

# THE SABBATH RECORDER.

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## BROTHERHOOD.

BY MARY BASSETT CLARKE.

**N**O LIFE, of all the countless throng  
Of lives which unto history belong,  
No grand, immortal name,  
High on the scroll of fame—  
And shining from afar  
In beauty like a star—

Has risen to its own clear place  
'Mid the eternal hills, save by the grace  
Of human sympathy,  
The bond of unity,  
Linking in God's own plan,  
Man to his brother man.  
Great leaders unto power attain  
Through this stronghold, wherewith they deftly gain  
The masses to their will,  
Who yield obedience still,  
And all unconsciously  
Support and strength supply.

Great helpers cannot stand apart,  
However wise of head and pure of heart.  
They must draw near to bless  
The world with nobleness,  
Nor fear to walk beside  
The feet they fain would guide.

And no man's talents are his own,  
None truly liveth to himself alone,  
But linked inseparably  
For good or ill must be  
With other lives, whose fate  
Upon his own will wait.

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# Sabbath Recorder.

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## NO UNBELIEF.

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

Whoever says, when clouds are in the sky,  
"Be patient heart; light breaketh by-and-by,"  
Trusts the Most High.

Whoever sees 'neath winter's field of snow  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Whoever says "To-morrow," "The Unknown,"  
"The Future," trusts that Power alone  
He dares disown.

The heart that looks on when the eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief;  
And day by day, and night, unconsciously,  
The heart lives by that faith the lips deny—  
God knoweth why.

—Bulwer.

A MAN'S real character is not so much what he seems to others, as what his thoughts and purposes are. The outside appearance makes the reputation. The inmost thoughts make the character. Man sees the former, God the latter.

FAITH is a staff upon which we may safely lean in times of weakness and trial. Take that support away, or weaken it by causing doubts as to its reality and value, and we are left in the comfortless mazes of uncertainty and despair.

IS IT not better, infinitely better, to believe something definite and hopeful respecting our future life, as taught in God's Word, than to live in doubt without a ray of hope, having only the cheerless comfort of the unbeliever, the infidel? To believe and be happy is the privilege of all.

A HALF dollar held between the eye and the sun will completely hide that immense luminary from sight. The small piece of money, by reason of its selfish use, will often shut out the soul from the brightness and glory of God's favor. A small sin will hide the smiling face of the Saviour.

A CHRISTIAN with some unconfessed sin in his life has been likened to a blasted tree in a desert. But is a true Christian likely to go with some "unconfessed sin?" The real Christian will repent of every sin. He will confess his sins and implore the divine pardon. Then he will be more like a living tree bearing the scars of his forgiven sins, but hardly like a "blasted tree in a desert."

GOD delights in being honored by being trusted. The most unbounded faith in his word is most acceptable to him. "According to your faith be it unto you," is an announcement of the secret of divine help, answers to

prayers, and all kinds of spiritual exaltation. In times of sorrow he will bring you joy; out of the darkness light will surely come to all who believe and ask for light. God wants us to take him at his word; and he will take us at our word if our words are a true expression of our hearts.

"FAITHFUL are the wounds of a friend; but the kisses of an enemy are deceitful." And yet how many people prefer the kisses even of the latter to the faithful and wholesome wounds of the former! We are so unwilling to be admonished, corrected, to have our faults pointed out, even by a loving and true friend, that our dearest friends approach us tremblingly and apologizingly for venturing to suggest that we are in error. Why? Because they fear we will be offended. But to be thus wounded is our greatest blessing; while to be flattered when we are blind to our own corroding faults prevents improvement and helps us on to destruction. Let us hasten to assure our friends that we will gratefully accept their "faithful wounds."

THE *Golden Rule* should be credited with the saying that "The finest accomplishment is unselfishness." To this we say Amen. Selfishness is comprehensive of almost every other evil. It was selfishness that introduced sin into our world and that has nourished it all through the history of the race. It is the distinguishing work of the gospel, and will be its crowning glory, to overcome the selfishness of the human heart. The tenth commandment of the Decalogue, though last, is certainly not the least. Covetousness is the fruitage of selfishness, and is comprehensive of nearly, if not quite, every other command. To call a man selfish is no compliment to him, but is about the worst thing that can be said of him. It is no wonder then that unselfishness is pronounced the "finest accomplishment."

THE WAR between Japan and China has been comparatively brief, lasting about eight months. In this time many predictions have been ventured looking toward various Eastern complications and changes that would more or less effect the status of other nations than those immediately concerned in the war. But the outcome of this struggle, so far as now appears, is more wonderful than the most astute observers and would-be prophets could foresee. Even now it is quite too early in the unfolding of events for any correct summary of results. But the present indications are exceedingly favorable to an optimistic view of the situation. The terms of peace as announced give good ground for hope that God has been working marvelously during this period of strife among those nations that have been the objects of so much earnest Christian solicitation. For years back many prayers have been offered that God would open all of that great Chinese Empire to the light of Christianity. In what unexpected ways, and with what marvelous rapidity these prayers are being answered. Who but God himself could have foreseen eight months ago that the proud nation, boasting a population of 400,000,000 could be so completely humiliated by the smaller, and then so little known island nation of the Japanese? China now accepts the terms of peace at the dictation of the conqueror and without protest. And these terms in many ways are

worthy of an enlightened, and even Christianized, nation. They seem to be based upon broad, humanitarian principles. China now enters upon a far greater future for herself than probably would have been attained by other means in many years. Her doors are to be opened more widely to education, commerce and Christianity. Surely,

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps on the sea,  
And rides upon the storm."

THE warfare against the manufacture and sale of intoxicating liquors as a beverage must continue without abatement until the enemy is conquered. It may take many years, but what if it does? What are we here for, anyway, if not to make continued war against every form of iniquity? Many have seemed to get discouraged because political prohibition has not made greater progress. If you are sailing against the wind and tide you may make progress slowly, but you must occasionally take a new tack. So temperance reformers must, as circumstances require, take a new tack. If temperance reformers become so absorbed in any one line of work as to be neglectful of the enemies' shrewd tactics, they will be defeated. There is great danger of losing ground in practical temperance work where the fight is hottest as a political measure. While the battle is waging the rumseller is quietly, and to his business, successfully prosecuting his wicked work and filling his pockets with the proceeds.

In Massachusetts the State Board of Pharmacy has been doing excellent practical temperance work where it had been neglected. The granting of druggists' licenses has been placed wholly in the hands of this Board. By diligent investigation they ascertained that the druggists had paid little or no attention to the law. The members of the Board were determined that the law should be obeyed. Therefore after satisfying themselves that, under cover of their druggists' license there was general disregard of the restrictive provisions, the Board refused licenses to two hundred and twenty-three who had disregarded the law.

We very well remember a village, where, under the laws of the State, no licenses were granted except to one druggist, and he was so restricted as to make it extremely difficult for him to sell except for medicinal or mechanical purposes. No saloon had a license, and yet while temperance people were organized and holding regular meetings, there were nineteen saloons and places in that village where liquor was constantly sold. Drunkenness was common in the streets. Finally the temperance people decided to stop talking, and bemoaning the want of proper laws, and go to work to enforce the laws already in existence. In a little time every liquor saloon in that village was closed. There was no more drunkenness seen in the streets until, through laxity of vigilance, the evil in time again sprang up. "Eternal vigilance is the price of liberty," and such watchfulness and persistent opposition to evil doing will keep it under fair subjection. It will never be so completely conquered as not to need daily watching until "the kingdoms of this world are become the kingdoms of our Lord." While hoping and working for the complete outlawing of the traffic, let all unite in the enforcement of the restrictive and prohibitive laws already in existence.



## NEWS AND COMMENTS.

TEN thousand miners in the Pocahontas coal regions, in West Virginia, have enlisted in a strike.

THE oil excitement is subsiding somewhat, as the price declines. It had fallen back to \$1.69, May 2d.

A TERRIBLE tornado visited Halstead, Kansas, May 1st and did great damage. Ten persons were reported killed.

THE April expenditures from the United States Treasury exceeded the receipts by \$9,000,000. This is a bad showing.

THE British still hold Corinto, but the Nicaraguans have offered to pay the demand if the British will withdraw from their hostile attitude.

SETTLERS near Turtle Mountain, North Dakota, are in great fear of the unfriendly Indians, and a general massacre of the whites is threatened.

LATER dispatches say that a settlement has been effected between the British and Nicaragua, and that the troops are to be withdrawn at once.

NORWAY and Sweden are still involved in unfriendly relations. Legislative action is likely to be taken terminating their commercial intercourse.

SPAIN has made all the acknowledgement and reparation required in the Allianca affair. She has also reprimanded the officer in command and reduced his official rank and pay.

WHETHER true or not it is stated upon what seems to be good authority that out of a population of 17,000,000 in Spain, there are more than 11,000,000 who can neither read nor write.

It is reported that seventeen soldiers have died in France from eating tainted canned meat purchased from an American firm, and that thirty-four others are dangerously ill from the same cause.

A STRIKE has occurred among the weavers of the Weybosset, and other mills in Rhode Island. The proprietors have given notice that they will promptly close the mills if the strike continues. This will throw out 9,000 laborers.

If it is true, as reported, that the Sultan of Turkey is sending out missionaries to Africa to counteract the work of Christian missionaries there, it would seem that this monster of cruelty had entered upon a general war of extermination of Christians—a modern Nero.

ACTIVE war preparations are said to be in progress in Japan. She does not intend to be caught napping. If Russia and other interested nations want to compel the victorious nation to make different terms with China they will probably have a chance to still further test Japanese valor.

WIFE-BEATING seems to have become a favorite pastime with brutish husbands. In Germany the penalty is, that the wife-beater shall work hard all the week and turn over

his wages to his wife and then go to jail over Sunday. It is said that this law is working wonders of reformation.

RUSSIA is reported as ready for war with Japan if the latter does not promptly accede to the ultimatum of the former. It is doubtful if Japan is ready to submit to humiliation after such a series of brilliant victories.

IN some localities there is a strong protest against the increasing tendency to make Memorial Day a general day of sports, horse-racing, etc. It was originally set apart for more sacred memories and uses. It seems to be degenerating.

THE silly plea of hypnotism as a mitigating circumstance in cases of gross crime is not likely to be recognized in the courts. In a Maryland court two Judges made quick work in sentencing Marshall E. Price, for murder in spite of the hypnotic plea.

MANY are the disappointments that come to men in this life. We have known of worse ones than that which is told of the father of ex-President Fairchild of Oberlin College. He said, "I hoped to raise my boys for ministers, but three of them have petered out and only become presidents of colleges."

SOME rather surprising evidences of political corruption have been unearthed in Trenton, N. J., in recent investigations. New York and Chicago can hardly hope to monopolize that business entirely. Governor Leon Abbett is reported as unpleasantly involved in the disclosures.

DR. KEELEY, of the Keeley Cure fame, has been sued in Leavenworth, Kan., for the results of his treatment in the case of W. F. Johnson who has been made a physical wreck; damages placed at \$100,000. Judge Myres holds that Dr. Keeley must reveal the secret of his bichloride of gold treatment.

IT is evident that some of the great powers of Europe are dissatisfied with the terms of peace between China and Japan. Russia, Germany and France are thought to be ready to form an alliance to compel Japan to make a revision of her terms that will admit of Russian dictation. Japan seems disinclined to accede to what seems to her a meddlesome and unfair demand.

THE past week has been full of excitement in Nicaragua. The occupation of Corinto by the British has been the occasion of a high state of feeling and threatened revolution. Citizens of the United States have been in danger, and appeals to our government for protection have resulted in the ordering of war vessels to proceed at once to the protection of American interests.

THE New York Legislature has passed the resolution submitting to a vote of the people a constitutional amendment vesting women with the right of suffrage. But it must pass the next Legislature also before it can be submitted to the people. It is a matter of doubt therefore whether it will reach the people very soon; and even then the "male voters" may not consent to this modern innovation.

IN some localities the beautiful elm shade-trees are being ruined every year by the elm leaf beetle which appears about the middle of

May. In June the eggs hatch and the larva feed upon the leaves and destroy them. If the trees are sprayed two or three times with arsenate of lead, or paris green, or London purple, these pests will be destroyed. Either of the two latter poisons at the rate of one pound to 150 gallons of water will prove effectual for fruit or shade trees.

THERE is to be a Pan-American Congress of Religion and Education at Toronto, Canada, July 18 to 25, 1895. This Congress is to be composed of representatives of every country, province and state in North and South America, including Protestants, Roman Catholics and Hebrews. Seven thousand delegates are expected to be present. Questions of education, philanthropic enterprises, temperance, woman's work, etc., will be considered. Among those who have promised cooperation are President William R. Harper, Bishop J. H. Vincent, Dr. Gunsales, and many others.

THE Baptist Minister's Meeting of Chicago has elected President W. R. Harper as its presiding officer. This is as much an honor to the Association of Ministers as to the President. It is an expression of confidence in a worthy, and we believe a much misrepresented, man. President Harper has neither time nor inclination to turn aside from his busy life to notice the unreasonable attacks of those who neither understand his motives nor his teachings.

THE wisdom shown in formulating the remarkable source of revenue known as the "income tax law," is best seen by its practical working. Here is an illustrative example. A resident of Boston received as his income last year \$113,100. His tax is \$32. These are the figures. His income from real estate, and therefore not taxable, was \$73,000; from government bonds, \$22,500; from city bonds, \$12,000; from other non-taxable sources, \$4,000; from sources admitted taxable, \$1,600, which, at 2 per cent, gives the government \$32!

