhedrim. "At the fire," better, at the light of the fire. "Council." The Sanhedrim, the supreme council of the Jewish people, here referred to as individual, not yet gathered in their official capacity. "Sought." The form of the word denotes continued and repeated effort. "Put . . . to death." They did not seek as judges to learn the truth, but to find some legal excuse to carry out their preconceived design. v. 56. "Agreed not." According to the Mosaic law, at least two should witness to the same thing. In this case the false witnesses so evidently contradicted themselves that the trumped-up charges had to be abandoned. v. 57. "Certain." Perhaps some of the Sanhedrim who had been present three years before when they sought a sign from Jesus. See John 2: 18, 19. v. 58. Notice that what Jesus said was here distorted. Jesus referred to his body. This verse practically amounts to the charge that Jesus was a seducer of the people, and that he might have led those believing him to lay violent hands on the temple. v. 59. "Not even so." This charge also failed on account of the Mosaic requirement of two witnesses. v. 60. "Stood up." Angered at the failure of the false witnesses, the high priest stands up with the attempt to brow-beat the prisoner into some criminating statement. v. 61. "Answerest thou nothing?" Jesus' silence had been the very best course to show that the testimony was false. Left to go on uninterrupted, it contradicted itself. Unless some new charge could be made, Caiaphus would have to let the prisoner go. "Art thou the Christ?" Jesus has thus forced him to state the real question at issue, and he has no longer a wish to remain silent. "Son of the blessed." See 2 Cor. 11: 31. v. 62. "I am." Emphatic. "On the right hand of power." On God's right hand, in the place of honor. v. 63. "Rent his clothes." They all heard it—and, as the law directed when blasphemy was spoken,

the high priest rent both his outer and inner garment, with a rent that might never be repaired"—Edersheim. v. 64. "Blasphemy." Jesus was either the Christ the Son of God or a blasphemer. "Condemned him." No formal condemnation, which must be pronounced by the president of the Sanhedrim, was made. See John 18: 31 and 19: 7. "Guilty of." Literally, liable to.

A MAY MADRIGAL.

Birds are busy on the bough,
Listen, how they sing!
All the world is merry now
In the arms of Spring.
Twinkling blossoms on the spray,
Trembling stars above,
How they gladden, hearing May
Whisper softly—Love!

Fickle April gone at last,
Doubt with her has flown;
May and Hope returned, and fast
Calling to their own.
In her garden bower the rose
Slips a velvet glove,
Some one calls her, well she knows
'Tis the voice of Love!

On the vine the gentle gales
Kiss the buds awake;
Drowsy violets in the vales
All their dreams forsake.
Back on shining pinions fleet,
Flies her faithful dove
With May's message, strange and sweet,
With your message, Love!

—Frank Dempster Sherman, in *May Ladies' Home Journal*.

JERICHO.

Jericho, of the Bible, was located in the Valley of the Jordan, near to the head of the Dead Sea. It was surrounded by a wall, and had gates that were shut at dark. Joshua 2: 5. The wall was so strong that a house was built upon it, and had a bay window. Joshua 2: 15. Jericho was not a large city, for a small army marched around it seven times in one day. Joshua 6: 15. It was located on high ground. Joshua 6: 20. It also was a very rich city. Joshua 6: 19. But Jericho was utterly destroyed. Joshua 6: 21. A curse was pronounced against the man that should undertake to rebuild Jericho. Joshua 6: 26. Years after one Mr. Hiel undertook to rebuild it, and found his match, losing his oldest and youngest sons. 1 Kings 16: 34. Here near Jericho a company of youngsters saw Elisha smite the River Jordan with his mantle and cross over. 2 Kings 2: 14. When Jerusalem was taken, King Zedekiah fled here, but was pursued, taken prisoner, had his eyes put out, and was taken in chains to Babylon. 2 Kings 25: 4-7. Now only mounds of debris mark the place where this remarkable city once stood. H.

OUR KING.

"The Lord is our King; he will save us." Isa. 33: 22.
Our Heavenly Father knows our need of a King. He knows the hopeless anarchy, not only of a nation, but of the human heart, without a ruler. The Kingship of Christ sprang from the everlasting love of God to his children. He knows that we need a strong hand to rule over our hearts. How glad we are that it is the Lord himself who is our King! For we are sure that he is able to subdue all things, and with them these stubborn hearts of ours, unto himself. We are glad to give the government into his hands, praying that he may bring every thought into captivity to his gentle rule. We have enough of tyrants and traitors and revolts and lawlessness of self-framed codes. We have been so tyrannized over by the despotic hand of sin, that we are made "willing in the day of his power," and that "of the increase of his government and peace" there may, indeed, be no end.

