

# THE SABBATH RECORDER.

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

VOLUME 51. No. 20.

MAY 16, 1895.

WHOLE No. 2621.

## CONTENTS.

|  |          |
|--|----------|
| EDITORIALS.                                      |          |
| Paragraphs.....                                  | 306      |
| NEWS AND COMMENTS.                               |          |
| Paragraphs.....                                  | 307      |
| The New Testament Sabbath.....                   | 307, 308 |
| University Settlements.....                      | 308, 309 |
| Obituary.....                                    | 309      |
| Resolutions of Respect and Condolence.....       | 309      |
| On the Safe Side.....                            | 309      |
| MISSIONS.  |          |
| Paragraph.....                                   | 310      |
| From L. F. Skaggs.....                           | 310      |
| From R. S. Wilson.....                           | 310      |
| Missionary Board Meeting.....                    | 310      |
| Missionary Society—Receipts.....                 | 310      |
| WOMAN'S WORK.                                    |          |
| "Entered Into Life"—Poetry.....                  | 311      |
| Self-Denial.....                                 | 311      |
| Where Anarchy Comes From.....                    | 311      |
| Believing and Receiving—Poetry.....              | 312      |
| For the Spread of the Kingdom.....               | 312, 313 |
| Confessing Christ.....                           | 314      |
| The Most Beautiful Thing.....                    | 313      |
| An Illustration.....                             | 313      |
| He Knew How a Woman Throws.....                  | 313      |
| YOUNG PEOPLE'S WORK.                             |          |
| Good Advice.....                                 | 314      |
| C. E. Athletics—1.....                           | 314      |
| Our Mirror—Paragraphs.....                       | 314      |
| POPULAR SCIENCE.                                 |          |
| Paragraphs.....                                  | 314      |
| CHILDREN'S PAGE.                                 |          |
| A Song of Youth—Poetry.....                      | 315      |
| How he got his Place.....                        | 315      |
| The Gentleman Brownie.....                       | 315      |
| A Narrow Escape From a Water Spout.....          | 315      |
| A Customer Secured.....                          | 315      |
| The Eagle on the Coins.....                      | 315, 316 |
| Sunshine Bearers.....                            | 316      |
| Occultism.....                                   | 316      |
| HOME NEWS.                                       |          |
| New York, Iowa.....                              | 316      |
| Quarterly Meeting.....                           | 316      |
| Effective Witness Bearing.....                   | 317      |
| The Roll Call in Heaven.....                     | 317      |
| Do You Believe It?.....                          | 317      |
| The Sabbath in Tennessee.....                    | 317      |
| SABBATH-SCHOOL.                                  |          |
| Lesson for May 25, 1895. Jesus on the Cross..... | 317      |
| SPECIAL NOTICES.....                             |          |
| Christian Kindness.....                          | 318      |
| MARRIAGES AND DEATHS.....                        | 319      |
| LOCAL AGENTS.....                                | 320      |
| BUSINESS DIRECTORY.....                          | 320      |
| LIST OF PUBLICATIONS.....                        | 320      |
| How the Ship Was Lost.....                       | 320      |

## STRAY THOUGHTS.

**T**HERE is no book on which we can rest in a dying moment but the Bible.—*Selden.*

A HOLY life is the mightiest, most eloquent sermon any man ever preached.

THIS world is but the vestibule of immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—*Chagren.*

THERE are people who claim to be praying for the salvation of the whole world, who never go to prayer-meeting in rainy weather.—*Ram's Horn.*

THE disciples were just as safe when the storm was upon them, and the waves were dashing over their little boat, as when the "great calm" came, for Jesus was with them.

God's presence is enough for toil and enough for rest. If he journey with us by the way he will abide with us when nightfall comes; and his companionship will be sufficient for direction on the road and for solace and safety in the evening camp.—*Maclaren.*

DID you ever feel the joy of winning a soul for Christ? If so you will need no better argument for attempting to spread the knowledge of his name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says "By your means I was turned from darkness to light.—*Rev. C. H. Spurgeon.*"

# Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.  
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.  
REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.  
Young People's Work.  
MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

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

No ONE need expect that all the battles of life in which he is engaged will be victorious. Defeats occasionally are much more valuable to the average soldier than continual victories. We need to have a little of self-sufficiency taken from us.

We all delight to see a strong, intellectual man. But what is a strong brain when weighed against a true heart? The heart outweighs all else. Oliver Wendell Holmes said the true heart, in contrast with a giant brain, is like weighing a wedge of gold against a bubble.

It has always been the experience of those whose afflictions have been patiently and wisely received, that they are never nearer to God than when in tribulation. These trials are permitted for the purifying and beautifying of the soul. "Before I was afflicted I went astray, but now have I kept thy law."—*David*.

We will not need to spend much time or effort in trying not to do wrong, if we are occupied with efforts to do right. Wrong-doing is the devil's supply of business which he is ever ready to provide for all who are not busy with right-doing. Evidently our Saviour never spent any time in trying not to do wrong.

If you have been faithful in your work, honest in your deal, true to your church covenant, have read the Bible daily and have frequently offered prayer for divine help, and yet have not been pleasant and polite in all your associations, you have failed in attaining that happiness and peace that is always within your reach.

TO SPEAK of certain saloons, where intoxicants are sold, as reputable and others as disreputable is a distinction without a difference. There is no such thing as a reputable liquor saloon. Show me a respectable thief, liar, murderer, gambler, defrauder, slanderer, and then hunt among them for a suitable, respectable person to conduct a liquor saloon.

It is pleasant to believe that nothing can doom us hopelessly but some evil that we love and are unwilling to forsake. All who desire to be saved from the power and consequences of sin will surely find a quick response and a helping hand just as soon as the Lord Jesus is satisfied of the sincerity of that desire, evinced by a willingness to forsake sin.

THERE is a wide difference between the way God estimates men and their estimates of each other: Man estimates his fellow-men by the titles they carry, or the positions they fill. God's estimate is based upon real worth of character, and the way they fill their positions. Men's opinions may flatter us, or may do us injustice. God's opinion will stand. He makes no mistakes. To all who are conscious of

honest purpose, even though there may be faults, failures, severe temptations, there will still be great comfort in the reflection that God knows the heart and he is a faithful and merciful Judge.

WHEN we pray in the morning, "Thy kingdom come, thy will be done," can we go out and begin to plan for any dishonest thing? If we really want the kingdom of Christ to prevail on earth it is our duty to help it along by doing what we can to promote just that state of things which we think will exist at that time. If we do not want it enough to work consistently for it, then it is only solemn mockery to pray for it.

EVERY safe has a combination lock. These locks are opened only by turning the key according to the combination. Similar to this arrangement was a lock ingeniously constructed and shown to Gotthold, which could be opened only by turning it so the letters would spell "Jesus." The invention pleased him beyond expression, and he exclaimed, "O, that I could put such a lock as this upon my heart!"

A PRESBYTERIAN minister, in writing to this office, uses some expressions which we feel sure he will pardon us for quoting, though the letter was not designed for publication. Speaking of the *Evangel and Sabbath Outlook*, he says, "I have received this valuable paper without money and without price, and have been greatly comforted and strengthened by its many learned and excellent articles. . . . I do not know who my benefactor has been, but I do envy him or her who has been so very kind to me. I know how much 'more blessed it is to give than to receive.' Hoping this blessing is the portion of my donors, and assuring them that I am one with them in keeping the Seventh-day Sabbath as God's own which he has blessed, I am,  
Truly yours,

WITH the date of this paper our South-Eastern Association will open at Salem, W. Va. We anticipate that this will be a season of more than ordinary interest. Inspired by the presence and wholesome influence of the new Salem College, delegates and friends in attendance will naturally be filled with hope, and all the sessions will undoubtedly bear the impress of this new occasion for encouragement and renewed efforts. God bless Salem College and all the churches of the South-Eastern Association. It will be the hope and prayer of many that this, the opening series of Associational meetings for 1895, may enjoy so much of the presence and power of the Holy Spirit that its glow may be felt in increasing power throughout the succeeding sessions in their turn in other States.

IT SEEMS to be a favorable pastime with some Christian (?) people to try to prove the reasonableness of the commands of God, and, therefore, their binding obligation. A few of these reasoning Christians do not find in the fourth commandment anything in the nature of the case that can commend that precept to their reason, and therefore all are released from any obligation to obey. Adam and Eve belonged to the same class of reasoners; hence they tried their hands at disobedience. God said, "Thou shalt not eat of it;" but they could not see the reason, for such a prohibition. But because they could not see the

reason, it was all the more valuable as a test of their obedience. So the fourth commandment is invaluable as a test of obedience. What God commands should be implicitly, unquestioningly obeyed.

WHY should it be so difficult for some parents to maintain the altar of prayer? Many who neglect this very important duty do it under a plea of embarrassment. They cannot get confidence to pray before their wives and children. What is the secret of this want of confidence? If it is found in the fact of ungodly living, how much more manly it would be to commence living so that there would be no such embarrassment. No one can live right until he is willing to ask God to help him. No family is properly organized and maintained without the altar of prayer. Every day the wife, children, and servants should hear the voice of the head of the family in prayer. If the father, and natural protector of the household, cannot pray because of his inconsistent living, he should at once seek out some one in the family who can, and urge such an one, for the safety and peace of the home, to daily and openly invoke the protection of the Heavenly King.

PROBABLY there is no need of lecturing our ministers in general for preaching doubtful doctrines. By this we mean preaching, or saying much about questions that are likely to unsettle the faith of their hearers in any Scriptural doctrine about which the preacher is not very confident himself. There is a tendency with many people to eagerly catch up some new and plausible theory, and while investigating it, to argue in its favor, for the purpose of seeing how much can be said on that side. Preachers have been known to follow the same plan, and to carry their investigations into the pulpit, presenting certain views without waiting to thoroughly test them. Many false sentiments and doctrines have thus been taught that would not have had any place in the teachings of the same minister had he waited a little longer and carried the theories out to their legitimate conclusions. It has been said of more than one writer, and the same is equally true of more than one minister, that we can easily tell what author he read last by reading his latest effusion for the press.

It is unfortunate when any one attempts to teach that which he does not fully know or believe. It would be much better, and save from many an embarrassing blunder, if all attempts to teach doubtful opinions were to wait the results of careful study. There are truths enough that are well known and safe to teach without running the risk of teaching errors that will quickly rebound to the speaker's harm, and to the injury of those who may hear and blindly believe. Let it once be understood that the speaker is liable to utter sentiments not well considered, and which will not stand the test of investigation, and confidence in his teachings will be at a discount. The minister should always endeavor to speak as the oracle of God. He is not to proclaim himself, but his Saviour. The Word of God is the source of his light, the basis for his message. Nothing can be safely substituted for the Word. The more closely one adheres to Bible truth, and the farther he gets from suggesting unprofitable doubts, the deeper will be the convictions produced and the more souls will he win to Christ.

## NEWS AND COMMENTS.

MISS MARY A. PROCTOR is becoming almost as distinguished a lecturer on astronomy as was her father, the late Prof. Richard Proctor.

THE British have surely left Corinto, and it is shrewdly suggested that the reason why they left it was because they could not take it with them!

THE Reading Railroad Company has given up its control of that railroad. Parties in New York and London have purchased a controlling interest.

A REVOLUTION is reported in Ecuador, and the United States cruiser "Ranger" has been dispatched to Esmeralda to protect American citizens belonging to our government.

HON. SETH LOW, President of Columbia College, has just bestowed the princely gift of \$1,000,000 upon the College Library. Also W. C. Schermerhorn gives the same school \$300,000.

THERE have been several sweeping and destructive tornadoes in some of the Western States. One in Iowa was especially destructive to children, as nearly all school-houses in its belt were destroyed.

THE widow of John Brown, of anti-slavery fame, is still living among the redwoods of the Sierra Azure mountains, fifty miles south of San Francisco. Many tourists visit her and always receive a hearty welcome.

NEW YORK will be well guarded by a \$5,000,000 steel turret to be placed on the shoals in lower New York Bay. It will have an armament heavy enough to penetrate and sink any vessel coming within range of it.

PRESIDENT CLEVELAND'S income is said to be between \$90,000 and \$100,000 a year. Surely there is one President who is not likely to leave the White House poorer than when he first took up his residence there.

A SCHOOL for deaf mutes, near Mystic, Conn., known as the Whipple School, is charged with making false returns respecting attendance, and thereby drawing from the State from \$5,000 to \$8,000 fraudulently.

EX-GOVERNOR Robert S. Green, Vice-Chancellor of New Jersey, died at his home in Elizabeth, N. J., May 7, 1895, aged 65 years. Heart disease was given as the cause of his death. He was elected Governor of New Jersey in 1886.

THE Knights of Labor in the United States number about 229,000. Of these about 18,000 are in New York State. The qualifications necessary to membership are, "sobriety, a knowledge of the craft that man follows, and general good character."

DURING the week there have been changes in the diplomatic relations affecting several nations. At first Russia's attitude toward Japan was quite disturbing. But finally Japan has made certain concessions that are satisfactory, and Russia is appeased.

It is stated that there are now 1,300,000 lepers in the world. Of these 600,000 are in China, 200,000 in Japan, and 100,000 in India. The others are scattered all over the

world. It is a terrible scourge, but it is not now regarded as contagious. It is considered absolutely incurable.

THE leader of the Salvation Army, General Ballington Booth, is reported to have renounced all allegiance to the British government and taken the initiatory steps to become a citizen of the United States. His application for citizenship is in the County Clerk's office at Jersey City.