## CONTRIBUTED EDITORIALS.

REV. W. W. CLARK, who led the Civic Federation to an anti-gambling victory in Chicago last year, now heads the crusade of the Sunday-observance League against Sunday baseball. An unsuccessful attempt was made last season to prohibit Sunday games; but Mr. Clark is said to be a wiry little man who gets from the under side of a tussle with his courage increased and his desire for a fight doubled. It is said to be the intention to fight other institutions, also including Sunday picnics and Sunday newspapers. Mr. Clark is enthusiastic over the idea that "There is no necessity for the Sunday paper. It is an abomination, and my plan is to induce the publishers to do all the work for the Monday paper Saturday night until midnight and hold it until the Sunday is over. We are so convinced our theory is right that we have under consideration the launching of a new daily. It shall ignore crime in every type, and print only things which shall picture the world as a thing of sunshine and goodness."

The only rightful basis upon which a Sunday law can rest is the protection of a Sunday keeping community from serious disturbance



upon the day which it observes. That principle would have to be severely stretched to cover Chicago Sunday picnics and papers. We can hardly believe that forcible methods will be used to interfere with these popular institutions. To attempt this would cause intense bitterness and invite failure. The crusade against Sunday baseball is more popular. The Sunday league game in Chicago is a great nuisance to the thickly settled residence district in which it is located.

The *Inter Ocean* says it is tired of hearing this talk about Sabbath-breaking. In answer to a sermon attacking the Sunday newspaper, the editor replies that Sunday is not the Sabbath at all. The Seventh-day is the Bible Sabbath and there is not a line of Scripture for any other. While we are not prepared to vouch for the purity of the *Inter Ocean's* motive, we are confident that its statement of fact will have to stand.

It is hardly safe these days to say gold or silver above a whisper on the street car or train unless you want some autocratic stranger to hold you "with his glittering eye" while he begins a tattoo on your knee to a tune something like this: "Now you take a gold dollar and a silver dollar," etc. You would be willing to take both if he would let you off, but there is no escape. Your only resource is to resolve inwardly to be more careful next time. Seated in a Cottage Grove trailer last night the Professor brought up bi-metalism. We discussed it in the gentle, fair-minded tone befitting college graduates who have touched the whole range of human knowledge, but have learned to hold their horns in. A whiskered man watched us keenly for some time and then broke in: "One family owns a quarter of all the gold in the world." The suspicious way in which he regarded us suggested that he thought it was our family.

The discussion of the money problems is outside the province of your Western Editor. But while debates are sweeping over the country like prairie fires there are one or two points of ethics and of prudence which might well be suggested.

First, the wholesale way in which charges and counter charges of dishonesty, robbery, and lunacy are hurled back and forth, is not conducive to a clear and fair discussion of this or any other question. Doubtless there are men whose patriotism is only a sugar-coating for the self interest which really inspires their views; but it must be borne in mind that able men honestly differ. This question is one of State craft. Its complications and difficulties are such that greatest wisdom and prudence will be needed in its settlement. Too many articles have been written with the widest purpose of raising a dust or throwing bricks. Something better than bigotry, passion and selfishness must be appealed to if the discussion is to be worthy of the great American people.

And, O young men, look out for the partisan whose stock in trade is to throw mud. If a writer is not calm enough and fair enough to treat his opponents with proper respect, he is not calm enough and fair enough to influence you. If you read him you must watch him. We found an editorial in a leading religious journal which gave us the impression that the writer was "hopping mad" and was

flinging at his opponent whatever he could lay his hands on, insinuations, statements, truthful in form, but misleading in effect, perverted quotations—and a few facts sprinkled in for seasoning. Be broad-minded and modest. The same courtesy, fairness and sweetness which should shine in religious discussion are not out of place when affairs of State are under consideration.

#### COMMUNION WITH CHRIST.

BY MARY M. ADAMS.

I sought the star of Holy Night,  
But sought it on that lofty height  
Where angel hosts were led,  
Forgetful that its brightest rays  
Are always on life's lowliest ways  
With truest radiance shed.

I found it not from earth afar,  
The light of this all-sacred star,  
That leads, O Christ, to Thee;  
I saw it shine in human eyes,  
Made brighter by some glad surprise  
Of tender sympathy.

The cup of water for Thy sake,  
The wish to lighten hearts that ache,  
Reveal its light to me;  
But most I feel its radiant power  
When in some silent, sacred hour  
My heart communes with Thee.

—Congregationalist.

#### JOHN T. G. BAILEY.

Although not connected with us as a denomination by official ties, or special prominence in our work, yet we think the subject of this sketch worthy of more extended notice to our people than can be given among the death notices.

John T. G. Bailey was the oldest son of the late Rev. Eli S. Bailey, a name sacred in the annals of our people, and especially so to the church he helped to rear at this place. He was born in Rhode Island and came with his parents to Brookfield as among its first settlers. For three score years or more he has been a familiar figure in this community. June 24, 1825, he was married to Catherine Dennison, with whom he lived a most devoted husband for fifty-five years. He was a believer in the Lord Jesus, having been baptized in his name and was for a time a prominent member of the Second Brookfield Church. Among his fellow citizens and neighbors he was looked upon with the highest respect, and whenever he would consent was sure to be placed in some office of trust. In such capacity he had served as town clerk, justice of the peace, supervisor and member of the legislature, and always with honor and purity. Not only in political but in business life he was a fit example in integrity. For a number of years he held position of cashier in the bank of C. Whitford, and other places of trust have been honestly conducted by him.

In social life Mr. Bailey was courteous and frank, never doing anything a gentlemen should not, nor saying anything that was vulgar and low.

It is as much to refer to him as something for the young to emulate as anything that we write these words—not to eulogize or praise him, for he was not fond of that; but when a man has lived eighty-seven years—and through them all retained the admiration and respect of all who knew him—especially when he has held high offices of honor and trust, there must be something noble in character that is worthy to be counted. He had a high ideal in life and one not harmful for us to follow. To the writer of this, John T. G. Bailey was a courteous friend, an earnest listener in the sanctuary and a willing helper in time of need. He was able to be out of doors until

a few hours before his death, which was as peaceful as a child going to sleep. He had no children, but leaves two aged sisters, Mrs. Clarisa Stillman, of Brookfield, and Mrs. Saphronia Spencer, of West Winfield, and one brother, Dr. Wm. Clarke Bailey of Adams Centre. CLAYTON A. BURDICK.

#### BETHEL, i. e., HOUSE OF GOD.

The following aims to induce the reader to careful study:

Bethel is located upon a very stony hill that overlooks the valley of the Jordan, and is about 12 miles from Jerusalem in a north-easterly direction. Ai was also located on a hill about two miles to the east, leaving a valley between Bethel and Ai. It was in this valley that Abraham, when on his way to Egypt, pitched his tent, built an altar to the Lord, and called upon his name. Gen. 12: 8. Abraham was expelled from Egypt for lying to Pharaoh about his handsome wife. Gen. 12: 20. On his return with his brother's son they came unto Bethel, and pitched their tents in the same place where they were before. Gen. 13: 4. Abraham was rich and his nephew tolerably well off. Gen. 12: 2, 5. Their herdsmen got into trouble so that they had to separate. Gen. 13: 6.

Some years after it was on this stony hill that the grandson of Abraham, when fleeing as a fugitive from justice, had to stop one night. Gen. 28: 11. He lay down to sleep with his head on stones for a pillow, and dreamed a wonderful dream; he said he saw a ladder that reached from earth to heaven, and angels going up and down on it. Gen. 13: 12. In the morning he changed the name of the hill from Luz to Bethel. Gen. 28: 17, 19. And from this time on it became a sacred place.

Years after, the greatest sinner of the age, being a king, made a golden calf and set it up where the ladder stood, and offered sacrifices, and made the people worship his calf (1 Kings 12: 32, 33), thus leading them into idolatry, and because of this idolatry, one of his hands dried up, so that he could not move it. 1 Kings 13: 4. The king, then, instead of praying himself, begged hard of a good man to pray for him, which the good man did, and his hand (but not his heart) was restored as before. 1 Kings 13: 6. An old prophet living in Bethel found this good man and lied to him, which resulted in the good man being killed by a lion. 1 Kings 13: 24.

Bethel now is a wretched place; there is one quite large square stone house, two smaller ones, and a few stone hovels. Such are the fruits of leaving the worship of the God of heaven. Gal. 6: 7. H.

#### THE GREATEST ERROR OF ALL.

BY CHARLES E. BUELL.

In a work entitled, "The Day of Our Saviour's Crucifixion," by J. K. Aldrich, D. D., of Rye, N. H., this Congregational minister brings the opinion of eminent scholars to show that there were at least two Sabbaths, a Passover Sabbath, and the Seventh-day Sabbath, between the death and the resurrection of Christ.

The prophecy of Daniel (9: 27) places the time of the taking away of the sacrifice and oblation as in the midst of the week. In the common version this reads: "In the midst of the week shall he cause the sacrifice and oblation to cease." In the Douay, and in Leeser's versions it reads, "in the half of the week."



Paul points out that the death of Christ had caused the sacrifice and oblation to cease by the fact that Christ became, once for all, a sacrifice. If the middle of the week, the time when this was predicted to occur, is taken as literal time, it would make the day of the crucifixion to be on Wednesday.

As a matter of fact it is not known what day of the week the crucifixion or the resurrection occurred, except as stated in the writings of Matthew, Mark, Luke and John, and, considered without pre-conceived notions, and with a view to find the truth, there is very little to lead one to think that the resurrection was on the first day of the week, and certainly nothing to warrant a change of the Sabbath from the seventh to the first day of the week, even if the resurrection took place on the last named day.

The chief error in this connection is that it is assumed that the death and resurrection of Christ necessitated, or admitted, of a change in the day for observing the Sabbath. The Sabbath was sanctified for a specific reason, namely, the commemoration of the creation, and this very reason is given after the resurrection, by the direct authority of Christ, for the continuance of the worship of the Creator in a command that is not to be disobeyed. "Fear God, and give glory to him . . . and worship him that made heaven and earth, and the sea, and the fountains of water." Rev. 14: 7.

This reiterates the reason given in Genesis and Exodus, and by the prophets, for keeping the seventh day as the Sabbath-day; and to obey this last command, to worship him that made the heavens and the earth requires the observance of the creation Sabbath. The only way that the Creator can be worshiped is on the lines laid down in the teachings of the Scriptures.

There can never come a time when the worship of the Creator can be properly made to give place to any other, or the day which he sanctified for such worship be made to give place to any other event.

To change the day because it is believed that Christ rose from the dead on Sunday is to assume that the work of redemption is of more importance than the work of creation, and that the work of redemption was completed by the resurrection of Christ.

Whatever the feelings of the individual might be on the great work of redemption, there is no warrant in the Scriptures to support an assumption that the work of redemption is to lead to a change in the Sabbath, or to support the assumption that the work of redemption is completed. The crucifixion is made more memorable by Paul: "In whom we have redemption through his blood." Eph. 1: 7. In Rev. 5: 9, those who are represented as redeemed are portrayed as singing: "Thou wast slain, and hast redeemed us by thy blood."

It is repeatedly stated that the work of redemption is unfinished. Christ's own words, "When these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." Luke 21: 28. Again Paul says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

The great events which came to man in the death and resurrection of Christ were to be commemorated, and divinely appointed memorials were set.

For the crucifixion there is the divinely appointed memorial of the Supper. If any would commemorate the resurrection, Christ, the risen Lord, established and commanded the ordinance which alone can commemorate the event. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway, even to the end of the world." Matt. 28: 19, 20.

The memorial does not consist in giving one-seventh of the time, but in giving one's very self in baptism; "For as many of you as were baptized into Christ did put on Christ." Gal. 3: 27.

There is now a memorial for the resurrection that does not require the observance of a day, and it was the greatest of errors to disturb the sanctified day that had been set apart for the commemoration of another event, by the ill-advised transfer of the duty of Sabbath-keeping to a spurious Sabbath. The careful reading of all that relates to baptism as the ordinance given by Divine Wisdom to celebrate the great fact of the resurrection and not the day of the event which last was hidden from man makes this plain. "We were buried therefore with him through baptism." Rom. 6: 4.

One of the reasons given by the Roman Catholic Church for the observance of Sunday is, that "on Sunday Christ sent the Holy Ghost upon the apostles." This implies that the Day of Pentecost was on Sunday in the year that the crucifixion occurred, and therefore fifty days after the Paschal Sabbath according to the Jewish observance. In order to establish such a fact the days that have been by them selected as the days upon which the crucifixion and the resurrection took place must be changed.

In the work entitled, "The day of Pentecost," by Hobbs, it is stated, "Saturday, the 27th of May, A. D. 30, was the fiftieth day after the Paschal Sabbath." Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution, remarks, "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." (Commentary on the original Text of Acts, pp. 50, 51.)

These scholars are acceptable to the Protestants, and they make it appear that the Holy Spirit was sent upon the apostles on the true Sabbath, and not on Sunday, as set forth in the Roman Catholic Catechism. There is strong evidence that the resurrection actually took place on the true Sabbath; "In the end of the Sabbaths," and that the Holy Spirit, at the Day of Pentecost, was also sent upon the apostles on the true Sabbath.

#### THE BROADER ARGUMENT.

BY THE REV. N. G. CLARK, D. D.