Because Jesus is our Saviour he has a right to be our King; but notice, he is King before he is Saviour. We never know him fully as Saviour until we have fully received him as King. He is both King and Priest. His kingship gives power to save, his priesthood fitness. He is a Royal Priest after the order of Melchisedec. There must be allegiance to the King. To say "The Lord is our King," each one must be able to say, "The Lord is my King." Is Jesus in very truth "my King?" Have I personally taken the oath of allegiance, and shown my loyalty by practically living under the rule of his laws? Do I bravely and resolutely uphold his cause against all foes? Do I always wear the badge of loyalty, before friend or foe? Does my heart rejoice in his prosperous reign, and thus attest my love to my King? If he is truly "our King," each day will find us doing all we can for the prosperity of his kingdom. Our daily prayer, "Thy kingdom come," will be translated into burning, glowing, practical action, which shall hasten his universal reign.

"Reign over me, Lord Jesus!
Oh, make my heart thy throne!
It shall be thine forever,
It shall be thine alone!"

—*Evangel and Sabbath Outlook*.

I KNOW NOT THE HOUR OF HIS COMING.

I know not the hour of His coming;
I know not the day or the year;
But I know that He bids me be ready
For the step that I sometime shall hear.

I know not what lieth before me,
It may be all pleasure, all care;
But I know at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain or hill,
I will walk in the light of His presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true;
And I ask but the strength to be faithful,
And do well what He gives me to do.

And if He should bid me stand idle—
Just waiting—in weakness and pain,
I have only to trust and be faithful,
And sometime He'll make it all plain.

And when His voice calls, in the morning,
At noontime, perhaps, or at night,
With no plea but the one, Thou hast called me,
I shall enter the portals of light.

—*Ezra Hallock*.

WHO IS MY BROTHER?

A few years ago, a vessel was wrecked off the north-west coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. After a struggle they came back through the surf, and the watchers cried, "Have you got them all? are they all saved?" They answered, "Yes, all but one; if we had stayed for him, all would have been lost." Instantly a stalwart fellow stepped out from the crowd, and called for volunteers to go for that one. But the young man's mother clung to him, told him how his father had been lost at sea, and how his brother William had sailed away and had never been heard of more. "And now," she added, "if you go, my all will be lost." But he broke away from her quietly, and he and his brave companions pulled out to the burning ship. As they pulled back towards the shore, the crowd shouted, "Have you got your man?" "Yes," came the glad answer, "and tell mother it is brother William." Are you sure that that young man out there in the raging sea of sensuality and intemperance, in danger of eternal shipwreck, is not your brother?—*W. D. Murray*.

Popular Science.

ARTIFICIAL diamonds, rubies, aluminum, and acetylene are manufactured by the magic power of electricity. The manufacture of a true and pure diamond by this powerful current may be near at hand.

THE variety of costly roses grown in this country is generally for ornamental purposes, but in the East for their perfumes for commercial use. The distilling of roses originated in Persia in 1612, and in 1684 it is in history that the attar of roses was made quite extensively at Shiras. At the present time the attar is mostly made in Bulgaria, France, and Germany, and to some extent in Persia, Algeria, and Egypt. There are some experienced gardeners who can tell many species of the rose in the dark, whether the red damask of Bulgaria, Province of France, or the cabbage of England by their perfumes. The scientific blendings of these various perfumes are as charming to the sense of smell as the combination of the notes in music to the sense of hearing.

THERE has lately been discovered quite extensive beds of salt-peter in South Africa, which discovery promises to be of value. Heretofore our chief supply has come from Chili, South America. The cost there has been eighty dollars per ton, and then only five per cent is left for practical use after the sulphates and organic matter have been extracted, but that from South Africa is said to be the true potassium nitrate. As about sixty per cent of salt-peter is required in the manufacture of gun powder, it is therefore one of its principle factors and is also much used in many other ways besides explosives. This find of salt-peter in South Africa will evidently tend to bring that country into prominence. As this nitrate has a great affinity for water, the very dry atmosphere of that country is thought to account for those rich deposits.