THE New York *Independent* has another symposium, this time on Labor and Labor Unions. The articles are found in the issue of May 2d, and are written by fifteen able and representative men. This symposium makes a very interesting and complete presentation of the whole question.

DR. JAMES M. BYRON, of New York, became a victim of tubercular consumption and died last week at the age of thirty-four. He was a well-known bacteriologist, and died a martyr to scientific experiments, unquestionably contracting the fatal disease in the examination of the bacilli of consumptives.

WHAT is known as the "blanket ballot," under a modification of the Australian system of voting at elections, is likely to be adopted in New York State. The Raines' Ballot Reform Bill has passed the Assembly, and will doubtless be accepted in the Senate. It will be a great improvement over the intricate system of ballots now in use.

SPAIN'S apology is called by the New York *Tribune*, "an apology with a string." That is, while she apologized handsomely for the affront, she at the same time intimated that other communications touching the affair would follow, and it is thought that she intends to call our government to account for sympathizing with and perhaps abetting the Cuban Revolution.

NEWS from the Cuban insurrection is not very reliable. Reports of hard fighting come to hand. Maceo, the leader of the insurrection, was reported killed, but that report has been disputed. The Spanish General is somewhat displeased at the inefficiency of his own troops, and evidently regards the task of quelling the disturbance as much more formidable than he at first supposed.

NORWAY and Sweden are still in trouble. There seems to be little hope of effecting a reconciliation; and a separation in the Scandinavian government is probable. King Oscar appears to be inclined to seek the aid of Germany as an ally, while Russia keeps an eye on Norway. There is some appearance of trouble between Russia and Germany on account of the Scandinavian difficulties.

THE decisions of the United States Circuit Court in South Carolina are very surprising to Governor Tillman and his sympathizers. The whole state is in a condition of ferment. These decisions touch the dispensary laws, the registration enactments, etc. The Governor declares he will not call the Legislature together to enact new laws. Outsiders look on and wait with anxiety the results of the strife.

In the *Westerly Daily Sun* of April 29th appears an item in reference to the *Westerly*

Public Library, from which we clip the following:

The library needs numbers 1 and 2 of the third volume of the Seventh-day Baptist Memorial to complete its set. As the magazine was devoted to the history and statistics of the Seventh-day Baptists, it necessarily dealt largely with our local history, and this feature of it makes a complete file for the library very desirable.

If anyone having the above named volumes of the Memorial will communicate with the editor of the *Westerly Sun* it may be mutually beneficial.

## THE NEW TESTAMENT SABBATH.

BY CHAS. E. BUELL.

It can be easily determined what day of the week the writers of the New Testament understood to be the Sabbath-day. Matthew, in the sixth year of the Christian Church, spoke of the Sabbath-day in contradistinction to the first day of the week (28: 1); Mark, who wrote ten years after the resurrection, called the day before the first day of the week, the Sabbath-day (16: 2); Luke, in the fifty-eight year of the Christian Church, understood the seventh day to be the Sabbath-day (23: 56); and John, honored with the distinction "whom Jesus loved," wrote in the close of the first century, or the beginning of the second century of the Christian era, long after the other writings mentioned had become known. He had all of them before him; he supplied what they had omitted, corrected false impressions made by them and gave the cue for their deeper interpretation. His writing was after his vision on the Isle of Patmos, and the future had been revealed to him; but in all of his writings there is no hint of any change made, or to be made, in the day of Sabbath-observance. He spoke of the Sabbath-day as the other writers had, as being on the seventh day of the week. John 20.

These were all faithful witnesses and they would have explained if any change had been made or was contemplated. In the Acts of the Apostles the seventh day is always spoken of as the Sabbath-day, and the first day of the week is mentioned as an ordinary business day. James, a near relative of our Lord, an apostle, having the oversight of the church at Jerusalem, where he remained until his martyrdom in A. D. 62, includes the keeping of the seventh day as the Sabbath-day according to the commandment, in the fulfilling of the "royal law." James 2: 10.

The instances are rare in which Christ gave to the world a subject for prayer, and it becomes of vast import, and worthy of most careful consideration, when a form and subject of prayer is given by him, and urged with solicitude.

In Matthew 24: 20, it is recorded that Christ, predicting that a time of distress and fight would come, urged upon those who should be living, "pray that your flight be not in the winter, neither on the Sabbath-day." Some believe that this flight occurred at the destruction of Jerusalem, A. D. 70, and on this view the words of Christ bring the solicitude which he had for the sacred observance of this particular day, down to A. D. 70. There are students of the subject who consider the destruction of Jerusalem as a type of a time of destruction upon an enlarged scale, that is yet to come, and that a flight then to be made, is the one referred to. However this may be, the fact remains the same that the solicitude for the preservation of the seventh day from being profaned under the most

unusual conditions, clearly indicates that the sanctified day was not to be supplanted by another; but should be kept holy by those who would live acceptably.

If the Scriptures are able to make one wise unto salvation, then a mistake has been made in teaching, contrary to the Scriptures, that the first day of the week should be observed instead of the creation Sabbath.

The average mind, in trying to get an understanding of this matter from the Scriptures, has the impression made that the seventh day, and not Sunday, is the true Sabbath, and the question naturally arises, when was the change made, and what was the necessity for making it?

The following from the *New York Weekly Tribune*, of October 10, 1894, gives briefly, but quite correctly, the answer to this query:

SUNDAY OBSERVANCE.

J. B. (Rugby, Tenn.): Please tell me in the "Asked and Answered" column of the *Weekly Tribune* when, why and by whom was the Christian Sabbath changed from Saturday to Sunday?

The observance of Sunday instead of Saturday as a day of rest was instituted by an edict of the Emperor Constantine, issued A. D. 321. It reads: "Let all judges, and all people of the towns, and all the various trades be suspended on the venerable day of the Sun (venerabili die Solis). Those who live in the country, however, may freely, and without fault, attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed." This was the first of a long series of imperial constitutions, most of which are incorporated in the Code of Justinian. Book III., Title 12. By the constitutions comprised in this title of the code and headed by the quoted edict, pleasure was forbidden, as well as business. No spectacle was to be exhibited in a theatre or circus. If the Emperor's birthday fell on a Sunday, its celebration was to be postponed. On the other hand, Code III, 12, 10, distinctly directs the torture of robbers and pirates, even on Easter day. "History does not furnish us with a single proof or indication," says Sir William Domville, one of the most eminent Protestant divines of his age, referring to the subject of Sunday-observance, "that it was observed as a Sabbath previous to the Sabbatical edict of Constantine in 321" (Six Texts, p. 241). Various reasons are assigned for the changing of the Sabbath from Saturday to Sunday, all of which being founded upon the proof established by Scripture passage (Acts 20: 7-11; 1 Cor. 16: 2; Hebrews 10: 25; Rev. 1: 10, and others) that the Apostles and first Christians were wont to assemble and hold public meetings on this day. But some churches met also on Wednesday, some on Friday and some on Saturday; none of these days, however, was observed by the church as a Sabbath. Says Mosheim, with reference to this subject: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of crucifixion" (Ecclesiastical History, Part II, Chapter 1), and the Rev. Dr. Heylyn, after stating that Saturday was retained in many of the Eastern churches, says: "The Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and Friday." History of the Sabbath, Part 2, chapter 3. The only valid reason why Sunday was selected for the Christian Sabbath seems to be one of expediency. This day consecrated to the sun was already held sacred by the pagans, and so it was much easier to compel them to abstain from labor on this day than on any other. Besides, in order to make the new faith acceptable to the Gentiles, compromises had to be made, and one of these compromises was the adoption of the old pagan holiday of Sunday for the Christian Sabbath. This is admitted by many prominent clergymen. Thus, Mour, an eminent English divine, after admitting that we borrow the name of this day from the ancient Greeks and Romans, and allowing that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him, says: "So that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles." Dialogues on the Lord's Day, p. 22. Another advocate of the First-day observance makes a similar apology in "The North British Review." Volume XVIII, p. 409. "That very day was the Sunday of their heathen neighbors and respective

countrymen, and patriotism gladly united with expediency in making it at once their Lord's-day and their Sabbath."

UNIVERSITY SETTLEMENTS.

BY ROBERT A. WOODS.

Most people regard university settlements simply as a somewhat novel variation upon existing methods of charity work. Let it be said with absolute clearness in the beginning, that university settlements are not a charity, any more than Harvard College, or Wellesley, is a charity. At Harvard, the annual expense to the University of each student, over and above what he pays in, is three hundred and five dollars, and at Columbia it is fourteen hundred dollars. The university settlements are a tardy recognition of the injustice of an educational system which has settled nearly all its great endowments upon the more favored classes in the community.

A university settlement is, or ought to be, a perfectly-democratic establishment. It is no place for any sort of aristocratic feeling. Social distinctions, so far as it is possible to human nature, are over-ridden. The conceit of learning has no better reason for existence in the life of a settlement. Indeed, a settlement is a sort of training-school in that most difficult of all arts, the art of being simply human, and not bound up within the limits of any sect, or clique, or class.

A settlement is a kind of moral and intellectual exchange. Those who live in the settlement house, on the one hand, and those who live in the neighborhood, on the other hand, are both apt to think at first that neither has much to learn from the other. A young graduate, fresh from college, if he is willing to learn, is very likely to learn as much from the working people, during his first year at a settlement, as he ever would learn from his professors at college in the same length of time. He finds himself almost unwittingly shifted into a new point of view, from which the sorrows and wrongs, the amusements, the labor, and the striking virtues of people whose lives had before seemed distant and unreal, become part of daily observation and almost of personal experience. Upon the other hand, all of those for whom the settlement house is a center for recreation, or more intellectual pursuits, come into a friendly and natural acquaintance with persons whom they had thought cold and distant and artificial. Thus the life of the university settlement is a truly delightful escape from the narrow conventions and classifications in which most people are bound.

It is less than ten years since Toynbee Hall, the first university settlement, was established. The idea had so much in it that was interesting, and even romantic, that it was not long until numbers of other settlements were established in other parts of the great metropolis. There are several different types. Toynbee Hall is the broadest and freest of them. It has included among its active workers, Churchmen, Nonconformists, Catholics, Jews and Agnostics, all united upon the common basis of a happier and better life for the people of Whitechapel and of East London in general. The Oxford House was opened immediately after Toynbee Hall, and is under the distinct auspices of the Church of England. Mansfield House, which is comparatively recent, but very successful, is carried on by Congregationalists. The Wesleyans have a settlement of their own, and the Catholics

have the Newman House. University Hall is a settlement organized by Mrs. Humphrey Ward, the foreshadowings of which appeared in "Robert Elsmere." Leighton Hall is a neighborhood guild, conducted by Dr. Stanton Coit and his friends from the Ethical Society. These, and many other similar houses, are points of light dotted all through the more gloomy regions of London, serving to bring real illumination into the lives of the people, and standing as centers of the new social spirit which is coming to pervade people of all religious affiliations and of all social classes.

The first settlement in this country was the Neighborhood Guild on Forsyth-street, near the Bowery, in New York. It was opened in 1887. The Women's College Settlement, taking its suggestion from a similar settlement in London, was opened soon after at a short distance from the Guild Hull House, by far the most successful of the American settlements, and hardly surpassed in the interest it arouses by Toynbee Hall or the Oxford House, begun its work only a little more than five years ago. Since then a number of settlement houses have sprung up in different cities—the Andover House and Denison House, a women's settlement in Boston; the East Side House in New York; Evanston Hall in Chicago; and several others beside. The latest settlement house that has been opened is Kingsley House, in the midst of a great iron-working population in Pittsburg. "Kingsley House" is an admirable name for a settlement. When Elizabeth Barrett Browning said to Charles Kingsley, "Tell me the secret of your life, that I may make my life beautiful, too," Kingsley replied simply, "I had a friend." This suggests the one underlying and animating principle of all that the settlements undertake to be and to do.

The interest which has been felt in this new form of social effort has not been because of the novelty and ingenuity with which it dealt with particular social problems, but because it represents an entirely new attitude toward all social problems, a new relation between social classes. To live in the midst of working people, and to share the life of a neighborhood made up largely of working people, gives the residents of a settlement an entirely new angle of incidence, a new point of departure for every sort of undertaking, both in the way of finding out how the other half lives, and of joining with the other half in all sorts of efforts for the improvement of the local community, and for social progress in general.

In all the most interesting and valuable things that have been done at the various settlements, in some way or other they receive the distinct impress of the broad and truly human relationship which exists between settlement workers and their neighbors. At Toynbee Hall, at the time of the outbreak of crime in Whitechapel several years ago, a vigilance committee was organized, made up of Toynbee Hall men and a number of sturdy citizens of the district, and the streets of Whitechapel were patrolled every night for six months, and on occasional nights for a much longer period. A free Public Library in Whitechapel is the result of the friendly co-operation between Toynbee Hall men and the citizens of the Whitechapel district. When the question came up to be voted upon, the Toynbee Hall men organized a canvass of the district, and managed to see nearly all the

voters twice, in order to explain and urge the claims of the library. The result was that the library was carried through by popular vote with a large majority. Another striking instance of what can be done through this friendly understanding and co-operation, is seen in the marked success of university extension lectures, and addresses before working-men's clubs, both at Toynbee Hall, and at several other centers in East London.