The decline of popular interest in foreign missions at the present time is painfully shown in the diminished receipts of missionary boards and the heavy debts weighing upon some of the leading societies, seriously embarrassing their work abroad and preventing any advance. The prevailing financial depression is not enough to account for the situation. Money is forthcoming for enterprises which awaken enthusiasm. There is no lack of funds for expensive church buildings, public libraries, and other home enterprises which, however valuable in themselves, are not so immediately connected with the progress of the kingdom of God. The facts brought out by the investigations of Mr. Rice, of Chicago,

are in striking confirmation of these statements—an average to each church member of more than seventeen dollars for local church expenses, nearly five dollars for home charities, and one dollar for foreign missions! The argument from the moral degradation and wretchedness of the great masses of the non-Christian nations seems to have lost its power. It has become familiar, and lacks the fresh interest of enterprises close at hand.

It may well be a question, also, whether the present indifference is not due, in some measure, to the World's Fair, and especially to the Parliament of Religions recently held. In the evidences of material prosperity, of skill and taste in the greatest variety of fabrics and manufactures of all kinds, the moral and spiritual condition of the peoples represented were lost sight of, and many were led to feel, if not to say, that those who were capable of such a degree of civilization were by no means in so great need of Christianity as had been supposed, but were doing quite well enough without it. Add to this the influence of the Parliament of Religions, in which the highest attainments of mere human thought and speculation were set forth, without any reference to their inability to elevate the character of the great masses of the population in the countries where they prevail, and the impression received from the exhibits in a material line was further intensified.

One proper result we may recognize. Nations which have made such progress in the mechanical arts and in philosophic thought are no longer to be included with savage and barbarous tribes under the title of heathen. They should rather be called non-Christian. And this very distinction, which we now feel called upon to make, instead of lessening our interest in giving them the Gospel, should rather increase it, by suggesting their possibilities of character and power if once Christianized. They are worthy of our best endeavor; and this thought should stimulate us to increased and more earnest effort rather than lead to any feeling that they have no need of Christianity. Such was not the judgment of our Lord. These old civilizations existed in his time, and were not excepted from his great commission to teach all nations; and Paul declared himself a debtor to the Greek as well as to the barbarian.

If, as the promoters of this Parliament intended, it had brought out more fully the necessity of Christianity to man as a spiritual being, the result would have been different. But we saw only the intellectual and most attractive side of other religious systems, and the best specimens of manhood they could produce; while ourselves restrained by considerations of courtesy from pointing out, as should have been done, the pre-eminence of Christianity in its moral results. However vice and immorality may flourish in nominally Christian lands, they are not wrought into our systems of religious ritual; nor can a vicious or immoral individual expect recognition as a good Christian. In its hand-to-hand work with human souls our religion shows forth the spirit of Christ. It has something to bestow upon the suffering and the sinful of all nations, which they can get from no other source. The old argument for foreign missions still holds in all its intensity, while broadened to include all that is highest and worthiest in the thought and culture and civilization of mankind. While it becomes us to acknowledge whatever of good may be found in other systems, to recognize the common religious nature which leads men everywhere to "feel after God if haply they may find him," it is ours to declare to them the God they are blindly seeking, as Christ has revealed him to us; to offer them a religion suited to all their needs as physical, intellectual, and spiritual beings—a religion broad enough to take up whatever is good and true in other systems and vitalize it with that life which is from above. Such a work may well enlist the most generous ambition of our most accomplished students and the lively sympathy of all who have at heart the highest welfare of their fellowmen.—*The Outlook*.



## Missions.

THE greatest gift to man is Jesus Christ the Son of God. He is the expression of the great love of God, the Father, for lost and sinful men. He was given as our vicarious Atoner, our precious Redeemer, who died for us. He is our Saviour, our elder Brother, our Divine Inspirer and Helper, our great Example. He is to be our final Judge and Rewarder. He is the greatest gift to us, not only in what he has done for us, but in what he is to us in every relation and circumstance of life. How can men do or live without him?

WHAT are we giving to him? Are we giving him our supreme love? He wants our entire heart. Are we giving him our best talents and efforts? Are we doing personal work for him? Are we giving him true and loyal devotion? We are his fellow-workers, or should be, in the great work of saving men. Are we consecrated workers, consecrating ourselves and our means to his service? If we are not giving him our best, what will he think of us? If we are not doing our best for him, where is our love and gratitude? What the Church needs in her work is greater love and devotion to Christ.

ARE you growing in spiritual life? Are you thinking more of divine and heavenly things as the years go by? Is Jesus becoming more and more precious every day? Are you leaning hard on the promises of God? Is the Bible becoming to you the Book of books? Is the service of Jesus becoming meet and drink to you? How we should come up in our Christian life more and more like to the spirit and life of Jesus. Are you partaking of divine food and diligently using the means of grace that you may come into the stature of men and women in Christ Jesus? If you are not growing in spiritual life and power, and making attainments in the divine life, why not?

FROM GEO. W. LEWIS.

Enclosed please find my statistical report for the quarter ending March 31, 1895.

This has been, in some respects, the most peculiar three months of our history in the sunny South. January was especially cold and wet for this locality, while February presented us with a genuine old-fashioned Minnesota snow-storm, with the temperature of course considerably elevated. The snow fell to the depth of some 12 inches, although it melted somewhat while falling. In New Orleans, we are told, it was about 14 inches in depth, while at Houston, Tex., it increased to 22 inches. Of course a very little sun caused its speedy departure, but while it remained, our boys and girls, some of whom never saw snow before, put in the time to the best possible advantage, erecting temporary sleighs, and going from house to house in a manner quite unusual for this region. In fact some of the horses were so alarmed at the presence of the snow that they became nearly, or quite, unmanageable.

But it is all now a matter of history, and spring is here in dead earnest, although a little tardy in its appearance.

The prospect for fruit this year is certainly flattering, and everybody is happy. With others we realize the financial shortage, but with present prospects we shall be able to secure the necessities of life, hoping and pray-

ing for at least a small margin by which to aid in denominational work.

The erection of new buildings still goes on, expressive of the demand and prosperity of our growing city.

Religiously, I think it is generally admitted that we are in the most thriving condition and period of our history, occasioned in part by the meetings mentioned in our previous report. Not only are the general prayer meetings much larger and of more interest than heretofore, but our young people become so enthusiastic, that besides increasing their numerical strength, they doubled the number of prayer-meeting appointments, all of which are exceedingly interesting and helpful. If it be true, as we often hear, that the prayer-meeting spirit is the index of a church, I am sure the above statement concerning our spiritual thrift is herein vindicated.

For all of this we give God the praise, and take new courage as we face the duties of coming months. Although not preaching as much in our own church during the quarter, because of the presence of evangelists, yet we have been out in various directions to fill appointments previously arranged. This work is now on the increase.

Our Sabbath-school is doing noble work under the able supervision of Sister A. H. Booth.

We have made one trip to Beauregard, Miss., remaining from Friday till Monday night, holding three meetings and administering the Lord's Supper to the pleasure and profit of all. Though quite regular in their church work, yet they need your prayers for their strength and encouragement. Remember us also in your secret devotions.

We are expecting to visit the baptismal waters in the near future.

HAMMOND, La. April 1, 1895.

FROM S. I. LEE.

I herewith send my report for quarter ending March 31st.

The beginning of the year found me at home, nursing a bone felon on my right forefinger. As soon as that would permit I went to Hot Springs and Garland counties, Arkansas.

The cold weather set in the day after I left home, and was very severe for this climate. I visited the scattered Sabbath-keepers in those counties, and preached four sermons, two of them in a private house, but the weather was too severe for much preaching, and I did what I could under the circumstances.

My next trip was in the Chickasaw country, Indian Territory. I visited the Bethel Church, on Roundup Prairie, and preached there four times, and visited all the resident members. When I went there, four years ago, there were five Sabbath-keepers on the prairie, and at that time I organized a Sabbath-school, and Bro. Quillin agreed to preach once a month. The next year Bro. Powers held a series of meetings there and organized a Seventh-day Baptist church, and ordained Brother Quillin. The Seventh-day Adventists organized the same summer. The next year I visited them, and found each denomination with a membership of 9. Two were added to our church at that time. Now there are 18 resident members of the Seventh-day Baptist Church, and 1 non-resident. When I was there, a Brother Williams, a Baptist, commenced keeping the Sabbath, and is now a Seventh-day Baptist, although when I left there he had not united with the Church.

The Seventh-day Adventists have kept about even pace, having, I believe, 16 resident, and 5 non-resident, members. Thus the Sabbath cause has made a steady growth in that locality, and for this much credit is due to Elder J. O. Quillin. From there, stopping at Berwin, I went to Eld. J. A. Millikin's, near Nebo. Bro. Millikin and wife are alone as Sabbath-keepers. He was the first Seventh-day Baptist minister in the Southwest, and assisted in organizing the Texarkana (now Fouke) Seventh-day Baptist Church.

At Nebo I preached three times, and find that, as the result of my work there two years ago, nearly the whole community stand convinced and convicted on the Sabbath question, but not converted to its observance.

Next I went, *via* Dougherty and Winniwood, to Iowa, where one family, formerly living at Fouke, now reside. I found there an open field and preached six times.

The Indian Territory is a peculiar field. Outside of the towns the inhabitants are mostly on claims, leased from the Indians, for a term of years, in consideration of the improvements they make. And as they have to build their own houses to live in, while occupying their claims, they generally build the cheapest kind of cabins. In five weeks among the farmers I entered but one house that had any windows. That one was Brother Millikin's. Yet those cabins contain a warm-hearted, hospitable people. The Territory presents no attraction to that class of preachers who are looking for soft places. But there is an open field for gospel work. The same is largely true of the country districts of the Southwest.

One of the most common objections to the Sabbath that I have met for the past year is, that we don't know which is the seventh day. Why not begin to count with Saturday, and then Sunday will be the seventh day?

Strange as such talk sounds to a cultured mind, nevertheless thousands of honest-hearted people have heard and believe this. I have to meet this so often, both in public and in private, that I am fully convinced that we need a tract on this subject which shall take nothing for granted, but clearly establish, by the various lines of evidence the absolute permanence of the numbering of the days of the week. I deem this so important, that if some one else does not bring out something on this subject, I intend to submit to the Tract Board a manuscript for their consideration.

Our church at Fouke is moving quietly, under the leadership of Elder J. F. Shaw. A good-sized new store, and two dwelling houses, nearing completion, are important additions to our little town, but add nothing to our Sabbath-keeping strength.

FOUKE, Ark., April 1, 1895.

FROM S. R. WHEELER.

Dear Brethren:

The past quarter has been somewhat eventful. The church building has been so far completed that we dedicated it Feb. 17th, and have used it regularly ever since. The heavy work continued quite long enough for me. It began to affect my general health seriously. Once during January alarming symptoms came to my head. Early in February another trouble came with a severe attack causing great suffering for a time which robbed me of my usual strength for some weeks. But through the mercy of God, life is still spared



and the work has moved along. The dedicatory services were satisfactory to all concerned, and the meetings which followed were not in vain. Brother Hurley did good work with us. Some were encouraged to take a new start in the blessed work.

To pay the indebtedness and do the finishing jobs on and about the church is still the work at hand. The generous contributions, especially from Plainfield and Westerly, passed us safely along on the books and in the minds of our creditors. And a very great relief it was. The work is to keep our credit as good as it now is until all bills are paid. This church building is a grand monument to us as a people. From present indications, as near as we can understand, the church will grow and become strong in its living membership. Yet we think by all means the property should be secured to the Missionary Board by a good titled warrant deed. We should be very glad indeed to be helped through with the payment of this church, and then pass it over to the full possession of the Board. We feel that if two or three other churches were now fully in possession of the Board, they could be disposed of in such away as to help the cause in other localities.

We must not slacken our energies because some of our new churches do not endure through the centuries. We probably have as few failures as any denomination. These new churches do good work for the time, and it is a matter of serious regret when they cease. But there should be fore-thought so that the property can be utilized elsewhere. If the Board has full possession, and the church dwindles, there is no question as to who has the right to dispose of the property. Sabbath services with us have been well maintained during the quarter. Prayer-meeting on Sabbath evening, preaching and Sabbath-school for morning service and the Christian Endeavor in the afternoon. Our young people are doing well. We have a fine company of them and their influence is felt outside our own immediate circle. We hope to grow in numbers and in spiritual power.

I have been to Denver but once during the quarter. That last visit was a sad time, because of the death of the elderly lady, Sister Wallick, who had so freely offered us her commodious house as a place of worship as long as we might wish to use it. Another appointment was made for February at the house of Brother Keramer, but my sickness would not allow me to attend.

BOULDER, Colo., April 10, 1895.

MISSIONARY BOARD MEETING.

An adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., May 1, 1895. The meeting was called to order at 9.30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. J. G. Burdick. There were fourteen members present.

The minutes of the regular meeting of April 17th were read and approved.

The special order was then taken up, being the motion to adopt the report of the committee to consider the appeal from the Mill Yard Church.

After extended discussion, it was voted to recommit the report to the committee with instructions to modify the same in certain respects.

It was voted that the President, Recording Secretary and Corresponding Secretary be a committee to prepare the programme for the Annual Meeting of the Missionary Society in connection with the General Conference.

It was voted that there be made additional

appropriation for the Bethel (Ill.) Church for the present year at the rate \$50 a year during the time that they have a pastor.