THE great pyramid in Egypt stands on a rocky plateau about forty feet above the surrounding plain. It covers eleven acres of growth. Its base is perfectly square, and each side is 732 feet long. When completed it was 480 feet high, but about thirty feet of the top has been taken off to build mosques and palaces. This pyramid has some remarkable features. Its four sides face exactly the four points of compass. It stands exactly on the 30 parallel of latitude, and also it stands in the center of the land surface of the world using the sacred cubit; each side measures just $365\frac{1}{4}$ cubits; corresponding to the days and hours in a year. A wonderful scientific people those Egyptians. It is practically a solid mass of stone. It has been calculated that its blocks of stone, placed end to end, would make a wall 18 inches wide, 10 feet high and 883 miles long. Heroditus tells us that it took 100,000 men twenty years to build it. Pliny says it was 200,000 men; not being there at the time, I am not prepared to say which is right.

THE greatest wheel in the world is now being made in London; it is to be 300 feet in diameter, built of steel on a cement foundation, and destined to outlast several generations. The carrying capacity is to be 6,100 persons. To travel skyward 300 feet on the

periphery of a wheel and take a view of the largest city in the world would require a pretty strong nerve and would leave on the mind a picture never to be forgotten. H.

FASHIONABLE STATIONERY.

The paper most used in social correspondence is white parchment finish, and the preferred sizes are the well-known octavo and billet: the envelopes are square with pointed flaps. Square note sheets with oblong envelopes in tints or colors are simply fads for the moment. Good taste dictates plain white paper and white envelopes for feminine notes. *May Ladies' Home Journal.*

BINDERS FOR RECORDERS.

We are prepared to send an excellent binder for the RECORDER by mail, postpaid, for \$1 10. This is at wholesale price and therefore without much profit to the publishers, and is done to accommodate our patrons who wish to preserve the RECORDER for reference. We mean to make it worth enough to our readers to justify this outlay for its permanent preservation year by year.

COPIES OF CONFERENCE MINUTES.

We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents), or binding and postage (\$1.25 per volume of five or less issues each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

WANTED! WANTED!! WANTED!!!

Back numbers of the SABBATH OUTLOOK for 1890 and 1891. The publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, bound, in return. Single copies of the number for April 1890, especially wanted. Please look over your files, and garrets, and see if you can help us.

Special Notices.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association will convene on the 5th day before the 3d Sabbath in May, (May 16,) 1895, with the Salem Seventh-day Baptist Church, at Salem, W. Va.

The following programme has been prepared by the Executive Committee.

FIFTH-DAY—MORNING.

10. Introductory Sermon, W. L. Burdick. Alternate, Riley G. Davis. Report of Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

2. Devotional Service, conducted by D. C. Lippincott.

2.30. Appointments of Standing Committees; Annual Reports; Essays,—I. G. Maxson, Iva Randolph, Xenia Bond; Report of Committee on Resolutions,—L. D. Seager, Delegates from corresponding bodies; Miscellaneous business.

SIXTH-DAY—MORNING.

9. Devotional service, conducted by Riley G. Davis.

9.30. Business.

10. Tract Society's Hour.

11. Sermon, D. K. Davis.

AFTERNOON.

2. Our Missionary Work, O. U. Whitford.

3. Devotional Service.

3.30. Woman's Work, conducted by Mrs. W. L. Burdick.

4.30. Business.

EVENING.

7.30. Young People's Meeting, conducted by S. B. Bond.

SABBATH-DAY—MORNING.

10. Sabbath-school, conducted by the Superintendent of Salem Sabbath-school.

11. Sermon, S. S. Powell.

AFTERNOON.

2.30. Sermon, J. A. Platts, followed by Conference, conducted by S. D. Davis.

EVENING.

7.30. Our Educational Interests, conducted by T. L. Gardiner.

FIRST-DAY—MORNING.

9. Devotional Service, M. E. Martin.

9.30 Business.

10.30. Sermon, W. C. Daland.

AFTERNOON.

2. Sermon; Unfinished Business.

THE DeRuyter Church will have a roll call the 1st Sabbath of May, and all members are earnestly requested to be present and answer, or send a letter to the pastor to be read. L. R. SWINNEY.

THE Ministerial Conference of the Western Association will hold its semi-annual session with the church at Independence, on Fourth-day, May 8, 1895, with Introductory Sermon on the previous evening.

WILLIAM C. WHITFORD, Secretary.