At the Oxford House they have a great workingmen's club, which is probably the most unique and successful establishment of the kind in the world. It has fifteen hundred or more members, and supports the greatest variety of activities of every kind. The whole enterprise is carried on by hand-to-hand co-operation between the Oxford House men and the working-men of Bethnal Green. A striking instance of the reality and pointedness of the Oxford House work is found in the fact that the residents go into Victoria Park, which is near by, where there are many open-air meetings on Sunday, and meet the secularist opponents of the Church on their own ground, plant their platform, harangue their audience, and parry the thrusts of all sorts of doubtful questions, just as does the fierce, unkempt orator on the platform hard by.

At the Mansfield House the residents have rallied the voters of the district for political action, and have developed so strong an organization that they have placed reform candidates in many local offices, and they have seated in Parliament Mr. Keir Hardie, the rugged Scotch miner, who stands to-day as one of the staunchest and most heroic figures at the head of the labor movement in Great Britain. In the process of identifying themselves with the struggling life of their constituency, the Mansfield House men have more and more realized the great burden of injustice with which the poor are held down, and so they have established a sort of legal dispensary. A certain evening every week two lawyers are present, who make it their business to give legal advice and assistance without charge, or at merely nominal cost, to people who have got into some difficulty in which they need the help of the law.

One of the most interesting and amusing things that have ever occurred at any settlement was the run on the savings bank at the Women's Settlement in New York. It happened one day that there were certain house-cleaning operations going on at the Settlement, and part of the furniture was piled up in the outer hall. Some of the people of the neighborhood who knew least about what the Settlement was, and had no doubt, often read about savings bank collapses, got it into their heads that the whole establishment was preparing for a hasty departure. The news went like wild fire through the whole surrounding district, and before the residents knew what was the matter, there was a long line of clamorous folk demanding to receive their deposits. The young women were naturally disconcerted at this sudden turn of affairs, but they gathered themselves together, and all the money they could raise from every one in the house, and proceeded to pay off the depositors. In the midst of this painful scene, up came a group of the big boys of the neighborhood, who belonged to one of the Settlement clubs, and considered themselves as being in a special sense the knight protectors of the ladies of the house,

demanding to know what this was all about. As soon as they grasped the situation, every fellow dived into his pockets for every cent he had, and in the most conspicuous way possible, marched up and entered his deposit in the shaky and discredited bank. They then, by persuasion, jeers, and we may imagine threats, managed to send off many of those who were waiting in line. Sufficient credit was secured at the neighboring stores to pay off those who still insisted on having their money; the wreck was averted, and before long the standing of the bank was as high as ever in the neighborhood.

Hull House, in Chicago, has perhaps the most cosmopolitan constituency that can be found about any of the settlements, and one of the beautiful things done there has been to have from time to time national evenings for the immigrants from different countries, which are devoted to all that would appeal to their love of fatherland. As far as possible, these gatherings have been held on some of their characteristic holidays. This sort of acquaintance with people of different nationalities, who have crowded into our great cities during the last twenty years, and who are bound to constitute entirely new factors in American life, is not the least valuable thing in the work of our own settlements. The little social circle which centers about the life of a settlement, contains in it all those elements representing the varied life of most of the civilized nations of the world, yet unreckoned with, and almost ignored, which in the course of two or three generations will be strongly represented among those who will form the thought, and direct the life, of the future America.

#### OBITUARY.

Deacon George Newton, one of the constituent members of the Cumberland Seventh-day Baptist Church, died, after an illness of about two weeks, at his home near Fayetteville, in Cumberland County, N. C., April 15, 1895, lacking only 5 days of being 87 years old. He had lived with his loved companion, who survives him, 68 years, and was a member of the Missionary Baptist Church 53 years, and of the Seventh-day Baptist Church over 7 years. He was a genial, intelligent and kind-hearted man, and stood high in the esteem of all who knew him. He and his family nearly supported the Seventh-day Baptist Church for a few years after its organization. In writing of him his daughter, Miss Emily P. Newton, makes affectionate mention: "He loved the house of God and appointments of the church, and was never absent when he could consistently attend. He very rarely missed a preaching service even when too feeble to sit up long at a time. How we missed him yesterday at the communion service, from which I do not remember that he was ever absent before. After he was convinced that the Seventh-day was the Sabbath, he seemed to thoroughly enjoy keeping it. I think we can truly say he had not an enemy, and the love and esteem in which he was held was attested by the special kindness of many friends and neighbors during his last illness, as well as by the large attendance at his funeral. The services were conducted at his late residence by Rev. J. H. Edwards, pastor of the First Baptist Church of Fayetteville, N. C. 'Tis sad to part with loved ones here, but a dear little friend is just now singing, 'We'll never say good bye in heaven.'"

#### RESOLUTIONS OF RESPECT AND CONDOLENCE.

WHEREAS, It has pleased our heavenly Father to take unto himself Miss M. Lucile Stark, whom as a member of our Literary Society we deeply mourn; therefore,

*Resolved*, That in her we have lost a faithful member and loving friend. The purity of her character, the faithfulness of filling the office of secretary, and her cheerful, conscientious Christian life was an inspiration to all who knew her.

*Resolved*, That while we sympathize with her parents and loving sister, and realize their great loss, yet we would point them to Him, her Saviour in whom she trusted and who is able to comfort us in all our afflictions.

*Resolved*, That the members of our Society shall wear badges of mourning at each session for the space of 90 days, and shall cause these resolutions to be placed on the records of this Society.

*Resolved*, That a copy of these resolutions be sent to her family with our deepest sympathy. Also that a copy be sent to the SABBATH RECORDER for publication.

As sorrow fills each mourning heart,  
We know 'tis will divine.  
While angels called our loved one home,  
How could we once repine,  
When thus a life was lent to us,  
Filled with His love and grace,  
A patient, hopeful, cheerful heart  
Through all her earthly race.  
And as she sweetly passed to rest,  
She only wished to meet each loved one's face.

O. J. DAVIS,  
CORA J. WILLIAMS, } Com.  
FLORA W. HYDE.

FIRST VERONA, N. Y.

#### ON THE SAFE SIDE.

It is safer to believe too much than to believe nothing, just as it is wiser to be ten minutes ahead of train-time than a minute too late.

In a Southern cotton-field as an aged slave was laboring, his owner chanced along, and after a short conversation, remarked:

"They tell me you are religious, Pompey?"

"Yes, massa," responded Pompey, "I is, shore 'nuff."

"Do you believe the Bible?" asked the gentleman, who was an unbeliever.

"Yes, sah," said the black man, "I does."

"But how do you know it's truth?" said the master. Quick as a flash came the reply:

"It says so itse'ff; 'sides, it tells me things I'se sho' is true, 'cause I knows how 'tis."

"Well, supposing it wasn't true, then what?"

"Well, if it's true, then I'se safe in de nex' worl'; if 'taint, I's a better man in dis."

Place it which way you will, the Christian's side is the safe side—safe in the next world, and a better man in this world by believing the Bible; while the infidel, if his doctrine is true, is worse off here, and worse off hereafter.

EVERY part of postage stamp making is done by hand. The designs are engraved on steel—200 stamps a single plate. These plates are inked by two men, and then are printed by a girl and a man on a large hand press. They are dried as fast as printed, and then gummed with a starch paste made of potatoes. This paste is dried by placing the sheet in a steam drying machine, and the stamps are subjected to pressure of 2,000 tons in a hydraulic press. Next the sheets are cut so that each one contains 100 stamps, after which the paper between the stamps is perforated; and, after being pressed, the sheets are taken away. If a single stamp is injured the whole sheet is burned.—*Sabbath Advocate*.

THE tobacco habit is one of the most conspicuous blemishes upon our modern civilization. No apology can be offered for it which is not equally good, or better, for the alcohol habit, the opium habit, the cocaine habit, or the rasheesh habit. It is to be hoped that the time is not far distant when medical men as a class will set their faces earnestly against poison habits of every description. Then, and not until then, can we hope for the beginning of a general reformation on the part of the laity.—*Bacteriological World*.

# Missions.

On the way to West Virginia I spent a day in New York in a fruitless attempt to get annual half-fare permits as Missionary Secretary, on the trunk railroads. Last year I had no trouble in obtaining them. This year the railroad companies are not so liberal. The New York Central, the New York, Lake Erie & Western, the West Shore, the Delaware, Lackawanna & Western, and the Ontario & Western will not grant annual half-fare permits to clergymen located on their lines, nor trip permits to clergymen living off of their lines. The Pennsylvania Central, the Baltimore & Ohio, the New Jersey Central, and the Lehigh Valley do grant annual permits to ministers located on their lines, and trip permits to outsiders. I had no trouble in getting a trip permit to Clarksburg, W. Va., and return from Mr. Tuckerman, the gentlemanly and genial Agent of the B. & O. R. R. On Thursday morning, May 2d, as I awoke and looked out, Dame Nature appeared very different from what she did when I left Little Rhody. She evidently had been to the dressmakers and milliners, for she was clothed in green leaves, and decked with apple, pear, cherry and peach blossoms, and the golden dandelion. The air was balmy and sweet with perfume. To one from the North it was a happy transition. It is a delight to ride on the B. & O. up the Potomac, over the Alleghanies, down the Cheat river, for the traveler views some of the most picturesque and grand scenery to be found on any railroad route. About noon on Sixth-day I was met at the Lost Creek, W. Va., station by Pastor W. L. Burdick, and a hearty welcome to their home. But what a change do I see all around, and realize too, for it is summer heat,—how I perspire under winter apparel; the roads and fields are dusty, the streams are low, the high hills are covered to their very tips with living green, the woods are in their lovely attire, blossoms everywhere, corn planted and up, and gardens already yielding something for the table. It seemed as if I had stepped into a fairy land. In the afternoon Pastor Burdick took me out for a ride and to make a call. It was so warm a fan would have found use, but the scenery on every hand was beautiful. On Sabbath morning the Secretary had the privilege of presenting our missionary interests and demands to a fair-sized and attentive audience, and pressing upon them the duty of systematic giving for our denominational work. In the afternoon Pastor Burdick took me to Roanoke, some 23 miles, where our people were having their Quarterly Meeting under the charge of our venerable brother, S. D. Davis. It was a hot, dusty, and tiresome ride, but we got our compensation along the way in the enjoyment of the picturesque scenery. Sunday morning there was a good congregation of our people and First-day people, and I did enjoy speaking to so attentive an audience upon the great salvation we have through the redemptive work of Jesus Christ. The sermon was followed by a soul inspiring conference meeting. In the afternoon we returned home, the temperature still at a summer heat. After calling on my brethren at Lost Creek, I expect to spend next Sabbath at Middle Island. This West Virginia field is a very interesting and important one. It needs encouragement, more pastors, and to become more interested

in denominational work and more liberal givers in its support.

LOST CREEK, W. Va., May 5, 1895.

FROM L. F. SKAGGS.

The time has come for me to make my quarterly report. We desire first, to express our thanks to the Giver of every blessing, for the sweet life and health we still enjoy. The past winter has been an unusually hard one, for southern Missouri. My general health has not been good the past winter. I am enjoying good health at the present time. On account of the bad weather, and bad health, I have done less work this quarter than any quarter for the last five years, having only done five weeks of missionary work. I have only visited the Corinth Church, in Barry county, once this quarter. I visited this church the first of March, preached five times, and remained nearly a week visiting.

The people seem very anxious to hear the preached word of God. At the last service, the hearts of the Christians present seemed to be very much stirred, and they all entered into a covenant with each other, singing while they gave the right hand of Christian fellowship, promising to live more Christ-like, by the assisting grace of God, in the future than they had in the past, and agreed to commence the weekly prayer-meeting, which had been neglected for some time.

To the Delaware Church, in Christian county, at this place, I have preached the last quarter. The members are so scattered, it seems very discouraging, but the few that are here are trying to live faithfully. We are expecting our efficiency and our numbers to be increased.

The Providence church, in Texas county, I have just returned from a visit at this place. This was my first visit since last autumn. They were very glad to have your missionary visit them again. The Young People's Society of Christian Endeavor planned a sing for the place where I stopped, and about dark filled the room, where the evening was spent in singing, which was very cheering to the writer after being in the sleet and snow nearly all day. I remained here about ten days, preaching ten times. The brethren here are in very straitened circumstances, having had a drought last season; money is scarcer, and the necessaries of life than was ever before known in this county. May the blessings of God rest upon all that love our Saviour.

BOAZ, Mo.

FROM R. S. WILSON.

Dear Bro. Whitford:

We find ourselves at the close of the first quarter of this year. We have but very little to write this time, as the first quarter of this year has been one of the most disagreeable quarters for work that we have had since I have been in the work, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to our people every Sabbath, except one, and you have preached that one for me. I also preached one evening after the Sabbath. When I made out my last report, I expected two families would unite with us before now, but they have not done so yet, but I hope they will soon. The interest here still seems to be growing. I did not preach a single time the past winter in any other place, aside from our own chapel. But now I have calls

to three other places, one about eight miles away, and one three, and one at our school-house, near by. I do not think I can supply but two of these places. The people want me to preach once a month at each one of the places, on Sundays. If my crops were not quite so heavy, I could fill the three stations, but I will have to keep my team at work on the farm, and it is almost too far to walk to the place in St. Clair county. We are having fine weather now. Fruit trees are all in full bloom, and things begin to look like summer here.

ATTALLA, Ala., April 5, 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 5, 1895. The meeting was called to order at 9.40 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. A. McLearn.

There were present fourteen members and two visitors. The minutes of the adjourned meeting of May 1st were read and approved.