The committee appointed to consider the appeal from the Mill Yard Church then presented their report as follows:

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your committee appointed to consider the appeal from the Mill Yard Seventh-day Baptist Church would present the following report:

WHEREAS, The Board of Managers of the Seventh-day Baptist Missionary Society have received from the Mill Yard Seventh-day Baptist Church of London, England, an official communication in the form of resolutions approved by the church, and an appeal for aid in obtaining a minister, as follows:

31 CLARENCE ROAD, Wood Green, London, W., }  
March 26, 1895. }

To the Seventh-day Baptist Missionary Society:

Dear Brethren:—You are acquainted with the existence of the Mill Yard Seventh-day Baptist Church, which, although about 300 years old, is one of the only two churches of our denomination in England.

You are also partly at least, acquainted with its history, and, we have no doubt, feel a great interest in its welfare.

The persecution it is suffering you have already been informed of, and doubtless ere this have heard of the death of our dear pastor, the Rev. William Mead Jones, D. D.

Now we are face to face with some serious difficulties. It has been broadly hinted to us that the Court of Chancery (that manages our funds) will refuse to continue a salary to any future minister we may obtain, indeed refuse to recognize him in any way.

We therefore feel impelled to lay our position as a church, before you, that you may consider if you can help us in any way.

The salary that our pastor should receive in the present depressed state of farm property, is about £160 a year, including house rent; of that it is not at all improbable that £40 will be allowed to our late pastor's wife by the Court, which will therefore leave £120 for the new pastor if we can get it at all. It is very improbable that we can find a pastor in our own country if we were sure of the said £120 salary, and if we cannot get that, even still less likely.

1. Can you recommend an energetic missionary spirit from among you, who would like to come over here should we be able to get the named salary?

2. Could you guarantee the salary of such an one, say for one year, in the hope of our successfully claiming the salary? There is no doubt our chances of getting the money would be very much greater if we had actually appointed our new minister, and he was in full energetic work among us.

3. Should we be positively refused our claim for pastor's salary, have you any one of private means who would be self-sacrificing enough to come over at his own expense to work for the Lord?

4. In the event, not by any means impossible, that the whole of our property, including £3,000 about, for re-building our chapel should be taken away from us, could you see your way to do anything to save our church from extinction? Our members are poor people, but nevertheless, if we were not so scattered (our Deacon lives 200 miles away) we should not fear for the future, for they are determined to resolutely cling to "the commandments of God and the faith of Jesus." Our actual membership is 19 (including three elected March 26th).

Signed on behalf of the church at the church meeting held this 26th day of March, 1895.

THOS. W. RICHARDSON, *Hon. Pastor pro tem.*  
H. LANGLEY-JONES, *Church Secretary.*

The foregoing letter was written in accordance with the following resolutions passed at a church meeting held on March the 7th, and it was approved at a church meeting held on March the 26th, 1895.

"That the Seventh-day Baptist Mission Board be appealed to with the object of obtaining a minister for our church."

"That Major Richardson and the Secretary write to the Mission Board forwarding the foregoing resolution to the Mission Board and explaining our position."

THOS. W. RICHARDSON, *Hon Pastor pro tem.*  
H. LANGLEY JONES, *Church Secretary.*

THEREFORE, In view of the foregoing, and for the purpose of gaining information such as would enable the Board of Managers to act intelligently upon the matter, be it

Resolved, That we recommend:

1st. That the Board of Managers send some person to London to confer with the members of the Mill Yard Church, and report the condition of their affairs to this Board with respect to their present spiritual status and the outlook for the building up of a successful working church in London; and also with respect to the funds in the hands of the Court of Chancery and all the property of which that church does or should receive the benefit, and the prospects for future income to the church; provided, however, that the necessary funds shall be secured for that purpose by subscription or otherwise.

2d. That the President, Recording Secretary and Corresponding Secretary be a committee to recommend a suitable person to carry out the provisions of the foregoing resolutions, and that the Recording Secretary be authorized to call a meeting of this Board whenever the committee is ready to report.

Respectfully submitted,

GEORGE B. CARPENTER, }  
WILLIAM C. DALAND, } *Com.*  
A. L. CHESTER, }

WESTERLY, R. I., May 1, 1895.

It was voted that the report be adopted.

It was voted that a committee be appointed, consisting of Messrs. A. L. Chester, G. B. Carpenter, I. B. Crandall, and the Rev. J. G. Burdick, to raise the funds necessary for carrying out the provisions of the report.

The meeting then adjourned to the call of the Secretary.

WILLIAM C. DALAND, *Rec. Sec.*

THE INCOME-TAX DECISION.

The decision of the income-tax case, as embodied in the various opinions, is one of the curiosities of judicial literature. It must increase the country's contempt for the lawmakers who planned and carried through the statute, while it certainly does not increase the public respect for the court that uttered it. Six of the justices held that the tax on the rents and profits of real property is unconstitutional, the reason given being that a tax on real property is direct, and that therefore, a tax on rents issuing from real property is unconstitutional. That which results from property partakes of the nature of its origin. If the origin of income is not to be taxed by the United States under the Constitution because such a tax would be direct, and if Congress cannot accomplish by indirection that which it is prohibited from doing by direction, it cannot levy a tax on real property under the pretence of imposing it on its rents.

Very few lawyers will question the soundness of this proposition. It is true that Justices White and Harlan insist that the income from real property may be taxed, but their opinion will carry little weight compared with that of the six justices who agreed. But now comes the strange feature of the decision. Two of these six judges find that an income tax may be levied and collected on incomes derived from all other forms of property except State, county, and municipal bonds, United States bonds being also exempt from taxation. As Justice White showed, this exemption of the rents of real estate is a strained and illogical interpretation of the Constitution. The tax on real estate is direct because it falls directly on the owner; but so does the tax on personal property. Logically, a tax on any property is a direct tax, and it follows that if a tax on the income arising from real property is direct, and therefore unconstitutional unless it is apportioned according to population, a tax on personal property is also unconstitutional. This effort to make a distinction between real and personal property is unsound, and must be attributed to the eager, lawyer-like desire of Justices Brown and Shiras to stand by the earlier decisions of the court. Justice White, who laid down the strange doctrine that Congress has unlimited power of taxation, except that of taxing exports, nevertheless served a good purpose in pointing out not only that the distinction between real and personal property is unsound, but that the two justices who made the distinction had not really stood by the decision.—*Harper's Weekly.*



## Woman's Work.

### IT IS ALL TO ME.

This poem was written by Miss Claudie M. Ferrin in reply to the well-known poem, "Is it Nothing to you, O ye Christians?"

Is it nothing to me? do you ask me,  
That millions of beings to-day  
In the wilds of sin and darkness  
Are rapidly passing away?  
No matter if souls may languish,  
And millions of souls may die?  
Nothing to me if a brother  
In the bondage of sin may lie?  
Nothing to me if they suffer  
For the needed Bread of life;  
If they perish while I have plenty,  
While blessings of heaven are rife?  
Nothing to me if they ask me  
To send them the message of peace,  
That they may find joy in the Saviour  
Who secured my soul's release?  
Nothing to me? Like an arrow  
These words have pierced my soul,  
Till I feel regret and conviction  
Like ocean-waves over me roll.  
Ah, yes! In response to that query  
I must say it is *all* to me,  
For my own fond hopes of salvation  
Depend on my loyalty.

I am ready to give of the blessings  
That Jesus has shared with me;  
Though gold and silver are lacking  
Yet my heart and its service are free.  
I give my life and my talents,  
Myself, my service, my all,  
That I may lead lost ones to Jesus—  
Thus honor the gospel call.  
Like an army we march to the rescue,  
Young and old, who know of his love,  
Giving prayers or service or riches  
To point them to Jesus above.  
For no one who honors the Master  
And lives in his love so free,  
Who trusts to share in his glory,  
Can say, "It is nothing to me."

### CHRIST'S EXAMPLE TO US IN GIVING.

THE heart grows rich in giving."

"KNOWING and Giving are the strands of the rope by which the car of missions is drawn."

THERE is nothing which enlarges people like labor done for others without expectation of reward.

"THERE is no use in asking God to bless the world unless we are willing to bear some part of the expense ourselves."

"WE take God's gifts completely when we realize that he sends them to us for the benefit of others who stand beyond us, needing them."

"THERE is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ.

"GOD so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life."

LESS than 150 Chinese, in a Boston church, gave \$72.46 on a single Sunday, while in the same church a congregation of more than 1,500 gave \$44.20.

HE gave everything for us, and he had everything to give. "While we were yet sinners, Christ died for us." All the wealth of Christian graces we possess has come to us through his voluntary poverty.

"ONE extra cent a day, from half the Protestant Church members of the United States, would amount to \$25,000,000 a year," or twenty-five times as much as was contributed to missions during the past year.

"FOUR methods of giving are practiced by the Christians of Ceylon, it is said; first, the tithes of their earnings; second, the setting apart by each of a tree, the produce of which

is for benevolent purposes; third, an offering of labor; fourth, a handful of rice from every day's meal."

WHILE a heathen convert was in America, a few friends gave him small sums, amounting in all to fifty dollars. One day he held up the bag containing the money, exulting in his treasure. A friend suggested that he buy some luxuries for himself. With tears of gratitude he exclaimed, "This no me money; this Jesus Christ money!"

AN Extra-Cent-a-Day Band was formed in a church in Newton Centre, Mass., late in 1889. In five years that band raised \$1,796. When the band was started, some ways were suggested of saving that small amount—only a cent a day—in gloves, neckties, canes, and ribbons, candy, soda, etc. Many other bands have since been formed, rendering much aid in various branches of missionary work.

"WHAT magnificent results might be achieved if all the Christians in America actually and continually gave an extra cent a day for missions. It would add yearly to the Lord's treasuries \$54,750,000." "Then the question of money supply will be answered, the treasuries of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go forth to tell the story of the Redeemer."

SOME people commence their curtailment of expenditures by cutting down their gifts to wise charities; these ought to be the last to come down. The benevolent Henry Thornton, of London, subscribed ten pounds to a religious object; but soon afterward, having met with a great loss, he sent fifty pounds to the treasurer, with the remark, "I don't want to *lose this* also." The safest loans are loans to the Lord; he repays with compound interest. Would you be rich toward God? Then give freely. He that saves for self loses; he that gives for Christ's sake is sure to save. Have you a clear conscience, a chance to work and a clear hope of heaven? Then you may march through this year with a light heart against any head-winds, and may sing the one hundred and third psalm at every step.—*Theodore L. Cuyler, D. D.*

THERE are at least ten ways of giving:

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity, or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals, and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion of income: one-tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practiced would indefinitely increase our gifts.

7. The *intelligent* way—giving to each ob-

ject after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way, and it is J. Hudson Taylor's way. It makes of a disciple a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver.—*Missionary Review.*

### THY BEST NOW.

"Give to the world thy best;  
Give now and take not back;  
Now is the world's great hour of need;  
Now let there be no lack.  
"Withhold not, though thy gift  
To thee seem poor and small;  
The mites the widow gave outweighed  
All that the rich let fall."

### HOW NATIVE CHRISTIANS GIVE.

THE giving of converts in mission fields in Africa, India, China, and Japan for the support of the gospel is such, in many cases, as to put to shame the well-to-do members of churches in this and other lands. As evidence of this, Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands blush, that there are in North Ceylon 2,700 native Christians, gathered into twenty-two native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible readers, and give to the support of the Bible Society, Tract Society, and the educational institutions, but they also support thirteen native missionaries, whom they send out of the peninsula to labor in the "regions beyond." As a rule, they are accustomed to give one-tenth of their entire income into the service of God. Those who receive a salary give one-tenth of that amount. Those who are farmers give one-tenth of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The women daily set aside one handful of rice, in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.—*Selected.*

FOR AN EXAMPLE of "giving until it hurts and then giving until it doesn't hurt," commend us to the Swedish Congregational Church of this city, now making heroic efforts to build a meeting house. The congregation is composed of mechanics, most of whom have large families, and of girls employed at house-work, many of whom partly support their parents in Sweden. In addition to the more than \$3,000 which the church had previously given for its edifice, within a short time they have pledged \$4,000 more, servant girls subscribing ten dollars a month for ten months, four giving fifty dollars apiece in ten months, and one girl who works for a dress-maker giving \$100. These contributions represent from twenty to thirty per cent of their total earnings. The masculine element in the church is doing its share also. Meanwhile, the church is carrying on five Sunday-schools in and about Boston, supporting a missionary in China and educating two young men for the ministry.—*Congregationalist.*



**CALVARY.**

BY SARAH S. SOCWELL.

Up the height of Calvary  
I climb with bleeding feet;  
Lord, thou knowest the dreary way,  
Let me thy presence meet.

Up the height of Calvary  
With streaming tears I go;  
Blessed Lord, thine eyes have wept,  
Let me thy pity know.

Up the height of Calvary  
I bear my cross alone;  
Let me lean on thee, my Lord,  
This anguish thou hast known.

Calvaries my soul hath found  
All along my way;  
Never hast thou failed me, Lord,  
Fail me not now I pray.