AN extra edition of the *Alfred Sun* is to be published in May by the Ladies of Alfred, for the benefit of Alfred University. The price of the Extra is ten cents. Send your subscriptions and write for advertising rates to

ALFRED SUN EXTRA,
ALFRED, N. Y.

IT is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

GEORGE SHAW, Pastor.

THE next Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held at New Auburn, beginning Sixth-day before the first Sabbath in June, 1895. W. H. Ernst to preach the Introductory Sermon; A. G. Crofoot, alternate. Mrs. W. W. Bigelow, New Auburn; Mabel Clarke, Dodge Centre; and C. L. Sweet, Alden, to present essays.

R. H. BABCOCK, Cor. Sec.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Quarterly Meeting of the Hebron, Hebron Centre and Shingle House Churches will be held with the First Hebron Church commencing Sixth-day evening, May 10th; sermon by Rev. G. P. Kenyon. Sabbath morning, 11 o'clock, sermon, Rev. J. Kenyon. Afternoon, 2 o'clock, sermon, Rev. M. G. Stillman. Evening, 7.30, sermon, Rev. M. Harry. Sunday morning, sermon, Rev. M. G. Stillman. Afternoon, sermon, Rev. M. Harry.

I. H. DINGMAN, Clerk.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

THAT BIT OF CHINA.

"What a lovely piece of China," said Mrs. Fanchier, surveying a piece of Dresden ware with admiring eyes. "You wouldn't sell it, I suppose?"

"Hardly," said Mrs. Camp, smiling.

"It has been in the family three or four generations. I could not make up my mind to part with it."

"I suppose not. All such articles have a history which make them doubly valuable to relic hunters, and for that very reason owners are loath to part with them."

"Yes," replied her neighbor. "This piece belonged originally to my great, great grandmother. It was brought over from the old country by some member of the household and has remained in our family ever since. During the Revolutionary War it was stolen from my great grandmother by a party of Hessians when they were sacking the houses along the Hudson. It was afterwards returned to her by Lord Cornwallis in person."

"The very thing for our Historical Society," said Mrs. Fanchier, placing the vase tenderly upon its bracket. "Now if money would be any consideration—" Mrs. Camp shook her head decidedly before the sentence was complete.

"Well"—this slowly—"when ever you feel as if you were obliged to part with it, let me know. Remember, I will pay you a good round sum for it."

Mrs. Fanchier did not realize the hurt she left behind. She was one of the wealthy ladies of Glenhaven, and accustomed to having things her own way and saying what often left unpleasant impressions to which she was indifferent.

"Obliged to sell it," said little Mrs. Camp, when her visitor had left, the indignant tears coming into her eyes. "As though anything in the world would make me part with it. I would starve first."

The next day was Sabbath, and being home missionary day, Mrs. Camp forgot the uncomfortable impression left on her mind by her yesterday's visitor in the weightier matters that were brought up before the church. The demand for help in the northwest was never more urgent. In many districts whole congregations had been impoverished by the summer's drouth and the terrible forest fires. Whole towns had been consumed, and people were homeless and destitute, with no places in which to meet to worship God, to build up Sabbath-schools, and no means to hire preachers. The pastor's appeal had been earnest and affecting, but the contribution of the morning was so small he decided to defer the matter till the next Sabbath, hoping more would respond. During the week a few of the members met in the church parlors to talk it over and see what could be done.

"I am of the opinion we had better let the matter rest as it is," said Mrs. Fanchier. "It is impossible to raise more money the way the times are. Our own crops have been a failure, and

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

with our own church expenses and the district convention so near at hand, we need all we can get right here. I am surprised at Bro. Wendall urging the matter."

"Couldn't we do without the new carpets and other fixtures?" suggested Mrs. Camp, timidly.

"A new carpet for the library and lamps for the Christian Endeavor room we have got to have. There will be many people of note from abroad at the convention, and I for one would be ashamed to usher them into a shabby-looking church," Mrs. Fanchier spoke with spirit.

"Our church is far from that," said Mrs. Camp, glancing around at the handsomely furnished room with the stained glass window in the rear (which Mrs. Fanchier had herself put in at great cost in commemoration of an only son who had died some years before)—her heart failing when she thought of those who would even be glad of the crumbs that fell from the tables of some who worshiped here.

"Wouldn't people make allowance for the condition of our church if it was ever so shabby," chimed in another, "knowing what use we had put our money to, supposing we answered this call for help?"