Correspondence was read from W. H. Landrun and Dr. N. Cutting of Louisville, Ky., in regard to the purchase of a tent.

It was voted that the Evangelistic Committee be authorized to purchase the tent at their discretion, and that the correspondence be referred to the committee having in charge the consultation with the Tract Board in regard to the joint occupancy of Louisville, Ky., for evangelistic and Sabbath Reform work.

The report of the committee to which was referred the nomination of a suitable person to confer with the Mill Yard Church, reported that they present the name of the Rev. William C. Daland.

The report was adopted.

Adjourned.

WILLIAM C. DALAND, *Rec Sec.*

## MISSIONARY SOCIETY.

Receipts in April, 1895.

|  |        |            |
|--|--------|------------|
| Woman's Executive Board.....                         | \$     | 55 75      |
| Interest on Permanent Fund.....                      |        | 24 50      |
| Walworth Church.....                                 |        | 3 00       |
| Scott.....   |        | 3 00       |
| Rev. J. H. Hurley, Receipts on Field.....            |        | 20 32      |
| G. B. Carpenter, Treas., Evangelistic Committee..... |        | 35 33      |
| Rev. S. R. Wheeler, Receipts on Field.....           |        | 1 00       |
| Charles Potter, Potter Fund for Southern Field.....  |        | 200 00     |
| North Loup Sabbath-school.....                       |        | 3 52       |
| Received through RECORDER Office:                    |        |            |
| Asaa Vernzel Church, Denmark, C. M.....              |        | 5 15       |
| Adams Centre.....                                    |        | 29 50      |
| Rev. T. J. VanHorn.....                              | \$     | 18 00      |
| Dea. Harden James.....                               | 2 00—  | 20 00      |
| John Congdon, Newport, R. I.....                     |        | 5 00       |
| Plainfield Church.....                               |        | 31 32      |
| First Westerly Church.....                           |        | 12 21      |
| Milton Junction.....                                 |        | 31 29      |
| Rev. A. McLearn, Rockville, R. I.....                | 5 00   |            |
| Rockville Church.....                                | 3 50—  | 8 50       |
| Berlin Church and Field.....                         |        | 5 23       |
| Chas. Potter, Potter Fund for Southern Field.....    |        | 200 00     |
| West Edmeston Church.....                            |        | 13 24      |
| H. D. Clarke, Dodge Centre, Minn.....                | 5 00   |            |
| A Friend.....  | 1 00—  | 6 00       |
| Woman's Executive Board, H. M.....                   | 24 90  |            |
| Miss Burdick's Salary.....                           | 181 49 |            |
| Mrs. Annett Clark, Holmes Bed in Hospital.....       | 25 00  |            |
| Mrs. Jonathan Maxson.....                            | 10 00  |            |
| A Friend.....  | 25 00— | 266 30     |
| Mrs. Floyd Woodruff, Buffalo, N. Y., M. M.....       | 5 00   |            |
| Evangelistic Work.....                               | 5 00   |            |
| Tent Work.....                                       | 5 00—  | 15 00      |
| First Genesee Church.....                            |        | 15 80      |
| New Auburn.....                                      |        | 6 79       |
| Rev. Henry L. Jones, Wellsville, N. Y.....           |        | 12 50      |
| Interest on Permanent Fund.....                      |        | 80 85      |
| E. G. Carpenter, Ashaway, R. I.....                  |        | 5 00       |
| First Brookfield Church.....                         |        | 6 93       |
| Piscataway.....                                      |        | 20 00      |
| Cumberland.....                                      |        | 4 00       |
| Second Alfred.....                                   |        | 4 50       |
|  |        | \$1,166 22 |
| Received on Loan.....                                |        | 500 00     |
| Balance March 31st.....                              | \$     | 1,666 22   |
|  |        | 594 03     |
|  | \$     | 2,260 25   |
| Payments in April.....                               |        | 1,299 28   |
|  | \$     | 960 97     |

E. & O. E.

A. L. CHESTER, *Treas.*

WESTERLY, R. I., April 30, 1895.

## Woman's Work.

### "ENTERED INTO LIFE."

Our dear aged mother "Entered into life" on the evening of May 6th.

"Not Dead," but "Entered into Life," it ran,  
The message sent me from across the sea,  
And with these words my stricken heart began  
To feel the solace they were meant to be.

No time allowed for heart-break or for moan;  
How could I grieve that she had gone away?  
The life I loved more dearly than my own  
Had only journeyed to eternal day.

Could I be selfish if I truly loved?  
"Love seeketh not its own," we feel and know,  
In that affliction was I tried and proved,  
That I might find if I were worthy so.

I thought of all her struggles, all her gain;  
The joy of victory, the conflict past;  
No longer dying daily, racked with pain,  
But safe and happy, free and strong at last.

The body sown in weakness, raised in power,  
The mortal clothed in immortality—  
Sure, if I loved her, this would be the hour  
When I, forgetting self, would thankful be.

O blessed words with hope and comfort rife,  
If only we can feel the thing they mean;  
Our loved one has but "Entered into Life,"  
And "more abundantly" than we can dream.

Mrs. Hannah Sheppard Titsworth, wife of Dea. Isaac D. Titsworth, and mother of Mrs. R. T. Rogers, editor of this Department, passed from the earth life to the heavenly rest May 6, 1895.

### SELF-DENIAL.

BY M. J. MOORE.

The idea of self-denial in some one form, or another, has always held man in its possession; and the fact that something has forced him to practice it in his worship proves it to be inherent in and as vital as the instinct of worship implanted in man at his creation. Its manifestations have often been crude and mistaken, usually so in proportion to the immaturity and ignorant superstition characterizing the religion which prompted them—as evidenced in the rites and practices of heathenism—and, as such, are instigated by the idea of propitiation of, or expiation of some conscious transgression against the object of worship.

The Christian religion recognizes a divine command for the observance of self-denial, and one conception of the motive for it has led many of its votaries to immure themselves in the cloisters of monasteries and convents. They deem that thus secluded from the world and its allurements, they are enabled to maintain a greater purity of life and to attain unto perfection. Christian literature certainly owes much to those who thus devoted themselves in the earlier centuries, but later years have produced but little real benefit from such a source, while the abuses and corruption bred by the life of enforced idleness have led to the transfer of the large estates once held by the church to other purposes; and some of them have found a better use in colleges and charities. "The vicious, the indolent and the careless cannot attain to correct views of revealed truth;" and a system that has degenerated into indolence—largely into self-indulgence—must be fundamentally wrong, even if once ideally pure in purpose. It is certainly a mistaken conception that permanently excludes one from his fellows even though it shuts him up to a life of devotion. 'Tis of about as much real practical benefit to man-

kind as is the lofty spire on a church for purposes of shelter. It may reach high enough to pierce the clouds as though to bring down showers of grace, but must be of necessity contracted in influence. It is not modeled after the one Life Divine given for our example. He was in constant touch with humanity, continually giving it of his love and sympathy, unceasingly ministering to its needs. A lowly, wide-spreading tent or mission hall better symbolizes the life of him who was the Holy Spirit incarnate. The holy mother dove hovers low, brooding over hearts and souls until within them also is formed the life divine, and that life thus imparted manifests itself in a love which takes in all upon whom his love is set. The thought suggests a beatitude coined by Frances Willard, "Blessed are the inclusive for they shall be included," to which she added, "The contrary would read. Woe unto the exclusive for they shall be excluded."

What then is the motive for a life of self-denial? Is it not found in love supreme for the object of worship? When thus prompted it at once ceases to be a burden and becomes the highest and holiest of privileges, for that same love which filled him—and would not suffer him to rest content when in the form of God, and equal with God, but compelled him to take upon himself the form of a servant, and as a man to humble himself and become obedient unto death, even the death of the cross—that same love floods and fills the soul of every one born of the Holy Spirit. The soul completely surrendered no longer loves with its own love, for all that has been drawn out and poured as an offering at his feet, and henceforth it finds in him the source and supply of the love it manifests. He lives through it.

Does Christ's command to deny oneself enjoy an entire surrender? Yes, for a literal rendering of Matt. 16: 24, will read, "At that time Jesus said to the disciples of himself (his own disciples) if any one wishes to come after me let him utterly deny himself and take up the cross of himself (his own cross) and follow me." What is it to *utterly deny* oneself but to utterly and unreservedly surrender all—even to the last corner of one's entire being—to his control, never murmuring nor questioning as to the use or disposition he makes of it? How can any one *wish to come after*, in the sense of identifying oneself with him and do less than this?

These points granted, self-denial is a decisive, voluntary act, once for all the casting out of self to death and oblivion; afterward ever refusing to acknowledge its influence or claims, rejecting them every time they are presented to consciousness; like to one whom we have cherished in the bosom of our family for a while, making their comfort and convenience our first thought and chief concern until the whole household was under their sway; then comes the discovery of their unworthiness, they are found to be vile and to be contaminating to every member of the family? out they go, decisively, once for all, no foothold is ever allowed them within our doors again but daily, almost hourly we encounter some belonging of theirs, detect some influence or impression begotten by their long sojourn and unlimited sway. To oneself and to ones children these influences and impressions are denounced and are suppressed at every turn until every last vestige of their personality is

eradicated. Just so cast out self and Christ comes in to occupy and through his own keenness of perception and intuition everything is tried by the touch-stone of his own divine purity. By your consent he denies self for you and each voluntary act of surrender to his holy purpose and cleansing more perfectly cleanses us, more abundantly causes his life to shine forth in ours. Then awakens and develops within us aspirations and attributes hitherto unknown to us—a generous charity partaking of the "wideness of his mercy," an eagerness to spend and to be spent in effecting the well-being of others,—each an inducement from the Lord.

"The Lord knoweth them that are his" and is faithful in his love over them, never ceasing in bringing, through the Holy Spirit, all his desire to our mind and fulfilling it within and through us. Taking up the cross daily becomes daily the more perfectly adjusting of the crown of his life and love upon us, a life and love whose natural outflow compels us to follow him, to obey him joyfully in everything. To his own he gives a quick sense of his approval, or of his disapproval, upon any deed or impulse, so that there is no need to ask the second time whether either is divine or base in its origin; whether an inspiration or a temptation. Many times this sense refuses liberty to do what, at other times, seems perfectly approved because the heart-thrill and warmth which responds to his desire is lacking. This test should be applied only to things gratifying and pleasurable, never to that which is naturally counted hard and disagreeable to do or to undergo for it is *afterward* that such "yields the peaceable fruit of righteousness." It is found in the sweet surrender to his blessed control, in the close following and hearkening to the well-known voice.

Beloved, let us thus deny self, let us thus closely follow so that our whole being shall instantly respond to the faintest whisper of the voice of our dear Lord and Saviour.

### WHERE ANARCHY COMES FROM.

1. Anarchy is born in foreign lands and bred in American saloons.

2. If it cannot be strangled at birth by reason of the remoteness of its place of birth, it certainly can be rendered extinct by the removal of its breeding quarters on American soil.

3. The saloon has forced the erection of the almshouses that dot nearly every city in the United States.

4. The saloon has caused the rags that clothe every drunkard's child.

5. The saloon has placed the lines of care that are worn upon the face of every drunkard's broken-hearted wife.

6. The saloon has created the bombs that gave Haymarket Square, Chicago, a place in history, and its subsequent horrors upon the scaffold.

Not content with its conquests, the saloon sighs for more worlds to conquer, and turns its eye upon the National Capitol. Shall the thinking men submit to dishonor that the crime-abetting saloon be saved?—*American Magazine*.

RELIGIOUS faith has kindled the music of the world. Unbelief never sings. Despair composes no sonnets. Oblivion is not a prospect over which to chant hosannas. The sinful condition is not favorable to exultation and praise. Doubts beget no joy. The world would never have known a sacred song had Christ not brought life and immortality to light. It is the radiance that shines from heaven into trusting hearts that illumines life's pathway, and a new song into the mouths of happy pilgrims.—*Selected*.

## BELIEVING AND RECEIVING.

BY MARY CORBETT.

Who most in human hearts believes  
The most from human hearts receives.

'Tis unto him who doth not doubt  
Our treasures that we yield them out.

For surely, neither thou nor I  
Can turn us from the loving eye

That searches with assurance sweet,  
Our own an answering love to meet.

The warm confiding hand stretched out  
Expectantly we dare not flout,

Nor cast therein our bitterness—  
The best we have that hand must bless.

"According to thy faith," said He,  
Of olden time, "be it to thee,"

And human hearts (with reverence deep  
I speak the words) the saying keep;

And though in words 'tis unexpressed  
The feeling ever unconfessed.

Yet more or less, in all who live  
'Tis by this law the heart doth give.

Therefore, if thou wilt know the best  
Of any soul, bring thou this test:

Love it, believe it, and I tell  
To thee (The truth is proven well)

That whatsoever good may be  
Within that soul will open to thee.

## FOR THE SPREAD OF THE KINGDOM.

BY MARY E. RAMFORD.

"I'll give you that letter," said Mrs. Shafer. She was investigating a drawer.

"Why, where can I have put it?" she questioned.

"Never mind," expostulated her visitor, Miss Katherine.

"Yes, I will mind!" persisted Mrs. Shafer.

Katherine waited.

"There it is, at last!" announced Mrs. Shafer. "I thought I put it in here!"

She handed the letter to Katherine.

"Tisn't a very encouraging letter," volunteered Mrs. Shafer. It's about that little Japanese girl the mission bands here have been supporting in Japan."