**THE SADDEST CASES OF ALL.**

"One of the saddest things which I have come across," said Rev. Mr. Irvine, "is the exposure to vice to which many of the women are put. I referred to this in my sermon yesterday. My eyes were first opened to it by the remark of an agent of a house-owner. 'A man may have to say that he cannot pay the rent, but a woman need never say so,' he said. I pressed him for an explanation, and came near knocking him down when he told, with brutal frankness, how many agents took advantage of the defenceless condition of widows with small children and gave them their rent as the wages of sin. I immediately began an investigation and found five women near my church who had fallen recently in this way. They were driven to it by unprincipled agents. They could not bear to see their children turned into the streets. I am making strenuous efforts to keep these women out of the power of these agents. A basket of groceries was taken to one of them this morning."

"One of the active workers of this church is an old tinker named Dowling. He has fitted up two rooms in a tenement-house. He lives in one and has a mission in the other which he calls 'The Upper Room.' He is supported by the American Tract Society. He carried a basket of groceries yesterday to a family in his house who had absolutely refused to apply anywhere for charity, although it was starving."

The above statement is from the New York Tribune. It calls attention to a most important condition of things, which the National Christian League has striven to prevent, and to impress a more thorough comprehension of such conditions on the minds of Christians unacquainted with the work of the League.

Many a church communicant, both men and women, of large influence and acquaintance with the outside world, may, with a slap-dash rebuttal, declare that this is only a figment of the brain of fanatics; that no agent would dare to make such a proposition to a woman tenant, and that no man in any responsible position in life would presume to make similar propositions to women and girls in extremity filling all sorts of stations in life. We know, and can produce the facts of frequent occurrence in a great variety of circumstances in which women and girls are placed where similar propositions are made to them.

The League is truly grateful to the daily press, and especially to the Rev. Mr. Irvine, for bringing out this very important fact, which, although it is so distressing to the knowledge of many, adds to the public knowledge what will greatly aid in suppressing the evil.

**CAN A DEAD SABBATH GIVE LIFE TO SUNDAY?**

The popular claims touching the abolishment of the Law, and the instituting of Sunday abound in destructive self-contradictions; for example, "The law" was Jewish. Christ abolished it by his death. This included the Decalogue. But because the world must have some law, nine of the ten laws of the Decalogue were not really abolished, but were at once re-enacted without any change. The spirit of the dead Fourth Commandment passed from the dead Sabbath, and gave life to Sunday, as a "New Sabbath," and all this without any command from Christ, or any record of the transaction.

If simple straightforward logic be applied to this, the answer, as the Germans say, "lies in the hand." If the law was abrogated by the coming of Christ, that was the end of it. A thing cannot be dead and alive at the same time. If it was transferred from the Sabbath to the Sunday, it was not abrogated at all; any more than a man is dead, when he moves from one house to another. If Christ abrogated the law, any man who attempts to revive it in form, or fact, or on any pretense, tries to undo the work of Christ. If Christ knew that the world had outgrown its need of the Sabbath, those men tell a falsehood who say, that the need exists now. The Sabbath as Christ kept it and taught concerning it was in the fullest sense "a day of rest and worship." If he set it aside as a needless factor in his kingdom, the "American Sabbath Union" and all others who declare that "the Sabbath and Christianity stand or fall together," state that which is not true. Christ knew better than any man now knows what was necessary for the Gospel dispensation, and for all time. The men who rush into such contradictions for the sake of eluding the plain command of the Decalogue, must choose between assuming to know more than Christ did, and of trying to mend his imperfect work, and being self-convicted of falsehood. It may not be a pleasant choice, but it is inevitable. The escape is easy. Do as Christ did, and the problem is solved.—*Evangelical Sabbath Outlook.*

**TRACT SOCIETY.**

Receipts in April, 1895.

**GENERAL FUND.**

Church, Westerly, R. I.	\$ 41 87
Little Genesee, N. Y.	15 76
Walworth, Wis.	7 00
Scott, N. Y.	3 00
Milton Junction, Wis.	32 49
Adams Centre, N. Y.	29 50
Plainfield, N. J.	31 33
West Edmeston, N. Y.	13 24
Berlin, N. Y.	10 00
Rockville, R. I.	6 50
Alfred Station, N. Y.	4 50
Leonardsville, N. Y.	6 32
New Market, N. J.	20 00
S. S. Clarke, Independence, N. Y.	5 00
Income, Memorial Fund, Hebrew Paper.	205 00
Thomas Vars, Edelstein, Ill.	5 00
	\$ 437 11

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J. May 1, 1895.

"My grace is sufficient for thee." I have heard of a life in which that sentence was a great spiritual turning-point. In the middle of an agonizing prayer, "Let thy grace be sufficient for me," the eyes of the overwhelmed Christian were casually raised toward a text upon the wall, where this sentence appeared. The word "is" stood out conspicuous in color, and with the sight of it came, through the Spirit, the simple but divine intuition that what was implored was possessed already. Reader, have you that "is"? Does your experience this hour include faith that rests as well as seeks? If so, is it not a sacred, blessed reality?—*Anon.*

For the SABBATH RECORDER.

**SILENT VICTORIES.**

BY THE REV. MARTIN SINDALL.

No sound of battle greets the ear  
And yet the forces fight;  
No cries of pain or flights of cheer  
Mark the defeat of night:  
'Tis silent victory.

The spring-time, clad in armor bright,  
Fast conquers ice and snow;  
Without a groan the winter knight  
Accepts his overthrow:  
'Tis silent victory.

The clouds so dark the sun beguiles,  
To where we may not know;  
The glory of the Lord's own smiles  
Sets earth and heaven aglow:  
'Tis silent victory.

The world in darkness long had lain,  
But see, a star appears!  
Years of night, in a moment slain  
By love and thought and tears:  
God's silent victory.

**ANCIENT GLASSBLOWERS.**

The glass-blowers of ancient Thebes are known to have been as proficient in the particular art as is the most scientific craftsman of the same trade of the present day, after a lapse of forty centuries of so-called "progress." They were well acquainted with the art of staining glass, and are known to have produced that commodity in great profusion and perfection. Possellini gives an illustration of a piece of stained glass, known to be 4,000 years old, which displayed artistic taste of high order, both in tint and design. In this case the color is struck through the vitrified structure, and he mentions designs struck entirely in pieces from one-half to three-quarters of an inch thick, the color being perfectly incorporated with the structure of the piece, and exactly the same on both the obverse and reverse sides.

The priests of Ptah at Memphis were adepts in the glass-maker's art, and not only did they have factories for manufacturing the common crystal variety, but they had learned the vitrifying of the different colors and the imitation of precious stones to perfection. Their imitations of the amethyst, and of the various other colored gems, were so true to nature that even now, after they have lain in the desert sands from 2,000 to 4,000 years, it takes an expert to distinguish the genuine article from the spurious. It has been shown that, besides the experts in glass-making and glass-coloring, they used the diamond in cutting and engraving glass. In the British Museum there is a beautiful piece of stained glass, with an engraved emblazonment of the monarch, Thothmes III., who lived 3,400 years ago.—*Catholic Mirror.*

**WHY WILL YOU?**

Why will you keep caring for what the world says? Try, oh, try to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an indefinitely short space of time all secrets will be divulged. Therefore if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I a lump of clay; thou art the potter. Mold me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it. Prolong it—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. Oh, the comfort that comes from this!—*Gen. Gordon.*

"You missionaries trouble us," said an unchristianized Zulu lately. "Before you came our wives got food out of the ground for us, and brought us children and cattle. You make us give up our wives, our beer, cattle for our daughters, and want us to spend money for clothes, books, and preachers. Life was easy before. You make it very hard."



## Young People's Work

### PRESIDENT'S LETTER.

Dear Young People:

Another series of meetings has closed with the people at Adams Centre. Meetings were commenced Sabbath morning, March 9th, and continued until Tuesday evening, April 23d. The interest has grown from the start until the close of the meetings. On Sunday evening union meetings have been held usually at the First-day Baptist Church, the remainder of the time in our church. Baptism is expected to be administered soon; some will go to each church. Among the things to contend with has been the breaking up of roads, sickness and busy time of the year. Four of the best meetings held were out at the settlement, two miles from the Centre. People all say, "The Lord always comes there and they always have good meetings." They give him possession, and do not evacuate.

Many Christians have taken stand on a higher plain of Christian living and activity. God has been directing his spirit to the hearts of men in convicting power, even though they did not attend the meetings. All places of business were closed at 8 o'clock during part of the meetings.

One men's meeting was held in a hall with an attendance of a hundred men. Also a woman's meeting with a like large attendance, and of great interest. The woman's meetings may be continued.

This stay at Adams Centre has been one of the bright spots in our lives. May God bless this people and direct them in holding up the hands of their pastor, and the cause of Christ. All have been very kind to us. I expect to go next to Brookfield. Pray for them.

E. B. SAUNDERS.

## OUR MIRROR.

### OTHER SOCIETIES.

The Christian Endeavor Society of the Seventh-day Baptist Church of Milton was organized September 11, 1886. It grew out of an informal young people's prayer meeting which had been held every Sabbath afternoon for a number of years. There were thirty-six charter members, seventeen young men, including the pastor, and nineteen young women. That was only eight years ago last fall, eight short years, but where are those charter members? Let us see. Of the sixteen boys, six are ministers of the gospel, two of these are pastors, one in New York, and the other in Ohio; two are field missionaries, one in Central Wisconsin, and the other in Southern Illinois; two are evangelists, one now working in Northern New York, the other in Southern Wisconsin. Three of the sixteen became successful physicians, one of whom, and the only one of the whole number, has gone over to the better land. Two of the sixteen are professors in a Christian college. One is a traveling man, standing very high in his calling, and withal a Christian of power among his associates. One is a mechanic, and a main stay of the church to which he belongs. The other three are farmers in Colorado, all staunch Christians, one clerk of the church which these same three boys were instrumental in establishing.

Of the girls, three are dead, two became minister's wives,—next thing to being ministers,—two became wives of physicians, one a teacher of music and elocution connected with a college, two are teachers in public schools,

all are active Christians workers in the places where they live. Last November there sailed for China a young woman well fitted by nature and education for a medical missionary. She was not a charter member of this society, but joined soon after it was organized.

One of the principal features of this society during these eight years has been its missionary work. It has sent out quartets of singers to the school-houses about, and whole loads of young people have gone to help.

The society numbers now, including all classes of members, about eighty-five. It was re-organized about two years ago on the basis of the "golden pledge."

ADAMS CENTRE, April 25, 1895.

To the Editor of THE SABBATH RECORDER:

I send you a short account of the organization of the Milton Christian Endeavor Society as published in the "Y. P. S. C. E. Official Representative of Wisconsin." Also send two copies of Circular Letters; we intend to send three copies of each, to each Christian Endeavor Society in the denomination, through the Associational Secretaries. If any of the societies do not get them, please let our General Secretaries know and they will be furnished. They will be sent with the annual blanks, which we hope the societies will fill at once and return to the Associational Secretary. (You will find their names and address in the directory of the RECORDER.) All for publication in the Young People's Department of the RECORDER in case you see fit to do so.

Respectfully.

E. B. SAUNDERS, *President.*

MILTON, Wis., April 22, 1895.

To the Social Committee.

Will you upon consultation with your Society, pastor and other members of the Executive Committee take up the work of introducing more cordiality at all the church appointments, especially before and after the Sabbath services, shaking hands and seeing that none go from the house without a cordial welcome whether stranger, other visitor or church member. Many of the churches doubtless practice this custom—especially those lately revived. Please do not leave this for your pastor to do. If the sermon was helpful to you, let him know of it.

Will you report this work of the Social Committee to the Secretary of the Permanent Committee for the Mirror.

Yours in C. E.

E. B. SAUNDERS, *Pres.*

RETA I. CROUCH, *Sec.*

W. H. GREENMAN, *Treas.*

MILTON, Wis., April 11, 1895.

Dear Young People—Members of the C. E. Societies.

Most of you will remember what a struggle some of our societies passed through in adopting the *Pledge*. Now that it has been almost universally adopted, we find a growing tendency on the part of many members to break the *Pledge*, and on the part of some Societies to suffer this to continue and such persons to remain on the membership roll.

Will you instruct your *Lookout Committee* to investigate, and ascertain if such a state of things exists in your Society, and to revise your *roll* under the three classes: Affiliate, see Art. III, 4; Active, Art. III, 2; Associate, Art. III, 3. Kindly insist on the members keeping the *pledge*, or abiding by the action of *Lookout Committee*. See By-laws, Art. X. Then

after such revision of your roll, please make your Annual report.

Yours in C. E.

E. B. SAUNDERS, *Pres.*

RETA I. CROUCH, *Sec.*

W. H. GREENMAN, *Treas.*

THE third annual meeting of the Southern Wisconsin Christian Endeavor Union convened at Whitewater April 26, 27, with about one hundred and seventy visiting Endeavorers. The convention was held in the Congregational Church, a large, modern stone structure, lighted by electricity and provided with a pipe organ. Much credit is due the committee for the carefully arranged programme which was presented. Prof. Edwin Shaw's address on Team Play was very practical and self-applying; "The Holy Spirit," by F. E. Anderson, State Secretary of the Y. M. C. A., interesting, while the paper on "Our Set" by H. W. Rose, of Beloit University, was very attentively listened to. This paper may appear later as there is a possibility of its being published.

Miss Nettie Harrington, State Junior Superintendent, showed herself well versed in Junior work and aroused much enthusiasm. F. A. Spoon, of Janesville, formerly Secretary, was chosen president for the ensuing year. Walter Rood, of Milton, Junior Superintendent, said at the Convention: "Be active; be whole-souled: do more personal work; be enthusiastic; sing and pray with spirit; be sociable; don't form cliques or sets: break up what are formed; don't let strangers have the back seat.