"I'm not in favor of making any sacrifices here," said Mrs. Fanchier, and after a little more talk, she carried the point, as she usually did—the majority siding with her, the others holding their peace.

Two days after she received a note from Mrs. Camp, telling her she was ready to sell her the Dresden vase she so much admired on a former occasion. Delighted at this new turn in her favor, she hurried over to make the purchase.

"Would you think five dollars too much?" asked Mrs. Camp.

"Not a bit of it. I will give you twenty." Mr. Fanchier was lavish where rare bits of China were concerned. "Our society has its regular meeting this fall. My, what an acquisition it will be for it."

She hesitated a little before she said: "Will you tell me, Sister Camp, what led you to part with it? You gave me to understand you would not part with it last Friday when I was here. What has changed your mind so suddenly?"

Mrs. Camp was a modest little woman, who said less about herself, motives, etc., than anything else. She flushed to the roots of her hair when she said: "It was that sermon, Sabbath-day. I could not rest when I came home, thinking about the distress of those poor people that are burnt out in the North-west. I had nothing but this; I can easily spare it; it may be the means of helping some one,"—tears filling her eyes.

"And you mean to put the money into the contribution-box next Sabbath, for the relief of those poor people?" said Mrs. Fanchier, her own eyes growing moist.

"I do!"

The collection on the morrow was all the Rev. Mr. Wendall could have wished for in his most hopeful moments. It aggregated into hundreds.

What Mrs. Fanchier had to do with this, may be inferred by a little remark she was overheard to make at the meeting of the Historical Society a couple of months afterward.

"I had heard," said a lady (examining the Dresden vase critically) "that this dainty bit of China has a history."

"So it has," said Mrs. Fanchier, to whom this remark was addressed, "but it is chiefly valuable to me because it has a mission."—Helen A. Rains, in Christian Standard.

THE oldest newspaper in the world, of course is in China. It is the *King Pau*, is the official journal of the empire, and was founded in 911. Originally it was published intermittently, but after 1361 it appeared regularly every week. In 1804 it was converted into a daily, and now issues three editions a day and sells at about a cent a copy. The morning sheet, printed on yellow paper, is devoted to commercial news. It has a circulation of about eight thousand copies. The mid-day issue contains official documents and general news. The evening edition, printed on red paper, gives the latest intelligence and extracts from the two previous editions. The paper is conducted by six *literati* appointed by the state.—*New York Sun*.

AGENTS! AGENTS! AGENTS!
The grandest and fastest selling book ever published is
DARKNESS & DAYLIGHT
or LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction
By Rev. Lyman Abbott.
It overflows with pathos, humor, fact and story, splendidly
illustrated with 250 superb engravings from flash-light
photographs of real life. Ministers say "God speed it." Every
one laughs and cries over it, and Agents are selling it by thou-
sands. \$3-1000 more Agents wanted—men and women.
\$100 to \$200 a month made. Send for Terms to Agents,
and choice specimens of the beautiful engravings. Address
HARTFORD PUBLISHING CO., Hartford, Conn.

Recalled Stormy Times.
"Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

BLMYER BELL
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE,
LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Mention The Sabbath Recorder.

TRADE MARK REGISTERED
BARLEY CRYSTALS
New Diuretic, Rheumatism Tonic Cereal; also
Gluten Dyspepsia Flour, and Diabetes Flour.
Pamphlet and Cooking Samples Free.
Unrivalled in America and Europe. Ask Dealers, or
Write Farwell & Rhine, Watertown, N. Y., U.S.A.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BATES—Near Adams Centre, N. Y., March 21, 1895, Robert Sheldon, infant son of Sheldon and Florence Bates, aged nine weeks. A. P. P.

FRANK—In Alfred Station, N. Y., April 6, 1895, of heart trouble, F. Frank, in the 80th year of his age.

Mr. Frank was a member of the Methodist Church for many years; he has ever borne the character of an honest upright man. He leaves a devoted and faithful wife to mourn his loss. We extend to Sister Frank, who is a consistent member of our Seventh-day Baptist Church at this place, our heart-felt sympathy in her bereavement. We also offer condolence to the children of the deceased. A. P. A.

CORNUE—Deborah Ann Cornue, widow of Peter W. Cornue, who departed this life Feb. 27, 1870, died April 19, 1895, aged 84 years, 9 months and 6 days.