As Katherine walked down the road, after leaving Mrs. Shafer's, the girl read the letter concerning the Japanese scholar:

"She is good in her Bible lessons and other studies, but is sly and deceitful. She is on our hearts now as a subject of special prayer, because a few days ago, she wrote one of the teachers' signs on a paper, so that the man who buys for the children would get the things she ordered, thinking the paper had been endorsed by the teacher. The smallest children in school knew this to be sinful, and yet she affirms that she did not know that it was wrong. As she is unusually bright, and in her thirteenth year, we do not believe her. We hope that, long before you hear this and can pray for her, she will have repented and told the truth."

Katherine sighed. She could well make allowance for grave faults in a heathen child, even after two years in school, and could hopefully look forward to her becoming a Christian. The letter had merely added itself to the load of discouragements that Katherine bore. She was the ladies' foreign mission treasurer. Two-thirds of the mission year had already gone, and only one-fifth of the amount of money pledged and necessary for the support of certain foreign missionaries had come in. Katherine had done all she could to increase the collections, but with small result.

"So few people seem to care!" she sighed, sorrowfully.

Katherine had reached another road, and stood, hesitating, looking toward the pines. She knew that beyond this next half-mile of

pinetrees was a long stretch of sand running out to the sea, and on the point was a light-house. The mother of the light-house keeper had recently sent word that she wished Katherine would call, some time when she could. The light-house keeper's mother, Mrs. Morris, was an old lady whom Katherine had once seen, but whom the care of her widower son's little child, and the distance of the light-house from town generally prevented from coming to church.

"I wonder why she wants to see me?" Katherine questioned herself.

She turned into the sandy road. As she plodded on, there was a faint sound of wind, high in the odorous pines. There were cries of bluejays quarreling overhead.

But Katherine heard nothing. She was utterly cast down. She could feel, too, that depressing letter in her coat pocket. How hard all work for foreign missions was!

At last she saw before her the end of the pines, and the great wooden gate that stretched across the road and opened upon the trail through the white sands. Katherine took hold of the board that held the gate shut. Suddenly she put her head down on the rough gate.

"O Lord!" she said, brokenly, "if our mission work is going to be a failure this year, and if we can't pay our missionaries, I have tried!"

By and by she lifted her head, the gate swung shut behind her, and she plodded on, in sight of the sea, till she came to the light-house.

"I'm glad to see you," old Mrs. Morris greeted the girl. "I've been looking for you every day. I want you to open the mission-box. They tell me you're the treasurer."

"The mission-box?" questioned Katherine.

Mrs. Morris guided the girl from the back of the light-house to the dark, front entry, and, opening the door a little so that Katherine could see a small box that was fastened to the wall, the old lady sat down on the stairs that led to the upper part of the building, and told her story.

"Since we came here," old Mrs. Morris said, "my son has had rheumatism so badly in his knees that I haven't wanted to make him climb the light-house stairs any oftener than he has to, to see the lamp. Tuesdays and Fridays the light-house is open to visitors. They drive down from those great hotels beyond town. Some days there will be as many as six carriages around here at once, and every new person wants to climb the stairs and see the lamp, and go out on the iron balcony, maybe. Of course we never allow any body to go upstairs near the lamp without one of us going, too, for we don't let visitors so much as touch the lamp with one of their fingers.

"There are thirty-two steps between this floor and the lamp floor of the light-house, and when you climb thirty-two steps with one company of visitors, and then down again, and find some one else ready to go up, and you climb again and come down, and you do that off and on through the day, it's real hard work. My son couldn't do it, with the rheumatism in his knees, though he tried when it hurt him terribly.

"So I took it upon myself. Besides the climbing, there is the talking. I'd be so tired, saying over and over, 'This lamp's plunger is made of lead, and weighs thirty-five pounds,

and it's to force the oil into the lamp. And this dish magnifies the light six times. And this oil-tank holds five gallons. This light can be seen, on clear nights, from twenty to thirty miles at sea.

"When visitors would come, after seeing the lamp, very often they would offer me some money to pay for my trouble. But, of course, being employed by government, we couldn't take money for showing anything, and so I always said, 'No, thank you.'

"One Sunday, I was away upstairs alone. I had my Bible, and I cried a little, thinking how I had always been used to being near church, and able to attend meetings, and help with church work some.

"I'm worthless, now," I said, "I'm old. I can't go to church, or do much of anything to spread his kingdom. I don't know as I'm good for anything but just to climb these stairs, and talk about this lamp."

"I looked at the water rolling, away, away, away, as far as I could see, and I thought of all the heathen off beyond the ocean. They hadn't any Gospel, and here I sat with my Bible in my lap, and I couldn't reach the Book to them across the waters, and their souls were dying! 'Oh, I wish I could help them!' I said.

Of a sudden I thought of something. I went down stairs, and found that box. Next day I fastened the box to the wall, and said, 'I've been climbing these stairs because I couldn't help it, but now I'm going to climb them for the spread of the kingdom!'

Since then, when anybody I've shown over the light-house says to me, 'Here's something to pay you for your trouble,' I answer, 'We're government folks, so we don't take pay, but there's my foreign mission-box fastened on the wall, and if you drop anything into that I'll see that it goes to the spread of the kingdom.'

Mrs. Morris paused!

"I don't mind getting tired so much, now," she added, "for I say to myself, every time I go up with my visitors, 'I'm climbing for the spread of the kingdom.'"

Katherine looked at the wrinkled old face with the gray hair, and her eyes grew a little dim.

"Let's you and I open the mission-box now, and see how much is in it!" eagerly proposed Mrs. Morris.

The old lady laughed an excited little laugh. This was a moment to which she had looked forward for many a day. She was eager as a child while Katherine counted the money.

"Four dollars and sixty-five cents," announced Katherine.

A tear rolled down Mrs. Morris' cheek.

"It's more than I ever was able to give for foreign missions in one year before, even when I lived near church!" she faltered. "I'm so glad! And I earned it myself, climbing! I can do something yet! I'm so glad! I'm going to try to fill that mission-box again."

After Katherine had plodded back over the white sands, she stopped where the large gate marked the beginning of the pines. She looked back. The light house stood, round and tall, against the western sky. Within the light house was the feeble old woman, who climbed "for the spread of the kingdom."

Dear heart! murmured the formerly discouraged treasurer. How could I despair over the outlook for foreign missions when such earnest, prayerful souls are at work?



And the sight of the distant blue waves and high-tossed foam brought back to Katherine the words of a missionary laboring beyond those waters:

"The world is to be Christ's even if some years are hard. When the final conquering day dawns, we shall see how every moment led up to it, and shall be ashamed that we reckoned any hour hard, when its results are so blessed."—*Zion's Herald*.

#### CONFESSING CHRIST.

That there are many persons who are members of a Christian church who ought not to be is not more true than that some persons are not members who ought to be. There are various reasons which hold more than one true covenant to Christ from openly confessing Christ. Some are inflicted with a chronic habit of indecision on most subjects. Others are so inclined to self-distrust that they feel doubtful about themselves, and still more doubtful whether they should hold out if they should make a profession of faith. These are near of kin to John Bunyan's "Mr. Despondency," "Little Faith," and "Miss Much Afraid"—not a very jubilant sort of Christian at the best. Others, having very properly a high standard, are apprehensive that they may not live up to that standard. For some of these or similar reasons thousands of truly good people waste a considerable portion of a short life in a sort of "border state," not world's people, nor yet openly Christ's people. This is not a good state to live in.

Genuine conversion to Christ demands confession of Christ before the world. That is a happy privilege, and it is an imperative duty. Some one of this hesitating class may raise the very proper question, "How am I to know that I am truly converted?" To this question I would reply that it is not needful that you should be able to name the place and the hour when the Holy Spirit wrought an instantaneous change in your heart. Thousands can do this; but as many thousands more cannot do this. Conversions are not run in the same stereotyped mold of experience. The vital questions with you do not turn on dates or places, but on present heart experiences and present duties. Have you acknowledged before God that you were a sinner needing Christ? Have you sincerely repented of your sins, and are you so set against them that you pray constantly to be delivered from them? Do you accept Jesus Christ as your atoning Saviour, and are you willing to follow him and obey him as your Lord? Do you take his commandments as your rule of life, and are you willing to accept his guidance? Jesus himself once asked a certain man, "Lovest thou Me?" Can you honestly say, "Yes, I do, and I want to serve him?"

Then, my friend, even if this love be but feeble, and if your faith be but small, make the most of what you have. Don't quench the spark by delay; fan it into a flame by decisive action. Strengthen what faith you have by exercise. If you want to love Jesus more, begin to work for him, to make sacrifices for him, and to bear some crosses for him. Feelings are not to be measured, like water, in quart cups, or grain, in bushel baskets; they are to be tested by their sincerity and their influence over your daily conduct. In plain English, if you are striving every day to live like a Christian, then you are a Christian; and not without. If you cannot sincerely say from your heart, "I abhor sin, and

I accept Christ as my Redeemer and my Ruler now and forever," then cut your hand off sooner than go through the solemn farce of uniting with a Christian church.

Bear in mind that the step of confessing Christ is not a final, but an initiatory step. It is not ending a campaign; it is an open enlistment for service. You don't come into Christ's school because you know everything, but because you want to learn and are glad to have Him teach you. Also bear in mind that when you join the church you not only take the Bible as your rule of daily conduct, but you also confess the Lord Jesus Christ to be your Lord, and you pledge to him your lifelong loyalty and obedience. You join your weakness to His strength, your ignorance to His wisdom, your unworthiness to His merit, your whole self to His service. If you do that sincerely, Jesus Christ gives you infinitely more in return. He becomes responsible for you; His precious promise is: "My grace is sufficient for you." His guaranty is: "No man shall pluck you out of My hand; because I live ye shall live also." Christ accepts no temporary enlistments; you must rejoice to enlist for life. On the blade of that sword of the Spirit which the Captain of your salvation hands to you is inscribed, "He that endureth to the end shall be saved."—*The Rev. T. L. Cuyler, D. D.*

#### THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals, the writer asked the superintendent of nurses what was the most remarkable incident that she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident such as you desire."

She stopped, while her face became grave. Then it lighted up.

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think long for that."

As the writer begged her to relate her story, she began thus:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation.

'Tell me,' he said bravely, 'am I to live or die?'

The house surgeon answered as tenderly as he could: 'We hope for the best, but it is extremely doubtful.'

As the lad heard his doom his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength, and said:

'If I must die I have a request to make; I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while.'

We listened, wondering what the poor lad meant. With an effort he went on:

'I want to make a public confession of my

faith in Christ. I want a minister. I want to profess myself a Christian before I die.'

We all looked at each other; it was a situation new to our experience. What should we do? A nurse was dispatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses, and others who came in to witness his confession stood reverently by. The boy began:

'I believe—' he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

'I believe in Jesus Christ—His Son—our Lord—and Saviour—'

He stopped, because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of hospital wine to his lips; thus formally administering the sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly:

'I believe—' With these blessed words upon his lips he passed away.

The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into His own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years.—*Youth's Companion*.

#### AN ILLUSTRATION.

After a recent fire in which a barn was almost completely destroyed, the owner, walking over the ruins, came upon an old black hen. He wondered that she did not move her head to look at him as he came near her, but he thought she must be asleep. He poked her with his cane, and to his surprise the wing which he touched fell into ashes. Then he knew that she had been burned to death. But out from under her came a faint, little peep, and pushing her aside with his cane the man found ten live yellow chickens. The hen had sacrificed her own life to save them. This was the love of a hen for her chickens. But he who made all living things and planted a portion of his own affection in every one of them, yet feels a deeper love than they can for the creatures he has made. And yet how many despise his goodness and reject his love. Thus of old the Jews rejected the Saviour of mankind, while he wept over their folly and said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord!" Matt. 23: 27-30.—*Sabbath Advocate*.

#### HE KNEW HOW A WOMAN THROWS.

The son and heir had been sent into the garden to fetch a stick with which he was to be punished. After some delay he returned, saying, with a sigh,

"Couldn't find a stick, mover; but here's a little stone you might frow at me,"—From the "Editor's Drawer," in *Harper's Magazine* for April.

## Young People's Work

### GOOD ADVICE.

If your faith is below par, read Paul.  
 If you are getting lazy, watch James.  
 If you are a policy man, read Daniel.  
 If there is no song in your heart, listen to David.  
 If you are just a little strong-headed, go and see Moses.  
 If you are getting sordid, spend a while with Isaiah.  
 If you are getting weak-kneed, take a good look at Elijah.  
 If you are impatient, sit down quietly and talk with Job.  
 If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—*Exchange*.

### C. E. ATHLETICS.—I.

BY EDWIN SHAW.

Most of us are fond of sport. I sincerely pity the boy or girl who does not like to play something. Most of us have a fondness for some particular game, or a few games, usually because we can play those better than we can other games. We all enjoy watching a contest; we like to see two forces striving for the mastery. It crops out in the spirit which prompts a boy to start a dog-fight; it is seen in the fascinating power which holds our attention upon a great fire as it overwhelms some mighty building. In these contests we all like to beat, and to this end we prepare for and take part in base-ball, in chess, in elocution, in debates, and in all sorts of games, physical, intellectual, moral and spiritual. The Christian life is a warfare, a contest, a game shall we call it, between good and evil. I myself believe in athletics, even physical athletics.