MEETINGS at Humbolt, Neb., have been abandoned; as so many had moved away, it seemed impossible to longer sustain a society.

THE society at Richburg, N. Y., is quite small. The meetings are held each week, and at the monthly consecration meeting a collection is taken for the expenses of the society, each member expecting to give five cents.

Miss Emma Cartwright was appointed corresponding secretary, W. S. Brown having resigned.

APRIL 29, 1895.

### THE SIN OF FRETTING.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets, that is, makes more or less complaining statement of something or other which probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt.*



## Children's Page.

### A HERO IN HOME SPUN.

"Good-morning, ma'am. I come over to see if there was anything I could do fur you."

I turned in surprise. We had come to this wild, sequestered spot, high up among the mountains, in the hope that my husband's health, broken by the overstrain of a large medical practice, might find healing in rest and quiet. My momentary annoyance was, however, instantly merged into a kindlier feeling at sight of his face. He was a man of perhaps forty-five, dressed in a suit of much patched and faded homespun; yet there was something about him which awakened involuntary interest.

"My name is Davis, Agamemnon Davis. I'm most generally about home, 'cause of carin' fur mother—she's ben bedridden now these twenty years—an' if so be as I could do anything fur you, I'd be only too glad to be called on."

We took an early occasion to go over to the little cottage where Mr. Davis and his mother had for so many years kept close companionship. It stood quite alone, almost as remote from neighbors as our own. The products of the farm and what little could be earned by occasional chores, sufficed for the simple wants of the two.

She was a good looking little old woman, with delicate features and faded blue eyes; but her face lacked the charm of her son's sunny brightness. Hers wore a fretful discontent, which was not strange when one thought of her long shut-in life.

"Aggy"—she always called him by this girlish nickname—"does the best he can; he's a good son, Aggy is, but he aint like a woman, an' there can't nobody know what I have been through."

"Now, mother, you know you often say no woman could fix you up better'n I do," he said cheerily, as he bent over to arrange the bed-clothes displaced by her restless movements. There was the tenderness of a woman's touch in his big, brown hands, and such pitying love in his eyes!

"I've often wished I was a woman," he said, when we went out into the wax clean kitchen, "so that I could do things handier, an' make her more comfortable. The folks in the village was very kind at first; they'd come in an' do for her an' sit with her while I was outside. But it's got to be an old story; twenty years is a long time; I don't feel to blame 'em."

"I shouldn't know how to go to bed and sleep all night long, I'm so used to bein' up and down with mother. Many's the good talk we've had in the dead of night; somehow it seems to rest her."

A born hero-worshiper, his admiration of famous men had something pathetic in it, in view of his own circumscribed life. "Now he was a hero," he would say, with a curious intonation of regret that betrayed the hidden longing of his soul.

"You see, ma'am," he once confided to me, "I've got the name of a hero, an' I'de 'a liked to lived up to it, but ther' don't seem to be much chance fur that. Ef I could hev gone to the war"—his face clouded; he had touched on one of the keenest disappointments of his life. "I was only a young fellow then, but 't seemed as ef I could not let the boys start without me. But mother, she wouldn't hear to it; she got down sick; I 'most thought she'd die, it took hold on her so; so at last I gave in. 'Twas the hardest thing I ever done!"

He passed his hand over his forehead, as if to brush away the painful recollection. "You see that was my one chance of being a hero; 'tain't likely I'll ever have another," he added with a rueful smile.

I suggested that for him there was as much real heroism in denying himself and remaining at home with his mother, as there could have been in going into the thick of the conflict.

"I don't see as there is much heroism in just doin' your duty," he said simply.

It was the summer of General Grant's brave struggle with an, alas! invincible foe. To Agamemnon, the great war general was an object of special worship. Many a time he tramped over the long hills to L—for the latest news of our hero.

Noting his affection for our four-year-old Amy and for Harold our big Latin school-boy, who both loved him in return, I ventured one day to ask Agamemnon if he had never thought of marrying, and found that he had been engaged to a young girl at the time his mother was taken ill.

"Nelly an' me was lookin' foreward to bein' married that spring. She'd got quite a good many of her things ready, an' I'd saved up considerable money toward it. I'd loved her ever sence she was a little tot, no bigger'n your Amy; she looked some like her, too, with just them brown eyes an' light curls."

"When the doctor said mother might live fur years, but quite likely she would never walk again, I knew what lay before me. I went to Nelly an' told her jest how 't was, that mother would need my care all the rest of her life, long or short, an' I offered to release her of what might seem a burden."

"She thanked me an' sed she guessed we had better give up all idee of marryin'. I couldn't find it in my heart to blame her—'t warn't much of a prospect for a young girl. I grieved over her disappointment, though."

No hint of his own, the faithful, loving soul!

One morning we heard his mother had left him. She had passed a restless night, during which her son had vainly tried in every way to relieve and divert her, but toward morning she had fallen asleep with a peaceful smile.

Agamemnon's grief was most touching. We took him home after the funeral, the children rejoicing that now he might stay with us always. He was glad to come, and tried to assume something of his old cheerfulness, but I was conscious that his heart bled in silence.

One afternoon in the latter part of July Agamemnon was helqing a party of woodcutters who had been employed for several days cutting some of the magnificent timber a short distance away.

It was so still that the woodcutters' blows could be distinctly heard. Suddenly a tremendous crash, re-echoing among the hills, told of the fall of one of the mighty monarchs of the forest.

There was something ominous in the dead silence which followed. We listened, fearing, we knew not what. Then we saw one of the men rinning swiftly toward us from among the disant trees.

"Quick, doctor, you're wanted!" he called as he drew nearer. "There's been an accident, sir. Davis, he's—hurt bad," with a glance at me, as if worse lay behind.

On our way we learned the nature of the accident. The final stroke had been given to the last tree, the men standing one side to watch its downfall. With a mighty plunge it came, and on the instant a half-witted lad, the son of one of the woodcutters, ran out directly in its track.

Agamemnon sprang forward and threw the boy one side barely in time to save his life. Alas, his own must pay the forfeit!

"He didn't ought to have done it," said the man, the tears streaming over his face. "Poor Willie's life warn't worth it, even his own father says that. Ther' aint a man of us that would n't ruther it'd been himself." But our friend did not so regard the sacrifice. "It had—better been me," he murmured, when we expressed our sorrow. "They've all—got some one—to care for—but me."

When it was over, the doctor reverently closed the unseeing eyes; and as he laid the still hands on the pulseless breast, he said, in a tone which unconsciously caught the cadence of that now silent voice, "He was a hero."

\* \* \* \* \*  
As we came out from the little cabin into the light of day, we saw Harold galloping swiftly up the hill on his way from L—. He

drew rein as we approached, and I saw that his boyish face looked pale and troubled.

"General Grant died this morning," he said in a low voice; and then, as if the nation's sorrow were especially outlined by his friend's grief, "Mother, what will Agamemnon say?"

As I thought of the two great men that morning passed away, the one known and honored all over the world, the other never heard of beyond the little hamlet where his humble life was passed, I felt that in the Father's sight they were, alike, heroes in their faithful performance of the special duties he had given them to do.—Annie M. Talbot.

### HINTS FOR YOUNG READERS.

Have you a commonplace-book—just a little blank-book with a pencil attached? If not, supply yourself with one to-day. In reading for serious work it is an excellent plan to make notes of what most interests you, always adding the chapter and page for reference hereafter. You will find in Macaulay's *Life and Letters*, as you would in those of any great man or woman, constant allusions to noted people—those people will be perpetually bobbing up in your path whenever you are reading of their period. Record their names, and any special bits about them in your book—Hannah Moore, Carlyle, Sydney Smith, Trevelyan, whoever they may be. A pencil and blank-book are indispensable to a careful reader.

Now you will be ready to take up the Macaulay's *History of England*. Do not shake your head at the thought of several volumes of history. History is only the story of the past. You and I are making it for those who will live after we are gone. A great many interesting things will strike you while reading Macaulay's *History*, and you will never forget, if you read it thoughtfully, the brilliant third chapter of his first volume.

Poetry? Well, of course you have read already Macaulay's *Lays of Ancient Rome*, but you will read again every one of his heroic ballads, and, if you are like me, your cheeks will flush and your voice tremble as you read. Perhaps you will feel as dear little Delcie does, who says, "Oh! let me hear something with shouts in it!" And if you would rather take Longfellow or Whittier or Bryant or Holmes or Jane Austin or any other author, pray choose for yourself, dear reader.—*Harper's Young People*.

### A BRAVE DOG.

A Roman paper recently published the following incident: "A ten-year-old little girl had fallen into the river Tiber from the parapet of the Ponte Margherita. The crowd who witnessed the accident merely ran hither and thither on the bridge and banks, calling for somebody to help the child—nobody daring to do so. Two policemen spent the time in making inquiries as to whether it was 'a case of murder or suicide.' The child, meanwhile, was visibly drowning, when a dog—a workman's miserable dog, destined to end a wretched day in the Stabularia Municipale (dog-pound)—leaped, barking, into the Tiber, under the eyes of all the screaming but useless crowd. The poor beast, accustomed to feed upon street offal and to sleep in any shed it could find, swam out to the little girl in peril, caught her dress and drew her to the shore. When he saw her in safety the dog jumped and barked for joy, licking the child's face and hands with delight."—*Sunday School Advocate*.

A GOUTY old gentleman, after making his will, called his serving-man, and remarked, "Michael, I've left you in my will all the impudence I possess."

Michael. "Faith, I'm glad to see that by your generosity I inherit the greater part of your estate."

"Well, well, Michael, you've come into your inheritance remarkably soon."—*Harper's Young People*.



## Home News.

New Jersey.

SHILOH.—The long and severe winter has been compelled to yield to the life power of Spring, which has come with its beauty of blossom and promise.

If all the year were as beautiful and enjoyable, we fear we should not care to leave this, for the better world.

As no report from Shiloh has appeared in these columns for some time, we will go back to say that, following the week of prayer, extra meetings were held, which resulted in the addition of ten members to the church, nine by baptism and one by confession, and the reviving of others. A good interest was manifested for the adult people that are out of Christ. Enthusiastic men's meetings were held in one of the blacksmith shops, and a cottage meeting seemed to develop new interests.

In March, memorial services were held for Rev. Wm. M. Jones, who was pastor of this church for two years and three months, from the last of 1850 into 1853, before he entered upon the Palestine mission. Several letters were read from absent members of the church. One of the writers had visited Bro. Jones at his home in London; also, two letters from Mr. and Mrs. Jones, which were sent here but a little time before his death. His life was evidently full of labor for the Master.

The 22d of this month a Sabbath School Convention was held at this place, principally for the purpose of considering the matter of township organization. Rev. E. M. Ferguson, of Trenton, State Secretary, addressed the meeting, also Rev. S. J. McDowell, President of Salem County Sabbath School Association. The Superintendent of our Home Class Department, Miss Mary H. Davis, read a paper, and a few items of business filled out the programme. An organization of the townships of Hopewell (in which we live) and Greenwich was effected, and Theodore F. Davis, of Shiloh, was elected President. We think the Seventh-day people are doing their relative share in the Bible-school work in this county. Brother J. C. Bowen has been Secretary of the County Association for many years, while a Seventh-day Baptist is this year President. The officers are making an effort to have all the townships of the county perfect organizations during the year, while the county holds two conventions annually. Several townships have recently been organized.

We are expecting good things to come with the Association which is to be held this year, with the Church of Marlboro. We hope there will be a large delegation, as we intend to share in the blessings.

I. L. C.

APRIL 30, 1895.

North Carolina.

FAYETTEVILLE.—Miss Emily P. Newton's promising school has just closed. Parents and friends were present to enjoy the exercises and dinner afterwards. Ten months have told wonderfully for the scholars; they did not seem like the same ignorant children we listened to last summer, for until Miss Emily began her school they were greatly neglected, only realizing two or three months of free school a year, and sometimes not even that. Being poor, they were not able to pay for an educa-

tion, so were growing up without it. What a misfortune to any one to lack an education, and what a blessing it is to have one; this fact they seem to be realizing and are progressing nicely under her good teaching. The school is situated in easy reach of some fifty or sixty scholars, whose names are already enrolled. Ours with the rest managed to answer promptly every morning to their names; three little boys, five miles from the school-house on time every morning. We hope to have four in school next time by boarding our little girl at Mr. Newton's, close by.

The closing exercises consisted in pretty thorough examination in mathematics, geography, grammar, spelling, speeches, compositions, dialogues, etc. They drew well their geographical boundaries, locating the different places on the blackboard, working mathematical problems, diagraming, and so on, spelling hard words promiscuously in concert, words calculated to puzzle the best of us. We had a short little speech, too, along with the rest, from a four year old boy on the desk, that merited a good deal of praise. And as the exercises closed a small girl drew a pretty monument of Washington on the board with its many electrical rods, displaying her talent for drawing, as well as answering to particulars concerning the monument, after which Mr. Howard was called upon for an educational speech. This we all enjoyed very much. He first complimented the teacher for her great work morally and mentally in training the children, encouraging and assuring them of these golden opportunities under so worthy a teacher; advising them to build like monuments of praise and honor, everlasting ones, filling time and eternity with glory, far more extensive in height, far more brilliant in light, than the five hundred feet one, represented with its beautiful electrical phenomena. The parents being called upon to decide the time for beginning the next term, settled upon the last of July, and we all adjourned to the dinner, trying to remember a few of the poor and sick around us by setting aside a basket or two for them. MRS. J. A. HOWARD.