She had been afflicted more or less a great many years, and for the last five years of her life was confined to her house, and much of the time to her bed. She bore her sufferings with a cheerful resignation to the will of the Lord, in whom she had an abiding trust. She was most tenderly cared for by her children, three of whom have always lived with her. At her request her funeral sermon was preached from 2 Tim. 4: 6-8, by the writer. S. H. B.

SUTHERLAND—Charles Sutherland was born in the State of Vermont, Nov. 4, 1816, and died in Walworth, Wis., April 12, 1895.

Mr. Sutherland was among the early settlers of Southern Wisconsin, and by his industry and frugality had acquired some property. He had been afflicted with a lingering disease for a number of years. His wife, a daughter and three sons survive him. A large number of friends and neighbors were in attendance at the funeral, which took place at his late residence, Sunday P. M., April 14th. Sermon by the writer, from Job 16: 22. S. H. B.

BARNEY—In Whitesville, N. Y., April 22, 1895, of consumption, Antoinette Marie, daughter of Omer L. and Sarah A. Barney, aged eight years and eight days. J. K.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON, Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75 c.

Literary Notes.

SPIRITUAL GIFTS AND GRACES is the title of a new book by Rev. W. B. Godbey, A. M., author of "Sanctification," "Christian Perfection," "Holiness or Hell," etc.

It is a scholarly and glowing exposition of 1st Cor. 12 and 13, such as only a person with its writer's experience as a spiritual author, preacher and translator could give. For years he has read the Bible in the original and his "Gift of Interpretation" enables him to bring many hidden things to light.

His other books were written to lead people into the experience of salvation, but this is to show believers how to be effective soul winners. He shows that the Gifts as well as the Graces may be as effective now as ever. An editor who read its proofs says that it is "sunshine, dynamite and electricity."

His long, faithful and successful service in the church as Pastor, College President, Evangelist, Author and Translator, has enabled him to furnish a book of great value and interest.

Price, Manilla, 10 cents; flexible cloth, 25 cents, \$2 per dozen. Published by Rev. M. W. Knapp, Revivalist Office, 520 Chase Avenue, Cincinnati, Ohio.

LADIES WHO VALUE
A refined complexion must use Pozzon's Powder. It produces a soft & beautiful skin.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke.
 Ashaway, R. I.—Rev. G. J. Crandall.
 Rockville, R. I.—A. S. Babcock.
 Hopkinton, R. I.—Rev. L. F. Randolph.
 Hope Valley, R. I.—A. S. Babcock.
 Mystic, Conn.—Rev. O. D. Sherman.
 Noank, Conn.—A. J. Potter.
 Waterford, Conn.—A. J. Potter.
 New York City, N. Y.—Rev. J. G. Burdick.
 Berlin, N. Y.—E. R. Greene.
 Adams Centre, N. Y.—Rev. A. B. Prentice.
 Lowville, N. Y.—B. F. Stillman.
 Greenway, N. Y.—J. E. Stetson.
 West Edmeston, N. Y.—Rev. Martin Sindall.
 Brookfield, N. Y.—Dr. H. C. Brown.
 DeRuyter, N. Y.—B. G. Stillman.
 Lincolnton, N. Y.—Rev. O. S. Mills.
 Scott, N. Y.—B. L. Barber.
 Leonardsville, N. Y.—Edwin Whitford.
 Alfred, N. Y.—A. A. Shaw.
 Alfred Station, N. Y.—Rev. H. P. Burdick.
 Independence, N. Y.—G. C. Crandall.
 Scio, N. Y.—
 Richburg, N. Y.—Rev. B. E. Fisk.
 Little Genesee, N. Y.—E. R. Crandall.
 Nile, N. Y.—J. B. Whitford.
 Shiloh, N. J.—Rev. I. L. Cottrell.
 Marlboro, N. J.—Rev. J. C. Bowen.
 New Market, N. J.—C. T. Rogers.
 Dunellen, N. J.—C. T. Rogers.
 Plainfield, N. J.—J. D. Spicer.
 Salem, Pa.—Mrs. Geo. B. Kagarise.
 Salem, W. Va.—Preston F. Randolph.
 Lost Creek, W. Va.—L. B. Davis.
 Berea, W. Va.—H. D. Sutton.
 New Milton, W. Va.—Franklin F. Randolph.
 Shingle House, Pa.—Rev. G. P. Kenyon.
 Hebron, Pa.—Mrs. Geo. W. Stillman.
 Jackson Centre, Ohio.—J. H. Babcock.
 West Hallock, Ill.—Niles S. Burdick.
 Chicago, Ill.—L. C. Randolph.
 Farina, Ill.—E. F. Randolph.
 Milton, Wis.—Paul M. Green.
 Milton Junction, Wis.—L. T. Rogers.
 Edgerton, Wis.—Dr. H. W. Stillman.
 Walworth, Wis.—E. R. Maxson.
 Albion, Wis.—T. B. Collins.
 Berlin, Wis.—John Gilbert.
 Cartwright, Wis.—D. W. Cartwright.
 Utica, Wis.—James H. Coon.
 Dodge Centre, Minn.—Giles L. Ellis.
 New Auburn, Minn.—John M. Kichey.
 Welton, Iowa.—O. W. Babcock.
 Garwin, Iowa.—Thos. S. Hurley.
 Grand Junction, Iowa.—Rev. E. H. Socwell.
 Billings, Mo.—Rev. L. F. Skaggs.
 Hammond, La.—Rev. G. W. Lewis.
 Nortonville, Kan.—O. W. Babcock.
 North Loup, Neb.—Rev. Oscar Babcock.
 Humboldt, Neb.—Joshua G. Babcock.
 Smyth, Dak.—W. N. Burdick.
 Fayetteville, N. C.—Rev. D. N. Newton.
 Attalla, Ala.—Rev. R. S. Willson.
 State Bridge, N. Y.—John M. Satterlee.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
 WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I.
 W. C. DALAND, Recording Secretary, Westerly, R. I.
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 ALBERT L. CHESTER, Treasurer, Westerly, R. I.
 The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