I believe in base-ball, in lawn-tennis, in foot-ball and all such games which require a trained hand, a steady nerve, and a quick, accurate judgment. But I believe they have a certain place and time, and should be restricted to definite limits. My object, however, is not to discuss physical athletics, but rather to apply the methods and principle used in athletics to Christian Endeavor work. For the moment shall we consider ourselves as being engaged in a great game, all on one side, contesting with the forces of evil? Shall we compare ourselves to a foot-ball, or base-ball team and strive to apply to ourselves some of the tactics of those games? And this week let us consider one point, Personal Preparation. Every game is governed by a set of rules and regulations. The would-be foot-ball player must first of all learn those rules which regulate the game of foot-ball. These he may learn by reading from a book, by observation, by experience, or by all combined. But if he is to be a successful player he must have more than a mere intellectual knowledge of these rules, he must make them a part of his very being, so that by a second nature, without thought, his actions will correspond to these regulations. To illustrate: most of you know that in basket-ball one of the rules prohibits kicking the ball. But there goes the ball rolling across the field; you start for it with all your force; at the same instant some one of your opponents endeavors to capture it; you cannot quite reach it, but as it tumbles along it comes right in line with your strong right foot and the slightest kick will move it far from the grasp of the other man;

a mighty impulse fires you to kick it. But do you? Not if you are the true basket-ball player, for such a move would injure your cause and score one for the other side. Under just such circumstances I have seen men and boys fall headlong rather than break the rule, and they did it too without thinking.

In like manner the game of good and evil is governed by certain rules and regulations. These rules we believe are contained in the Bible. The would-be player in the C. E. team must first of all make himself familiar with these rules. This he may do, even as is done by the foot-ball player. But he must have more than an accurate intellectual knowledge. Many a man knows all about base-ball, can tell you the latest regulation, and understands and appreciates all fine plays and the costly errors, but who cannot play at all. So, too, the Christian must make these rules a part of his life, they must become a portion of himself, so that to make all his actions correspond with these rules will become a second nature. To illustrate: Some one has wronged you, insulted you; the first impulse is to knock him down or speak harsh, unkind words. Do you do so? Not if you are a true Christian Endeavor player. You will not have to stop and think either if you have had good preparation. Under such circumstances I have seen men and women redden, grow pale, and turn silently away, for, to break the rules would not only injure the side of the right, but would score one for the wrong.

Next time we may consider, under this same theme, "Confidence in the head professor of the department."

## OUR MIRROR.

THE monthly consecration meeting, May 4th, of the Milton society was led by Miss Anna Crumb, every person present taking part.

THE meetings of the Jackson Centre society are well attended with twenty-nine members enrolled. The Society sing two pieces in the Sabbath service each month.

REVS. HENRY MONTGOMERY AND J. D. LAMONT, of Belfast, have been invited to represent Ireland at the great C. E. Convention in Boston in July next.—*Christian Herald*.

THE Westerly (R. I.) Y. P. S. C. E. has expressed its approval of the line of work recommended by the Tract Board by appointing a Good Literature Committee. The work taken up by the Committee thus far has been that of providing a table for the vestibule and supplying the same with a stock of tracts and other publications. Preliminary steps have also been taken toward securing names of persons who would be interested to read Sabbath literature.

SOME societies are hobbling along in the Endeavor march, and fancying, no doubt, that they are keeping up with the procession, with no literature other than a card on which is printed the bare list of topics for the year. We have heard of some Endeavors, who, when urged to subscribe for a denominational or Christian Endeavor journal, claimed that they could not afford it! Think of an able-bodied young man or woman who cannot afford the sum of *two cents a week* for literature!—*Golden Rule*.

## Popular Science.

THE botanical garden of France embraces about seventy acres. The plants and flowers are all labeled in such a way that the visitor can at once readily understand their particular qualities. For instance, the labels for medicinal, are red; for alimentary, green; for ornamental, yellow; for art, blue; and for poisonous, black.

A REMARKABLE tree is found in South America, of the dogbane family, the juice of which is used by the people as milk. This juice is pure white, and sweet to the taste, and of the consistency of common milk. The mode of obtaining the juice is by tapping and catching in a vessel. Yet it flows so freely that one can take it direct from the tree. It is said to be very nourishing, and to produce no ill effects. In Guiana the natives use the milk from a tree of the same family. It has the same flavor as sweet milk just from the cow, but is rather sticky. In Para, a lofty tree, growing to the height of 100 feet, of the apple family, yields copiously a milky juice about the consistence of cream, and were it not for its peculiar taste could hardly be distinguished from it.

A NEW telephone company has just been organized to operate on a new system. A number of farmers in Dakota, living along a stretch of eight miles, have their farms surrounded by barbed wire fences. The farmers removed the staples from the wires and substituted insulated fasteners. A cell battery was constructed, and each farmer supplied himself with a transmitter in his house and connected it with his fence. Now all these farmers are near neighbors, as they can converse with each other at a moment's notice. The entire cost of the line did not exceed \$25. Since the patents have expired, why may we not have free conversation from one end of the land to the other, by people who for themselves will place a wire across their own premises at a trifling expense? This can be done either for a longer or shorter distance.

ALUMINIUM is found more or less in all clays. It has been ascertained that with its compounds it forms one-twelfth of the crust of the earth, and since electricity has taken hold and wrought out its separation, it seems to be coming into market in large quantities and with corresponding cheapness. Only a few years ago, having occasion to purchase some for use, its price by weight was the same as gold. The extreme lightness and non-corrosive qualities, always remaining bright as burnished silver, make it valuable for a great many purposes. One of the latest is that of decoration of wall papers; many floral effects, on embossed grounds, by the use of aluminium, are rendered very beautiful. A carload of aluminium plates has just been sent from Pittsburg, Pa., to Bristol, R. I., to be used in the construction of a yacht for the cup defender. The plates are about 12 feet long, and from twenty-two to thirty inches wide, and are five-eighths of an inch thick. This metal will enter very largely into the manufacture of articles for domestic use. H.

DO NOT look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you unflinching strength to bear it.—*Francis de Sales*.

## Children's Page.

### A SONG OF YOUTH.

Early seeking, early finding,  
Happy, happy we!  
Looking up in life's sweet morning,  
Looking up to thee!  
We begin our children's days,  
Lord of glory, with thy praise.

Early asking, early getting,  
Happy, happy we!  
We would daily, blessed Jesus,  
Find our all in thee.  
In thy fullness is the store  
Of the life forever more.

Early knocking, early opening,  
Happy, happy we!  
By thy holy gate we enter,  
Lord, to dwell with thee.  
In the city of the blest—  
In the home of heavenly rest.

Early loving, early trusting,  
Happy, happy we!  
Looking upward, pressing onward,  
Day by day, to thee;  
Leaving this poor world behind,  
All in thee, O Christ, to find.

—Rev. H. Bonar, D. D.

### HOW HE GOT HIS PLACE.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, he said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you 25 cents.

"All right; thank you, sir," answered the young man, and he went below. As the store was about closing for the afternoon, he came upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till next morning, when he chanced to be in the basement, and recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hello!" said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir; I know it," answered the lad; "but I saw this needed to be done, and I had rather work than not. But I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him a quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here," writing something on a sheet of paper, "take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that downstairs, and that's all." And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced step by step, and has not yet by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer or in some other business house.—*Exchange.*

### THE GENTLEMAN BROWNIE.

Mrs. Stone was sick with a cold, and couldn't go out of doors.

"Dear me!" she said to herself as she looked out of the window, "I'm afraid somebody will fall on my slippery walk, and the wood is almost gone, and if the pump isn't run down it'll freeze! Dear me! What shall I do?"

Little Fred Crosby stood at his window, right opposite Mrs. Stone.

"I've been a-thinkin' 'bout s'prising Mrs. Stone," he said slowly, "'cause she's sick, you know, mamma, and 'cause she's all alone without any little boys to help her!"

"That would be very kind," said mamma. "What do you want to do?"

"She's pulled down her curtains and lighted her lamp!" exclaimed Fred, joyfully, "and I can go right over now. I'm going to put ashes on the walk, and pile up her shed wood-box, and then I'm going to run down the pump!"

"I can do it," he asserted stoutly, as mamma looked doubtful, "'cause Mrs. Stone showed me how Wednesday night."

He put on his gray ulster and big rubber boots, and was across the street in about a minute.

Very softly he laid the sticks of wood one upon the other in the big wood box till it was full to the top. Then he let the pump down. That was great fun, and almost made him laugh out loud, because the water gurgled and squeaked so.

And now there was the walk. How fast Fred worked, for fear Mrs. Stone might pull up the curtain and see him. But she didn't; and at last the coal hod was empty and the icy walk was covered.

"Hard at work?" called Mr. Green, as he spied Fred in the twilight.

"Guess so!" stammered Fred, as he shut the gate hurriedly and ran quickly across the street.

"Mr. Green almost told on me, 'cause he talked so loud," said Fred; "but I guess Mrs. Stone didn't hear him," he added thoughtfully.

But Mrs. Stone did hear him, and when she found her wood box filled she knew all about it.

"Fred is the dearest little friend I have!" she said, wiping her eyes very hard.

The next morning Fred went over to see how she felt.

"I feel very happy, Fred," she said, smiling, "because all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me, don't you?"

Fred's eyes danced.

"I 'spect it was," he answered. "Which one do you s'pose it was, Mrs. Stone?"

It was such fun being a Brownie that Fred smiled and smiled.

"It wasn't the dude, said Mrs. Stone, decidedly, "nor it wasn't the king! I think it must be the gentleman Brownie!"

"I don't think there is any gentleman one," said Fred, doubtfully.

"O, there must be!" answered Mrs. Stone, knowingly, "for this particular Brownie was a true little gentleman."

"I'm very glad you think so," said Fred, "very glad, indeed, Mrs. Stone; and the Brownie is, too."

And then he smiled again.—*Youth's Companion.*

### A NARROW ESCAPE FROM A WATER-SPOUT.

We perceived to the right of us the dark clouds in motion at a great distance, and under them a peculiarly formed pyramid which seemed to connect the clouds and the ocean. During the space of nearly half an hour it approached nearer and nearer toward us, in a direction precisely in a line across our vessel. This was a water-spout of the largest class, and caused much apprehension for our safety. I even heard our oldest sailor, Hugh, who was at the helm, make use of the following expression, while the tobacco-juice was trickling from the corners of his mouth: "I have seen many a water-spout, but never saw one coming so straight on board as this."

During this half-hour we still remained in a perfect calm, the water-spout bringing the wind along with it. We did not spend our time in idle conjecture, but endeavored if possible to avert the impending calamity. It had been stated that a sudden concussion of the air would break the connection of water between the cloud and the sea, and so disperse the descending column before it reached a solid obstacle. I had a large fowling-piece on board which I determined to load and discharge repeatedly in the direction of the water-spout at the proper time. Unfortunately, however, my powder was in my large trunk, stowed away between decks in such a manner that every effort to get at it failed, and I lost the opportunity to test the efficacy of this experiment. At length the moment of our trial drew near. The water-spout passed across us a few yards ahead of our bows, and was rent asunder by our jib-boom, so that the great weight of the water fell on the surface of the sea. Nevertheless, the concussion and turmoil created by the bursting so close upon us was so great, that our vessel went spinning around for some minutes like a block in a boiling kettle, and we were completely immersed in a spray of water and a blast of wind.—*Scribner's Monthly.*

### A CUSTOMER SECURED.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest style, and the man seemed inclined to take them. When the goods had been examined, and the bargain was about to be concluded, the customer inquired:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of a later style, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept a good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—*Safeguard.*

### THE EAGLE ON THE COINS.

If you have a silver dollar of 1836, 1838, or 1839, or one of the first nickel cents coined in 1856, you will find upon it the true portrait of an American eagle, which was for many years a familiar sight in the streets of Philadelphia.

"Peter," one of the finest eagles ever captured alive, was the pet of the Philadelphia mint, and was generally known as the "mint bird."

Not only did he have free access to every

part of the mint, going without hinderance into the treasure vaults where even the Treasurer of the United States would not go alone, but used his own pleasure in going about the city, flying over the houses, sometimes perching upon lamp posts in the streets.

Every body knew him and admired him, and even the street boys treated him with respect. The government provided for his daily fare, and he was as much a part of the mint establishment as the superintendent or chief coiner.

He was so kindly treated that he had no fear of anybody or anything, and he might be in the mint yet, if he had not set down to rest on one of the great fly wheels. The wheel started without warning, and Peter was caught in the machinery. One of his wings was broken, and he died a few days later.

The superintendent had his body beautifully mounted, with the wings spread to their fullest extent; and to this day Peter stands in a glass case in the mint's cabinet, where you may see him whenever you go there. An exact portrait of him as he stands in the case was put upon the coins named.—*Harper's Young People.*

#### SUNSHINE BEARERS.

The cheerful person—we have all seen such healthful souls, whose very presence is a benediction, a ray of light dispelling every somber cloud, and a companion who unconsciously makes you happy. Blessings upon all such! Give us more of them. What a contrast between her and that other one who, when she calls upon you, brings an atmosphere overcharged with what may be called "electrical disturbances." She is out of sorts for any and no reason. If the sun shines she wishes it under a cloud. She is fidgety and fussy because she ate too much, or slept too late, or did not sleep at all. At her departure, such a person always leaves the trail of a serpent behind her; not the trail of a serpent of the most venomous species, perhaps, but of one sufficiently so as to cause you a full half day of gloom and despondence. But when the cheerful person arrives, she brings another and more companionable character. She sees the bright side of what, to you, seemed an overwhelming cloud of perplexity: she finds green oases and sweet flowers upon your rugged hill, "Difficulty." Her exuberance banishes your gloom, and her presence makes you happy. Can any praise be more desired? You are glad she came, sorry when she departs, and when she leaves you grasp her hand with informality and entreat her to "Come again, do come again." And, God bless her, she will.—*Mrs. Mary Felton, in Farm, Field and Fireside.*

#### OCCULTISM.

There is a passage in a letter of Protap Chunder Mozoomdar to the lamented Charles Loring Brace, which we incline to quote for its appositeness. Brace had asked him if he had read Sinnet's Occult Buddhism. Mozoomdar replied that he had not, nor did he care to. "This occultism is proving," he said, "the bane of our young men. There is plenty of conjuring and necromancy in India, and we need not import any more from the waifs and strays of Europe." We can imagine a paraphrase of this running something like the following: "This occultism is proving the bane of our middle-aged New England women. There is plenty of introspection and devotion to the latest 'fad' now in the vicinity of Boston, and we need not import any more from the waifs and strays of the Parliament of Religions."—*Congregationalist.*

WHAT makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

## Home News.

New York.