Wisconsin.

COLOMA.—After reading the requests of the editor, for items for the Home News Department of the RECORDER, the thought occurred to us that possibly there may be some who would be interested in reading a word from Coloma.

Our church has been organized a good many years, but has not grown to be very large. Yet its members are earnestly laboring to hold up the cause of Christ in this vicinity. Like many others of our small churches, our membership is badly scattered, which makes it difficult for some of our brethren to meet with us at our Sabbath services. Three families have moved away from us during the past few months, consequently our meetings have not been as largely attended as formerly. However we have been able to keep up our regular Sabbath appointments, Sabbath school and prayer and conference meeting, without an omission during the past year.

There is not a member of our church but who can be depended upon to offer prayer, or testify for Christ at any of our meetings. During the past winter we have held the most of our meetings at the home of our aged brother, Deacon Lowe. Brother and sister Lowe are both in feeble health, not able to leave

their home when the weather is unpleasant, and by this arrangement they are not deprived of Sabbath services, nor we of their presence and counsels. We are favored once in four weeks by the visits of our missionary pastor, the Rev. D. B. Coon, and his excellent wife, whose coming amongst us has been the cause of great encouragement to us. Eld. Coon is an able preacher and a safe counselor, and we consider ourselves fortunate in having him located on this field.

There has been an unusual amount of sickness in this vicinity for the last three months, and none of our families have been exempt from it, though in the providence of God none of our members have been called away by death. Our sister Gould has been confined to the house since last December, first with typhoid fever, then with pneumonia, but is now convalescent, and we hope it will not be long before she will be able to meet with us again in our meetings.

Two of our young people, Thomas Lowe and Carrie Curtiss, expect to attend Milton College during the next year.

The semi-annual meeting of the churches on the Berlin field convenes with us in June. We are looking for an especial blessing at that time.

A. L. Burdick.

WHITEWATER.—Although there is no Seventh-day Baptist Church in this place, yet a few items of Home News from your correspondent here might not be out of place. There are a few Sabbath-keepers here, Adventists, but no Sabbath-day meetings, only occasionally. There are eleven church buildings here, in all of which Sunday services are held weekly, with one exception, the Norwegian Methodist, "the candlestick of which seems to have been removed out of its place." The others are the following: Roman Catholic, Methodist Episcopalian, Congregational, Baptist, Episcopal, Norwegian Lutherans, German Lutherans, German Evangelical, Universalist, and Free Methodist. But notwithstanding the most of these churches are fairly well patronized, some of them having quite large congregations, yet there has been no special religious interest for nearly a year and a half in any of them, but for the nine months past the various forms of frivolous amusements have prevailed to an extent that cannot but be a source of sorrow and alarm to every lover of the "pure and undefiled religion," which separates its possessor from everything sinful. The weeks have been very few in which theatrical performances have not occurred, either by itinerating companies or "home talent," some of which have remained a whole week, giving entertainments every evening during the time specified. Public balls and dancing parties have been frequent, some for charitable purposes, and some for mere amusement, while the churches have contributed a large portion of effort for the same general purpose in the popular form of festivals and suppers of various kinds, or other entertainments of a most novel and questionable character for the professed followers of one who taught a very rigid self-denial. All these things which are so popular and happening so frequently, make an observer think that the antediluvian times are being repeated, as the Saviour said, on a certain occasion to his disciples: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage;" so it seems to be here and I suppose it is about the same



everywhere, for the daily papers have only to be read to learn that it is so.

This seems to be a dark and discouraging view of things in this city, but a bright rift has broken through the dark cloud recently by a Christian Endeavor Convention of two day's duration, held here last week, which was well represented by delegates of both Seniors and Juniors, from the societies existing in the churches of Southern Wisconsin. There was a large attendance both days and the one evening of the Convention, at every session of the meeting, and the exercises were very spirited and earnest; in fact, it seemed to the writer very much like the camp-meetings of the olden times, minus the trees and tents. Very excellent and stirring addresses were made by the older delegates, and interesting reports made by the little Juniors, about the societies to which they respectively belonged with very little embarrassment or hesitation, and in a manner that would have been creditable to older heads. One little fellow took a position in front of the audience and lead the devotional exercises of the Junior hour by reading a portion of Scripture and calling for prayers as well as some ministers would have done it. The songs were inspiring, the prayers were earnest, and the addresses very practical, pointed and impressive, especially those made to the Juniors, and the one on the importance of a familiar knowledge of the contents of the Bible. The writer hopes that all were as favorably and as deeply impressed with all the exercises of the interesting occasion as he was.

J. T. HAMILTON.

APRIL 30, 1895.

Nebraska.

NORTH LOUP.—The cloud that hung so heavily over Nebraska last fall, that some could see no rays of hope or brightness, has not proven to be quite a cyclone. Go among the farmers to-day and ask them, "What are the prospects for the coming year?" Nine out of every ten will tell you, "The outlook never was better at this time of the year." I do not mean those who are located favorably to the "irrigating ditch." I am not a member of that board, nor writing an "ad" for it. That is all right, as far as it goes. The farmers of Valley county, and Nebraska generally, are not materially benefited by it. But I wish to write of the general condition.

The 6th and 7th of April we had three inches of rainfall, which came so gradually as to be all absorbed by the thirsty ground, which put the ground in the best possible condition to receive the grain, and we have had a number of light showers since. Yesterday we had another good rain of between one-half and two-thirds of an inch. There has been but one day this winter in which stock—horses and cattle—could not graze out on the prairies and fields—Feb. 6th. The rye which was sown last fall is good. There is not the usual number of acres of small grain sown; but what there is, is in good condition, and farther advanced than usual at this time of the year. Pastures have come forward very rapidly, and stock will now get plenty to eat. Corn planting is under full headway, and much more will be planted than is common. The outlook for fruit, both wild and cultivated, is abundant, and bids fair to double the usual amount. A general feeling of hopefulness and trust prevails, that good crops and a year of plenty will follow the year of rest the land has had. The people of the East, West, North and South have responded so generously and unselfishly to the call for help from Nebraska that now the inquiry is, "What shall be done with the surplus?" Would there might be a revival of spiritual as well as temporal things.

M.

MAY 1, 1895.

## 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.	<b>JESUS BEFORE PILATE.</b> .....	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 VII.—JESUS BEFORE PILATE.

For Sabbath-day, May 18, 1895.

LESSON TEXT.—Mark 15: 1-15.

GOLDEN TEXT.—But Jesus answered nothing, so that Pilate marvelled. Mark 15: 5.

#### INTRODUCTORY.

After the meeting in the palace of Caiaphas, referred to in the last lesson, the counsel retired, and Jesus was left to be buffeted, spit upon and derided by the mob of servants and hangers on. All this he bore in silence. At dawn a more formal meeting of the Sanhedrim was called, not to decide the question of Christ's guilt, but to decide how the sentence of the night should be carried out. They quickly determined to bind Jesus and send him to Pilate. Pilate was a procurator, or revenue collector, appointed to govern Judea, but subject to the Roman Governor of Syria. Pilate was notoriously an unjust and harsh judge, selling any desired sentence for money, and torturing the innocent.

#### EXPLANATORY.

v. 1. "Straightway." In haste, perhaps because they wished to eat the Passover before sunrise. "Consultation." To decide the form of the accusation with which they should present him to Pilate (John 18: 30, Luke 23: 2), or perhaps whether to take him to Pilate or to execute him, as Stephen was executed, without regard to the Roman law. v. 2. "Pilate asked." The reason for this question is found in Luke 23: 2. "Thou." Very emphatic. "Thou sayest it." A strong affirmation. We see from John 18: 36, 37, that Jesus explained the spiritual nature of his kingdom. v. 3. "Accused him of many things." Sedition, disloyalty and sacrilege were some of these things. Compare the different accounts. "Answered nothing." Often the best way to reply to offensive sayings. v. 5. "Marvelled." Pilate was astonished at the difference between the vehement and malicious accusers, and the silent, unmoved prisoner. v. 6. "That feast." The Passover. "Release." Was won't to release. "One prisoner." Probably a Jewish custom. v. 7. "Barabbas." A notorious robber, a leader of insurrection. It is worthy of note that he had committed the crime of which the chief priests had accused Jesus. v. 8. R. V. And the multitude went up and began to ask. A usual method of expressing the popular desire in the East. v. 9. "Pilate." Note his unwillingness to condemn Jesus, and his repeated efforts to release him, and then his ultimate submission to the claims of priests and populace. He vindicated Jesus, but failed to protect the innocent. Pilate was intelligent enough in the method of conducting the examination of the prisoner, and readily decided Jesus to be innocent; but he was a coward and did not dare to carry out his convictions. v. 9. "King of the Jews." An allusion to the charge made by the chief priests, and perhaps used by Pilate as a taunt. v. 10. "Envy." The uneasiness which they felt at his superior excellence and increasing influence. "Delivered him for envy." If Pilate knew this, he should have at once released Jesus. v. 12. "Moved the people." Stirred up the multitude. The members of the Sanhedrim mingling with the crowd, slandering Jesus and scoffing at him, and praising Barabbas as a leader of an insurrection against the Roman authorities, persuaded the people that they should demand Barabbas. v. 12. Legally the people had no right to say what should be done to one prisoner, now that they had procured the release of the other, but Pilate hoped thus to get some excuse for the discharge of Jesus also. v. 13. "Crucify." Then considered the most horrible and shameful form of death. v. 14. "What evil hath he done?" A question the world has never been able to answer. v. 15. "Wishing to content the multitude." This was the real motive of all Pilate's proceedings, for he was well aware of the dangerous position in which he was, from his practice of injustice and cruelty. "Scourged." Whipped with leather thongs to which bits of bone or other hard substances were attached, a terrible punishment under which prisoners frequently died.

## Popular Science.

THE rice paper we find in our stationery stores is not made from either the straw or grain of rice, but from the inside, or pith, of a tree found in certain parts of China. When of full size, this tree only attains the height of about fifteen feet, and is from three to five inches in diameter. Rice paper is made from the pith of this remarkable little tree, and is manufactured as follows: The body is cut into lengths, according to the widths of the sheet desired; the bark or outside is then removed, which leaves the pith or center in the form of a cylinder. A skilled workman then takes a long, thin, sharp knife, and commencing at the outside, pares a continuous thin slice until the center is reached. Remarkable as it may appear, this roll of paper, so very thin, is found to be of unvariable thickness throughout its entire length. It is then unrolled and placed on a smooth, flat surface, and pressed by weights, to give it a fine smooth surface, and then it is divided into sheets. It seems almost incredible that such fine and delicate paper could be made by hand from such material. It certainly shows a marvelous skill and dexterity in handling a knife.

A CLEAR, colorless gas, of great illuminating power, has just been discovered, having fifteen times the power of common gas. The usual street gas is rated at 16 candles per 1,000 feet, while this new gas is rated at 240 candles. It was discovered by mere chance while experimenting for entirely another purpose. It is produced by a combination of lime and coal, in parts by weight of 40 of calcium, the basis of lime, and 24 of carbon, or coal. The cheapness of its manufacture is such as to reduce the price of common gas from \$1.00 to 6¼ cents for 1,000 feet. The composition, when prepared for use, is in the form of rods, usually 12 inches long, by 1½ inches in diameter, and weighs one pound. They only require the addition of water to produce the gas. These rods are also made for lamps for tables, stands, lanterns, etc., for portable use. This new gas is named "Acetylene," and, from experiments made, appears destined to render us practically independent of oil and coal for light and heat. More might be said did space allow.

ONE of the most beautiful geological formations is that of Alabaster, and more is found, and worked, at Volterra, thirty miles from Pisa, in Italy, than in all the world besides. It is found imbedded in huge masses of limestone, and requires great care in its removal. In early times three classes of men were engaged in this industry—the miner, the artist, and the peddler. Now all this is changed. The modeler, the turner, and the decorator and salesman can be found all in one establishment. Travelers who visit Leghorn, where most sales are now made, can hardly be made to believe that those elegant and beautiful vases, statuary, and other articles of art, so delicately fashioned, could have been made by hand, so low is the price at which they are sold. Fine models in alabaster are to be found in many churches, and beautiful articles of art on the mantels and shelves of the wealthy, among all the nations of the earth. A woman, nearly 1900 years ago, had a box made of alabaster, which she filled with very precious ointment, and poured it on the head of our blessed Saviour as he sat at meat in the house of one Mr. Simon, in Bethany. H.



## NEW MIZPAH.

Monthly report of work at the New Mizpah Mission for Seamen, beginning March 17, ending April 16, 1895.

Seamen present, evening.....	378
"                  afternoon.....	53
<b>Total.....</b>	<b>431</b>
Leaders.....	30
Helpers.....	49
Visitors.....	41
Sick visited.....	16
Ships visited.....	37
Joined Y. P. S. C. E.....	1

## DONATIONS.

Papers from E. B. Titworth, Plainfield, N. J.  
Book from Mrs. Freeman, City.  
Papers from Mrs. B. Stillman, Westerly, R. I.  
One barrel apples from G. H. F. Randolph, Berlin, N. Y.  
Two barrels magazines from M. L. Green, Alfred, N. Y.  
Box of cheese from three men, W. C. Burdick, Calvin Reynolds and W. C. Dunham.  
One box Bibles from Arnold, 66, Bible House.  
Tracts and books from W. C. T. U.