A. STILLMAN,
 The Leading
CARRIAGE BUILDER AND DEALER.

Hope Valley, R. I.

C. E. GREENE, Ph. G.,
 Manufacturing CHEMIST AND PHARMACIST,
 WITH G. E. GREENE,
 REGISTERED PHARMACIST,
 Hope Valley, R. I.

Ashaway, R. I.

FOREST GLEN WORSTED MILLS,
 MANUFACTURERS OF
 Fine Worsted Suitings and Panting Cloths for manufacturing and jobbing trade. Remnants always in Stock.
 W. R. WELLS, Ag't. A. E. SHAW, Superintendent.

Alfred, N. Y.

ALFRED UNIVERSITY,
 Equal privileges for Gentlemen and Ladies.
 Fourth Quarter begins Tuesday, April 9, 1895.
 ARTHUR E. MAIN, D. D., President.
 E. M. TOMLINSON, A. M., Secretary.

UNIVERSITY BANK,
 Incorporated Sept. 1, 1894. Capital \$25,000.
 W. H. CRANDALL, President.
 L. A. PLATTS, Vice President.
 E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
 L. A. PLATTS, President, Alfred, N. Y.
 W. C. WHITFORD, Corresponding Secretary, Milton, Wis.
 T. M. DAVIS, Recording Secretary, Alfred, N. Y.
 A. B. KENYON, Treasurer, Alfred, N. Y.
 Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S.,
 DENTIST.
 Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN,
 Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year.
 Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. R. S. C. MAXSON,
 Assisted by Dr. D. Eynon, Eye and Ear only.
 Office 225 Genesee Street.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO.
 Warm Air Furnaces.
 Sanitary Heating a specialty.
 A. W. DAGUETT, Pres. H. D. BABCOCK, V. Pres.
 I. A. CRANDALL, Sec. & Treas. G. C. ROGERS, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
 EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas.
 A. L. TITSWORTH, Sec., Rev. F. E. PETERSON,
 Plainfield, N. J. Cor. Sec., Dunellen, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.
 CHAS. POTTER, President, Plainfield, N. J.
 E. R. POPE, Treasurer, Plainfield, N. J.
 J. F. HUBBARD, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session at Plainfield, N. J., Aug. 21-26.
 HON. GEO. H. UTTER, Westerly, R. I., President.
 REV. W. C. DALAND, Westerly, R. I., Cor. Sec'y.
 REV. W. C. WHITFORD, Alfred, N. Y., Treasurer.
 PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y.

W. M. STILLMAN,
 ATTORNEY AT LAW,
 Supreme Court Commissioner, etc.

Chicago, Ill.

ORDWAY & CO.,
 MERCHANT TAILORS,
 205 West Madison St.