ADAMS CENTRE.—The following is clipped from the *Jefferson County Journal*:

The revival meetings held in the Seventh-day Baptist church for the past few weeks under the leadership of E. B. Saunders, of Milton, Wis., a revivalist who has had almost phenomenal success in showing others the way of life, closed last Tuesday evening. Circumstances were such that it was thought necessary for him to remain until this week, and during the meantime he has conducted meetings at Greene Settlement. Mr. Saunders is an earnest and thoughtful speaker; one who states the truth as he understands it, regardless of whom it may affect. The people of the society, appreciating his faithful and earnest labors among them, planned a surprise and a farewell gathering at the parsonage. In accordance therewith, Monday evening nearly one hundred people of the vicinity met and spent a social hour with Mr. and Mrs. Saunders. During the evening Rev. A. B. Prentice, in his usual happy manner, in behalf of those present, presented Mr. Saunders with a few choice books as a slight token of their appreciation of his faithful services. He leaves this morning (Tuesday) for Brookfield, N. Y., where he will continue his labors.

AJAX.

Iowa.

WELTON.—Our drouth is at last broken and we are having abundance of rain. With our rain we have also had very much lightning and heavy thunder. Only a few nights ago four barns were burned by lightning in this county, and with them considerable stock and other property.

F. M. Van Horn recently received a telegram announcing the sickness of their daughter Cordie, who is at Milton, and asking her mother to come and care for her. It is hoped that she may soon recover.

A week ago we were permitted to visit the baptismal waters, where five willing candidates were buried with Christ by baptism, and on last Sabbath they were formally welcomed into the church, and at the same time we received one member by letter. The M. E. pastor of this place has announced that he will preach next Sunday upon "The Jewish Sabbath," and upon the following Sunday upon "The Christian Sabbath." Pastor Socwell is obliged to be absent on each of these dates, but he has asked the M. E. pastor to defer delivering these two discourses until he returns so he may listen to them. The result is not yet known.

Oats and hay are growing finely since our recent rains; early potatoes and gardens look well, and farmers are busy planting corn. All fruit trees have been laden with blossoms and a good crop of fruit will follow if the season continues favorable.

#### QUARTERLY MEETING.

The Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches, was held with the Scott Church April 26-28, 1895. As this meeting occurred in the season for seeding, the attendance from other churches was not very large, but Scott and vicinity furnished a good congregation for each session. The meeting commenced on Sixth-day evening with an interesting sermon by Eld. L. M. Cottrell. Text, Josh. 24: 15.

This was followed by a conference in which quite a large number took part.

Sabbath-morning L. R. Swinney preached a stirring sermon on "Consecration." Text, "Here am I." Gen. 22: 1. A session of the Sabbath-school followed, conducted by Pastor, B. F. Rogers, the lesson being The Lord's Supper. O. S. Mills addressed the school on The Passover, its institution and significance; L. R. Swinney on The Lord's Supper; and B. F. Rogers reviewed and impressed the thoughts of the lesson text. A bountiful dinner was served in the vestry of the church, and at 2 o'clock a Christian Endeavor meeting was conducted by Mrs. A. E. Rogers. After Scripture reading, prayer and singing L. M. Cottrell spoke of the importance of knowing and obeying the truth. L. R. Swinney spoke of the churches of our fathers, and the Covenant and Articles of Faith worked out by them. O. S. Mills contrasted the custom of receiving members and the loose discipline of the present, with the customs of the past, and urged that something like the Christian Endeavor pledge is needed to counteract present inactivity and evil tendencies. B. F. Rogers followed with appropriate remarks, after which a little time was faithfully used by the congregation in expressing their desires and purposes to be loyal to Christ.

Evening after the Sabbath we enjoyed a service of song conducted by D. D. L. Burdick. The Scott people are wide awake in their singing. This service was followed with a sermon by O. S. Mills from Acts 16: 30. "What must I do to be saved?"

First-day morning, at 10 o'clock, the annual business meeting was held. Reports from the churches showed a good degree of interest in their regular services and a desire to do more missionary work. O. S. Mills reported for Otselic and Lincklaen. These churches are weak, but a few faithful ones are endeavoring to maintain Sabbath services. He will preach for the Lincklaen Church through the summer and try to do much missionary work. Sister Perie R. Burdick will probably supply the Otselic Church.

In behalf of DeRuyter, L. M. Cottrell said, "The church is quite well organized for work. Interest in the services is good. We need more zeal and to strive for higher attainments." Pastor Swinney spoke encouragingly of the Syracuse interest. He is to visit that place twice each month on First-day. Concerning Cuyler Hill, he said the services were adjourned for the winter and had not yet been resumed. Scott was reported by Dea's. Potter and Hazzard and others. There has been marked improvement in the past year. Pastor Rogers said, "We used to have but nine workers in prayer-meeting. Now we have a first and a second nine.

Following this business session, O. S. Mills preached from 2 Peter 3: 18. Theme, "Growing in Grace." He considered the importance, evidences and means of growth.

First-day evening, after an inspiring service of song conducted by F. D. Allen, L. R. Swinney preached from John 20: 8. "Then went in also that other disciple." He spoke of the power of silent forces, as heat, frost, etc. Personal influence is a mighty power. Examples: The influences of a father, of a mother, of the Holy Spirit.

After singing and the benediction by Pastor Rogers, the Quarterly Meeting was adjourned.

O. S. MILLS, *Sec. pro tem.*

## EFFECTIVE WITNESS-BEARING.

In order that one may be an effective witness we must have some definite knowledge or experience to communicate, and then must make that knowledge public for the purpose of convincing others. If God's people are his witnesses, as is clearly taught in his Word, then it follows that they must thoroughly acquaint themselves with the Scriptures, which are their infallible guide in the testimony they bear. The Scriptures themselves are delivered in the form of a testimony. The truth they contain is not truth reasoned out from premises to conclusion, and consequently subject to all the errors of doubtful inference, but it is truth revealed in the form of a testimony, and therefore clothed with dogmatic authority.

The Scriptures contain the testimony which God's people are to receive, and then reflect it upon the world around them. His charge to everyone, as he takes his place upon the witness stand, is: "Only the word that I shall speak unto thee, that thou shalt speak." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Christians, then, must be familiar with the teachings of the divine word, in order that they may bear a faithful testimony. The Word of God is the only rule of faith and practice, and the conduct of professed believers is regarded by the world as the exponent and exposition of the teachings of Scripture. The world will not search the written word when it has the living witness before it. The believer is the world's Bible. While to it the written book is a sealed volume, yet it closely reads and studies the heart epistles, the life letters, which Christ has written in the renewed character of his regenerate children.

The conduct of church members is regarded as the standard of morality taught in the Scriptures. Have not professed believers taken the Word of God as their rule of duty, and do they not virtually tell others to judge of the requirements of Christ by the way they live? And has not the world a perfect right to examine the daily testimony of the witnesses and to infer that whatever they do is consistent with the morality of the Bible?

The world reasons thus: "If God's people can travel for business or pleasure upon the Sabbath, or can engage in promiscuous dancing or card-playing, or can resort to the gamester's arts to make money, to speculation in cotton or grain futures, can deal in lottery tickets or take part in shooting matches, or in a hundred other practices of doubtful propriety or dangerous tendency, surely such practices cannot be wrong for others." This is the way the world reasons, and its logic is good. Hence the importance of Christians conforming their lives to the one infallible standard of conduct. To be competent and effective witness-bearers, they must know what the standard is which they are to illustrate and exemplify in their daily lives.—*Presbyterian*.

## THE ROLL CALL IN HEAVEN.

This incident is related by an army chaplain: "The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the

battlefield that sleep that knows no waking until Jesus shall call for them.

"The surgeons had been their round of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls, in a clear, distinct voice, 'Here.' The surgeon hastened to his side and asked what he wished. 'Nothing,' said he. 'They are calling the roll in heaven, and I was answering to my name.' He turned his head and was gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll call of eternity will your name be heard? Can you answer, 'Here?' Are you one of the soldiers of salvation?"—*Christian Commonwealth*.

## DO YOU BELIEVE IT?

A pathetic incident is related of a Hindu lady who heard for the first time the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," when she suddenly exclaimed:

"Do you believe it, Mem Sahib; do you believe it?"

"Yes, Mohini, of course I believe it. It is God's own message to us all. I am reading it to you from his Word."

"Ah, I know; but, Mem Sahib, do you believe he gave his Son to die for us miserable Hindu women, as well as for you English ladies—do you believe that, and do your people at home believe it?"

"Mohini, yes; we all believe it. It is God's glad tidings to us all—to you and to us alike. Yes, we believe it."

"Then why, O! why did you not come sooner, and bring more with you, to tell all of us this good news?" sobbed poor Mohini.

## THE SABBATH IN TENNESSEE.

Religious persecution seems to be growing in the United States. The latest instance is in a town in Tennessee, where a prosperous Seventh-day Adventist academy has been practically broken up by the imprisonment of the teachers for violation of the Sunday laws. That this is religious persecution is shown by the fact that in the same town and county and state, railroad trains run every Sunday, iron-works are operated seven days in the week, and innumerable forms of work and play are indulged in by the people without molestation, simply because no denial is made of the religious dogma that Sunday is the Sabbath of the Lord. But when a religious sect teaches that Saturday is the Sabbath, its members are persecuted and imprisoned, though otherwise they are the best citizens in the land. The people who believe in religious liberty should rally to the defense of these persecuted people, for the liberty of all is endangered. As the *Age* has previously remarked, the A. P. A. Society will find in Tennessee a broad and consistent field of labor, and one which will relieve the society of the odium of having no apparent object rather than that of dividing the workmen into hostile political camps.—*The Age*.

BY THEIR FRUITS.—"What are the results of the teachings of the infidel? How many young men have been inspired by Colonel Ingersoll to lead useful lives? How many of the boys who often heard his vile and indecent stories in the newspaper office, which was his favorite rendezvous in his old home, have grown up without his genius but with his vileness? The writer was then one of the boys who was compelled to hear him, but who by the grace of God was not a follower of his. Compare the lives of the young men whom he has influenced with those who are truly following Christ, and you have done much to stay the wandering thought of our young people and center it on Christ."—*International Evangel*.

## Sabbath School.

## INTERNATIONAL LESSONS, 1895.

## SECOND QUARTER.

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

## LESSON VII.—JESUS ON THE CROSS.

For Sabbath-day, May 25, 1895.

LESSON TEXT.—Mark 15: 22-37.

GOLDEN TEXT.—While we were yet sinners, Christ died for us. Rom. 5: 8.

## INTRODUCTORY.

After Pilate had delivered Jesus to be crucified, he was again mocked by the soldiers who had him in charge. A purple garment as a symbol of royalty was put on him in mockery, and a crown of thorns forced upon his head. His own garments were again placed upon him and he was led forth bearing his own cross. This cross was a huge wooden frame, probably in the shape of a letter T with a piece in the center projecting above the horizontal bar. Just as they were passing the gate of the city the physical strength of our Saviour gave out and he sank beneath the weight of his cross. He had eaten nothing since the Pascal Supper with his disciples. He had not slept during the night. He had suffered the agony in the garden. The betrayal, the trials before Annas, Caiaphus, the council, Pilate, Herod and Pilate again, had followed each other in lingering succession. From indignity to indignity and from torture to torture, he had been hurried through the long night. And now his human strength failed and they had to impress another to carry his cross. Perhaps even Jesus himself had to be borne by others the rest of the way to Golgotha. But even now Jesus is not unmindful of those who love him, and turns and speaks to the women who are weeping for him and bids them turn their thoughts of pity to themselves. Luke 23: 27-31.