Mrs. J. G. BURDICK, *Supt.*

## 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.

## 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.

## Special Notices.

## EASTERN ASSOCIATION.

The Eastern Association will convene at Marlboro, N. J., on Fifth-day, May 23, 1895. The following is the programme so far as completed.

## FIFTH-DAY—MORNING.

- 10.30. Devotional Service, F. E. Peterson.
- 10.45. Introductory Sermon, L. F. Randolph
- 11.30. Witness Meeting, G. H. F. Randolph.
- 11.55. Appointment of Committees.
- 12. Adjournment.

## AFTERNOON

- 2. Praise and Prayer.
- 2.15. Communications from churches and Associations. Reports of delegates, Executive Committee and Treasurer.
- 3.30. Sermon by delegate from South-Eastern Association, M. E. Martin.
- 4. Business.
- 4.20. Adjournment.

## EVENING.

- 7.30. Praise Service, J. G. Burdick.
- 7.50. Sermon, by delegate from Central Association, J. A. Platts.
- 8.30. Testimony Meeting, A. McLearn.
- 9. Adjournment.

## SIXTH-DAY—MORNING.

- 9.45. Devotional Service, O. D. Sherman.
- 10.00. Business.
- 10.15. Sermon, delegate from North-Western Association, D. R. Davis.
- 11. Tract Society Hour.
- 12. Adjournment.

## AFTERNOON.

- 2. Opening Service, Horace Stillman.
- 2.15. Educational Hour, L. A. Platts.
- 2. Sabbath-school Institute.
- 4. Adjournment.

## SABBATH—EVENING.

- 7.30. Praise Service, W. C. Daland.
- 8. Prayer and Conference, J. G. Burdick.

## SABBATH—MORNING.

- 10.30. Sermon, A. H. Lewis.

## SABBATH—AFTERNOON.

- 2.30. Sabbath-school.
- 3.30. Y. P. S. C. E. Prayer-meeting, Harriett W. Carpenter.

## EVENING.

- 7.30. Praise Service, J. G. Burdick.
- 8. Young People's Hour, John B. Cottrell.
- 9.30. Adjournment.

## FIRST-DAY—MORNING.

- 9.45. Devotional Exercises, G. J. Crandall.
- 10. Business.
- 10.15. Missionary Hour.
- 11.15. Sermon, S. S. Powell, delegate from Western Association.
- 12. Adjournment.

## AFTERNOON.

- 2. Praise Service, E. G. Carpenter.
- 2.15. Business.
- 2.30. Woman's Hour, Mrs. I. L. Cottrell.
- 3.30. Conference Meeting, Andrew Potter.
- 4. Adjournment.

## EVENING.

- 7.30. Song Service, Walter B. Davis.
- 8. Sermon, W. C. Daland.
- 9. Adjournment.

## 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.
- 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.

PERSONS west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 205 West Madison St., Chicago.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

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 next Annual Meeting of the churches of Berlin, Coloma, Marquette will be held with the church of Coloma at Coloma Station, Wis., on the 1st Sabbath in June, and continue over First day. Prof. Edwin Shaw of Milton, Wis., was invited to be present and preach the introductory discourse on Sabbath evening of May 31st at 7.30, and Bro. E. A. Witter as alternate. Dr. A. L. Burdick, Mrs. Ora Winchel, Miss Nellie Hill and E. D. Richmond have been requested to prepare essays for the occasion.

E. D. RICHMOND, *Clerk.*

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.



THE VEILED CHRIST.

BY REV. H. W. POPE.

Some years ago a friend of mine residing in California became interested in the spiritual welfare of a young man. His besetting sin was intemperance. She invited him to her home, and gradually won his confidence and esteem. Then she tried to lead him to Christ, but her efforts were unsuccessful, though her influence was a constant restraint upon him. He respected her views, admired her character, but he would not accept her Lord. Among the attractions of her home was a little painting, which had been sent to her from Europe by a dear friend. It was a face of Christ of rare beauty, and it seemed to have a special fascination for this young man. Every time he came into the house he would stand gazing with unfeigned interest upon the face of the crucified One.

A change in her husband's business led my friend to return to the East, where she had formerly lived. As the time came for her to leave she asked herself what more could she do for this young man. Suddenly the thought flashed into her mind, "Give him the painting that he admires so much." For a moment she hesitated. "No," she said, "that picture is too costly and too precious to me as a gift. I cannot part with it." "But it may win him to Christ," said the voice; you know how he is impressed by it." "True," she said, "and he shall have it. Nothing is too good for Jesus, and here is my opportunity to break an alabaster box at the Master's feet." When her friend called for the last time she pleaded with him once more to give his heart to the Lord, but all in vain. Then she tried to get him to sign the pledge, but he refused, saying, "Anything else I will do for you, but not this." Then she gave him a little package and asked him to hang it in his bedroom, where he could see it every day. Glancing at the empty place upon the wall he suspected the contents of the package and declined to take it. "Why," said he, "I couldn't smoke or play cards or do anything with that face looking down upon me."

"But you promised," said the little woman, "to do anything I asked you."

"True," he said, "and I will."

So he took the picture and promised to let her know if he ever gave his heart to God. For seven long years that faithful friend prayed for him without hearing one word. Then came the unexpected letter, in which he told the story of his conversion. He had hung the picture in his room, as he had promised, but after a while it became unendurable. That sweet, suffering face appealed to him so mightily that he could not enjoy sin with those eyes looking down upon him, and yet he could not escape them. He was afraid to turn the face to the wall, and he could not take it down, for he had promised. The only alternative was to cover it. Accordingly he went out and purchased some illusion and draped the face which he dare not look into. And there

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it hung for years, a thick veil hiding the piercing eyes from his sight. Free from this restraint, he went on in his ways of sin and for years lived a reckless life. At length one night, after his fortune had been squandered, and his health impaired, and all his hopes blighted, he resolved to take his own life. There was only one thing to prevent it. He had not money enough to buy a pistol. As he stood in his room, hesitating what to do, an impulse seized him to look once more upon the holy face. He tore off the veil and gazed upon it, and, as he looked and thought, his heart was broken, and he fell upon his knees before the picture and prayed to the Crucified One. And as he prayed, he who is able to save unto the uttermost, forgave his sins and spoke peace to his soul.

Paul, in his letter to the Corinthians, says, "When the heart shall turn to the Lord, the veil shall be taken away." In this case the order was reversed. When the veil was taken away, the heart saw and owned its Lord and Master.

Are there not many who, fearing to be left alone with the Lord, even for a moment, afraid to trust themselves under Christian influences, resolutely refuse to visit certain places, to read certain books, and to think on certain topics? Are there not many who have practically put a veil over the face of Christ in order that they may not see him and feel his rebuke? Let us who know him, so disclose him by the patience and fidelity of our lives, by the warmth and sympathy of our hearts, and by the shining of our faces, that those who are trying to avoid him may see Jesus everywhere, and thus, through some one, or some one's work, he may catch their eye and capture their heart.—*Congregationalist.*

GENUINE POLITENESS.

There is perhaps nothing that counts for more in the domestic happiness of its possessor, as well as many worthy people with whom she will come in contact, than a polite manner to servants. To be essentially kind to one's maid, in the way of gifts and indulgences, is one thing, and to treat her with real, genuine politeness, which has no relation whatever with formality, is quite another.

The young college girl who treats the servants who have contributed much to her comfort during the long years of her college life, with polite and sympathetic consideration will find, when the final farewells have to be spoken, that she has other friends than those of the upper circle of schoolmates and faculty—humble friends, perhaps, but

real friends, nevertheless—friends who, so long as she lives, will meet her with smiling, grateful recognition, and be eager to do her service.

Said one college girl to another:

"Margery, I don't know how it is that you get on the good side of the maids as you do. There's the girl Ellen, now. I've given her innumerable quarters during this term already, and while she serves me faithfully, she doesn't care a fig for me, and I feel it."

"Well," replied her companion, blushing a little, "I'm sorry to say I haven't had any money to give her; but, to tell the truth, I'm rather fond of Ellen."

"And what were you doing with her in your room last night?"

"Oh, well, finding fault with her more than anything else, I suppose. The truth is, she looked so dowdy in that ill-fitting blue waist she was wearing that I couldn't stand it, and I made her take it off and let me run up the seams a little, and I basted a white ruche that I happened to have around the neck. The poor girl has had a hard time, if fancy. She has a crippled sister, you know, to whom she sends nearly all her wages."

"No, I didn't know. You are a dear girl, Margery, and you can do these things; but if I should alter a servant's dress, and listen to her talk about her own people, I should be afraid she would forget her position."

"Well," said Margery slowly, for she felt that she was treading on dangerous ground, "my experience is that servant-girls rarely forget their positions. They only resent being reminded of them."

And this recalls an incident quite to the point which occurred quite recently. The relater of the occurrence, however, was not a servant, but a shop-girl.

"Well," she said "and whom do you suppose I've just been waiting upon? Mrs. Grover Cleveland, if you please!"

"You don't say!" replied her friend. "And how did she treat you?"

"Treat me! She asked me to show my goods as if I were doing her a personal favor. One might have supposed that I was the President's wife instead of herself. That's the way she treated me! And I love her!" she added with enthusiasm. "I love her, although I may never lay eyes on her again!"

Such is the value of genuine politeness, which is not a "respecter of persons."

What is the meaning of noblesse oblige?—*Harper's Young People.*

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MARRIAGES.

WRIGHT—WILLIAMS.—Near Marlboro, N. J., April 27, 1895, by Rev. J. C. Bowen, Albert B. Wright, of Stow Creek Township, and Sophronia A. Williams, of Quinton, Salem Co., N. J.

MORRIS—FITZGERALD.—At the parsonage in Scott, N. Y., April 27, 1895, by the Rev. B. F. Rogers, assisted by the Rev. L. M. Cottrell, Mr. Frederick Morris, of Glen Haven, N. Y., and Miss Nelle Gertrude Fitzgerald, of Syracuse, N. Y.

SWENSON—NELSON.—Near Dell Rapids, S. Dak., April 17, 1895, at the home of the bride's parents, Mr. and Mrs. N. P. Nelson, by Rev. D. K. Davis, Joseph Swenson, of Viborg, and Miss Anna Nelson.

DAVIS—NELSON.—Near Dell Rapids, S. Dak., April 17, 1895, by Rev. D. K. Davis, C. A. Davis, of Milton, Wis., and Miss Alice Nelson.

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.

SAYRE.—In Bridgeton, N. J., Jan. 15, 1895, Joel Sayre, in the 71st year of his age.

He was one of ten children, all of whom have passed away except a sister, Mrs. Maria Davis, (widow of the late Jarman A. Davis), living with her son Albert B. Ayars, in New Market, N. J. Mr. Sayre was a member of the M. E. Church, and was an earnest Christian worker. J. C. B.

AYARS.—Near Marlboro, N. J., March 30, 1895, George H. Ayars, in the 58th year of his age.

He was a grandson of Elias Ayars, one of the constituent members of the Marlboro Church. He never made a profession of religion, but professed a change of heart in his last sickness. J. C. B.

WELLS.—Teresa Green Wells, widow of Denison Wells, was born June 1, 1826, and died in Ashaway, R. I., April 20, 1895, in the 69th year of her age.

Sister Wells was baptized, making profession of faith in Jesus Christ, Nov. 20, 1841, and from that time was a member of the First Hopkinton Seventh-day Baptist Church. Her life was one of great cheerfulness and happiness, always seeking to see the bright side of every experience, and trying to help others to see it also. She was a great sufferer in her last sickness, yet always cheerful and very patient. She looked forward to death and the world beyond with the same hopeful way in which she met all life's experiences. "Blessed are the dead that die in the Lord." G. J. C.

WILLIAMS.—Near Adams Centre, N. Y., April 22, 1895, Jesse Clarence, infant son of Jesse and Mary Williams, aged 9 months and 2 days. A. B. P.

BAILEY.—John T. G. Bailey died at his residence in Brookfield, N. Y., April 18, 1895, aged 87 years. A more extended notice appears elsewhere.

BACON.—Edna J. Bacon, daughter of Lenthal and Nellie Bacon, died April 18, 1895, in the 15th year of her age.

Edna was one of those bright characters that take delight in doing good and making things pleasant for all around. She was a member of the Junior Society of the 2d Brookfield Church as well as the Sabbath-school, and in these, as well as in the whole community, her loss will be felt. On the bereaved parents it falls with a heavy pain, lightened somewhat by the knowledge of her own faith and fearlessness in meeting the angel of death. C. A. B.

NEWTON.—Near Fayetteville, N. C., April 15, 1895, Deacon George Newton, aged 87 years.

Deacon Newton was one of the first to embrace the Sabbath and aid in organizing the Cumberland Seventh-day Baptist Church. A fuller notice will appear later.

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KINDNESS IS CATCHING.

A newsboy took the Sixth Avenue elevated railroad car at Park Place, New York, at noon on Thanksgiving Day, and, sliding into one of the cross seats, fell asleep. At Grand street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the younger girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter, with a nod toward the boy. The girl hesitated a moment, and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken money from every passenger on that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muffled gently from under his head without rousing him, and got off at Twenty-third street, nodding to all the passengers with a pretty little inclination of the head that seemed full of thanks and a common secret. This rebukes Ingersoll's sneer that if he had been God he would have good things catching. They are catching, and God made them so.—Parish News.

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