C. B. COTTRELL & SONS,
 CYLINDER PRINTING PRESSES,
 FOR HAND AND STEAM POWER.
 Factory at Westerly, R. I. 319 Dearborn St.

Milton, Wis.

MILTON COLLEGE,
 Spring Term opens March 27, 1895.
 REV. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, MRS. J. B. MORTON, Milton, Wis.
 Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis.
 Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.
 Treasurer, MRS. E. B. SAUNDERS, Milton, Wis.
 Rec. Sec., MRS. E. M. DUNN, Milton, Wis.
 Secretary, EASTERN ASSOCIATION, MRS. W. B. MAXSON, Plainfield, N. J.
 " SOUTH-EASTERN ASSOCIATION, MRS. W. L. BURDICK, Lost Creek W. Va.
 " CENTRAL ASSOCIATION, MRS. T. T. BURDICK, South Brookfield, N. Y.
 " WESTERN ASSOCIATION, MRS. M. G. STILLMAN, Richburg, N. Y.
 " NORTH-WESTERN ASSOCIATION, MISS PHEBE COON, Walworth, Wis.
 " SOUTH-WESTERN ASSOCIATION, MISS ESTELLA WILSON, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis.
 RETA I. CROUCH, Secretary, Milton, Wis.
 HENRY W. GREENMAN, Treasurer, Milton, Wis.
 ASSOCIATIONAL SECRETARIES.—SAMUEL B. BOND, Salem, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., A. C. PRENTICE, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

COON & SHAW,
 FURNITURE AND UNDERTAKING.
 Also at Milton Junction.

CATALOGUE OF PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY,
 BABCOCK BUILDING, PLAINFIELD, N. J.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument; Part Second, History, 16mo., 268 pp. Fine Cloth, \$1 25.
 This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. The edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:
 VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised, Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12 mo., cloth, Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate or are supposed to relate, in any way, to the Sabbath Doctrine. By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 6x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERSUAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. THOS. B. BROWN. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and, especially of the work of James Giffilan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK. Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents

TESTS OF TRUTH. By Rev. H. B. Maurer with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

HELPING HAND
 IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE PECULIAR PEOPLE.
 A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS.
 Domestic subscriptions (per annum).....35 cents.
 Foreign " " " ".....50 "
 Single copies (Domestic)..... 3 "
 " (Foreign)..... 5 "
 REV. W. C. DALAND, Editor.

ADDRESS.
 All business communications should be addressed to the Publishers.
 All communications for the Editor should be addressed to Rev. William C. Daland, Westerly, R. I.

OUR SABBATH VISITOR.
 Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

TERMS.
 Single copies per year.....\$ 60
 Ten copies or upwards, per copy..... 50

CORRESPONDENCE.
 Communications relating to business should be addressed to E. S. Bliss, Business Manager.
 Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

THE SABBATH OUTPOST.
 A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY
 By the South-Western Seventh-day Baptist Publication Society.

TERMS.
 Single Copies per year.....\$ 50
 Ten copies to one address..... 4 00

THE SABBATH OUTPOST, Fouke, Ark.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

DE BOODSCHAPPER.
 A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
 Subscription price.....75 cents per year.

PUBLISHED BY
 G. VELTHUYSEN, Haarlem, Holland.

THE Bible is a total abstinence book. Five times it totally prohibits wine-drinking; twelve times it refers to wine as a poison—poison of asps and dragons. There are 131 warnings and re-proofs against wine. There is no word of approval in the Bible of wines that intoxicate, and which at last "bite like a serpent and sting like an adder." The wine which is an "emblem of salvation" is not the kind of wine which is an "emblem of damnation." There is as clear a line of distinction between them as there is between good and bad men or white and black horses, and "the wayfaring man, though a fool, need not err therein."—*National Temperance Advocate.*

Genuine POND'S Extract

IS WORTH ITS **WEIGHT IN GOLD**
 cures Female Complaints,
 Neuralgia, Piles, Sores,
 Bruises and ALL PAIN.

CHEAP SUBSTITUTES DO NOT CURE.

EPPS'S COCOA

BREAKFAST—SUPPER.
 "By a thorough knowledge of the natural laws which govern the operation of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood, and a properly nourished frame."—*Civil Service Gazette.*
 Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Ltd. Homeopathic Chemists, London, England.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

COMPLEXION POWDER

Is an absolute necessity of refined toilet in this climate. Pouson's combines every element of beauty and purity.