## EXPLANATORY.

v. 22. "Bring him." Possibly, such was Jesus' physical weakness under his tortures, that he had to be carried a part of the way. "Golgotha, . . . the place of a skull." So called from the form of the ground. v. 23. "Wine mingled with myrrh." A stupefying draught offered from kindness. v. 24. "Crucify." Affix to the cross, one nail driven in each hand and one through both feet. The cross is then set upright, its foot slipping into a hole prepared for it. "Part his garments." The outer coat, tunic, girdle, sandals and turban. These were divided among the four soldiers who guarded the cross. The shares were of unequal value and therefore they cast lots. This they did as if the owner were already dead. v. 25. "Third hour." Nine o'clock in the morning. v. 26. "Superscription." It was customary to put such a title upon the cross to signify for what crime the sufferer died. v. 27. "Two thieves." Two robbers. Notice the humiliation of Jesus' position. v. 29. "They that passed by." Luke ascribed the derision of Jesus to the rulers, and the rulers must have had an interested motive in their derision, to turn the thoughts of the people from the truth suggested by the superscription which they had thought in vain to have removed. The place of the crucifixion was doubtless near the highway, and the passers by were excited to railing by the example of the priests. "Wagging their heads." This to indicate their derision. "Ha." An exclamation of ironical admiration. "Destroyest the temple." A perverse reference to John 2: 19. v. 30. "Save thyself." That is, come down from the cross unhurt. v. 31. "He saved others." Here is a specimen of blasphemy against the spirit. These men deliberately acknowledged his power in healing others, and refused to admit the natural conclusion that he was what he professed to be, the Christ the Son of God. v. 32. "That we may see and believe." Would they have believed even if he had come down from the cross? "Reproached him." We learn from Luke that one of the robbers repented and was saved. v. 33. "Sixth hour." Noon. "Darkness." Not an ordinary eclipse which would exist for a few minutes only, and which could not occur at the time of full moon. This darkness was supernatural and wide-spread. v. 34. "Eloi," etc. See Psa. 22: 1. To complete his vicarious sacrifice, Jesus had to suffer the pangs of physical death, and as we infer from these words, the terrible horror of spiritual death also. v. 35. "Some of them that stood by." Probably the soldiers, for a Jew would not mistake the word Eloi for Elijah. v. 36. "Gave him to drink." This must have been an act of sympathy, for Jesus accepted the draught to quench his thirst.

## 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.
- 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.
- 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.
- 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.
- 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.

## EVENING.

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

## SABBATH-DAY—MORNING.

- 10. Sabbath-school, conducted by the Superintendent of Salem Sabbath-school.
- 11. Sermon, S. S. Powell.

## AFTERNOON.

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

## EVENING.

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

## FIRST-DAY—MORNING.

- 9. Devotional Service, M. E. Martin.
- 9.30. Business.
- 10.30. Sermon, W. C. Daland.

## AFTERNOON.

- 2. Sermon; Unfinished Business.

## CENTRAL ASSOCIATION.

Programme of the Central Association at First Verona Church, May 30th to June 2d.

## FIFTH-DAY—MORNING.

- Praise. Sermon by A. B. Prentice. Report of Programme Committee. Communications.

## AFTERNOON.

- Communications. Appointments of Standing Committees. Annual Reports. Conference and prayer, subject "Family Worship."

## EVENING.

- Praise. Sermon by the delegate of the North-Western Association.

## SIXTH-DAY—MORNING.

- Report of Standing Committees. Miscellaneous business. Essay, "Personal, Practical, Christianity," L. R. Swinney. Conference and prayer, subject, "Bible Study."

## AFTERNOON.

- Missionary Hour. Sermon by the delegate of the South-Eastern Association.

## EVENING.

- Conference and prayer, subject "Prayer-meeting." A. B. Prentice.

## SABBATH-DAY—MORNING.

- Conference and prayer, subject, "Public Worship." Sermon by the delegate from the Western Association.

## AFTERNOON.

- Sabbath-school, Verona Superintendent. Young Peoples' Hour.

## EVENING.

- Praise. Essay, "Primary Methods of Sabbath-school Work," Miss Agnes Babcock. Educational Hour.

## FIRST-DAY—MORNING.

- Business. Tract Society Hour. Sermon by delegate from the Eastern Association.

## AFTERNOON.

- Business. Woman's Hour. Prayer.

## EVENING.

- Praise. Evangelistic service.
- Teams will meet delegates at Green's Corners on New York Central going West, 11.42 A. M., 2.07 and 5.05 P. M., going East; 12.38, 4.15, and 6.19 P. M., both Wednesday and Thursday.

O. S. MILLS, Sec.

The next session of the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the Utica Church, beginning Sabbath evening, May 24th.

## PROGRAMME.

- 7.45. Sermon, Geo. W. Burdick.

## SABBATH MORNING.

- 10.30. Sermon, E. M. Dunn. Sabbath-school following, led by Superintendent of Utica Sabbath-school.
- 3 P. M. Sermon, S. H. Babcock.
- 7.45 P. M. Prayer and Praise Service, S. H. Babcock, Eli Looffboro.

## FIRST-DAY.

- 10.30 A. M. Sermon, Wm. C. Whitford.
- 2.30 P. M. Young People's Hour.

The Utica people are looking forward with much interest to this meeting. It will afford them real pleasure to entertain many during this meeting. Come praying God's blessing to attend the gathering.

The Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches will convene with the church at Utica, Wis., May 24, 1895, at 10 A. M. The following is the programme:

1. What aid, if any, may be derived from tradition in the investigation of Bible truth? Prof. W. D. Thomas.
2. Person of Christ. E. M. Dunn.
3. Exegesis of Mark 3: 28, 29, and how do these words apply to the present time? E. A. Witter.
4. Exegesis of Mark 11: 24. Mrs. Mattie L. Babcock.
5. Exegesis of 2 Cor. 6: 14-17. S. H. Babcock.
6. To what extent is it best for us to affiliate with other denominations? W. D. Ticknor.
7. Harmony of Jonah 1: 17 with Matt. 12: 40, and which is the primary, or independent, statement? B. I. Jeffrey.

SECRETARY.

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.

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 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 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, 509 Hudson 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.

## For Sale or to Let.

House and Lot in North Loup, Nebraska. Has plenty of room for garden. For terms and particulars, address C. B. MAXSON, 138 Main St., WESTERLY, R. I.

**CHRISTIAN KINDNESS.**

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now get out of here!" he said, thrusting the boy from the door. "If I catch you in one of these cars again I'll give you to a policeman."

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected as he limped along the side of the track. The man who had spoken called after him:

"Hullo, there! Do you want a job?"

The boy turned back quickly. "If you'll help me to load these firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?" asked the man.

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded handed him twenty-five cents, saying:

"We're short of hands in the freight-room. Do you think you'd like the job?"

"Yes, I would like it." The boy's face was almost painful in its eagerness as he followed the man into the freight-room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of talk before we get to business. I don't know anything about you, except that you're cold and hungry; you look that. But I think it is likely that you've got into some scrape; if you hadn't you wouldn't be loafing about stations and sleeping in freight-cars. I'm not going to ask you if you have done anything wrong, but I'm going to ask you if you've got a mother."

"No; she's dead."

"Got any father or folks that belong to you?"

"I've an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different.

"If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sabbaths with me.

"I went wrong myself when I was no older than you are," lowering his voice. "An' if it hadn't

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

**Royal Baking Powder**  
**ABSOLUTELY PURE**

been for my mother—well, that was a long time ago. You've got switched upon the wrong track, I am very sure, and as you haven't any mother to help you to get on the right one, God helpin' me, I'll do it, if you let me.

"Preachin' isn't in my line; but there's just one thing you don't want to forget, and that is, the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight-yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There were trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position; but there was something almost pathetic in his devotion to the man who had befriended him, and in his respect for the religion he professed.

Here was practical Christianity, worthy any man's emulation.—*Exchange.*

STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75 c.

**MARRIAGES.**

SAYMAN—ROGERS.—At Richburg, N. Y., May 1, 1895, by Rev. M. G. Stillman, Wm. E. Sayman, of Cuba, N. Y., and Flora A. Rogers, of the town of Clarksville, N. Y.

GRINNELL—JENKS.—At the residence of the bride's parents, in Johnsburg, Warren Co., N. Y., May 2, 1895, by the Rev. J. E. N. Backus, Mr. William J. Grinnell, of Warrensburg, N. Y., and Miss Minnie May Jenks, of Johnsburg.

CRANDALL—OLSON.—At Barron, Wis., April 3, 1895, by Rev. S. S. Hageman, Ethan I. Crandall and Christina Olson, both of Paskin, Wis.

**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.

PALMER.—In Rockville, R. I., May 1, 1895, Ella Eudora Palmer, aged 32 years, 4 months and 3 days.

Miss Palmer was the only daughter of Hon. J. P. and Evangeline Palmer, of Rockville. She had been a great sufferer from the dread disease consumption for over a year, which she bore with wonderful patience and cheerfulness. She was a young lady of consistent Christian character, and a favorite with all who knew her. The family have the sympathy of the community, for she has left a vacancy in the household which can never be filled. She became a subject of saving grace early in life, and was baptized by the late lamented Dr. J. R. Irish, Feb. 5, 1881, uniting with the Seventh-day Baptist Church of Rockville. Her end was peace, and her memory was blessed.  
A. MCL.

COVEY.—Warren W. Covey died at Bolivar, N. Y., May 3, 1895, aged 67 years and 2 months. Funeral at the house May 5th, conducted by Pastor M. G. Stillman. Burial in Bolivar Cemetery.

Bro. Covey was born in Friendship and spent most of his life in this vicinity. He was a man of much mechanical genius. He was a member of the Richburg Church, and was accustomed to daily worship at the family altar. He was taken suddenly with paralysis. He leaves a wife and adopted daughter to mourn his loss and also to rejoice in the hope he had in the salvation of the Lord.  
M. G. S.

STARK.—Mary Lucile, youngest daughter of Jabez H. and Carrie Greene Stark, was born Aug. 11, 1873, and died April 21, 1895 at Higginsville, N. Y.

She was a girl of more than ordinary graces of mind and heart, intelligent, affectionate, sweet spirited. At the age of fourteen she was baptized and united with the 1st Verona Church. She was a faithful Christian. For several months she had been in falling health from heart disease, but during all the time she was patient, cheerful and bright. When the hour for her departure came she kissed the members of her family good bye, sent messages to absent friends and exhorted all to meet her in heaven. Thus in the spring time of life she peacefully fell asleep in Jesus, and the weary body was laid to rest amid the flowers of spring. Besides her father and mother, one sister is left to mourn. There was a very large attendance of sorrowing associates and friends at her funeral. Services were conducted by Rev. J. A. Platts.  
A. B. P.

TITSWORTH.—In Dunellen, N. J., May 6, 1895, Hannah Sheppard Titsworth, wife of Isaac D. Titsworth, aged 81 years, 11 months and 6 days.

This aged mother in Israel has suffered much during the past year, first from a fall resulting in an injury and fracture of a bone that rendered her a cripple, and later in paralysis and a general breaking up of her naturally strong constitution. But in the midst of all this suffering she was patient and uncomplaining, waiting with beautiful Christian faith the time when she should hear the welcome voice of her Saviour calling her to the joys of the life eternal.

DAVIS.—At New Milton, Doddridge Co., W. Va., April 28, 1895, Charles C. Davis, aged 18 years, 10 months and 10 days.

Charles professed faith in Christ two years ago last winter, was baptized and joined the Middle Island Church, and the Y. P. S. C. E. that was then organized, remaining an active member in both until removed by death. He will be greatly missed, especially by the young people. The high esteem in which he was held was shown by the large attendance at the funeral, which was held in the church. Sermon by the writer from 2 Cor. 4: 18.  
J. L. H.

CLARKE.—Ira D. Clarke, eldest son of Mr. and Mrs. Almeron W. Clarke, of Milton Junction, Wis., was born in Berlin, Greene Lake Co., Wis., Nov. 17, 1858, and died in Fort Atkinson, Wis., April 9, 1895.

He was converted under the evangelistic labors of Rev. J. L. Huffman in Albion, Wis., in 1876, and joined the Albion Church. Dec. 23, 1886, he was married to Miss Mary Halverson, who, with a little son, mourn their loss. About six years ago he moved to Fort Atkinson, and has since that time been in the employ of the Cornish, Curtis & Greene Manufacturing Co. He was the Republican candidate for Alderman of the Third Ward of the city, but died on the morning of election day. The funeral services were held at the M. E. Church of Fort Atkinson on April 11th. The two societies of which he was a member, Modern Woodmen and Odd Fellows, together with the employe's of the shops, attended the funeral in a body. A large circle of relatives and friends mourn his early death.  
G. W. B.

HILL.—At his home near Albion, Wis., May 2, 1895, of heart trouble, Welcome Hill.  
Welcome Hill was born in the town of Alfred,

**AGENTS! AGENTS! AGENTS!**  
The grandest and justest selling book ever published is  
**DARKNESS DAYLIGHT**  
OR LIGHTS AND SHADOWS OF NEW YORK LIFE  
By Helen Campbell, and Supt. Byrnes, with introduction  
By Rev. Lyman Abbott.  
It overflows with pathos, humor, fact and story, splendidly illustrated with 350 superb engravings from flash-light photographs of real life. Ministers say "God speed it." Everyone laughs and cries over it, and Agents are selling it by thousands. 1000 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and choose specimens of the beautiful engravings. Address  
**HARTFORD PUBLISHING CO., Hartford, Conn.**

**FOR BEAUTY**  
For comfort, for improvement of the complexion, use only Pozsoni's Powder; there is nothing equal to it.

Allegany Co., N. Y., April 31, 1821. He was a son of John Hill. At the age of sixteen he united with the Second Alfred Seventh-day Baptist Church, and so far as known, never took a letter therefrom. In 1844 he settled in the town of Albion. He has always been a quiet, peaceable man. Though never active in church matters, he lived in communion with God and in love for the Word. He was a soldier in the late war. Funeral service were held Sabbath afternoon.  
E. A. W.

**STILLMAN RAILWAY SYSTEM.**

Saves One-half

In iron and steel; above one-quarter in wood over the common T rail system, and has the advantage not only of greatly reduced cost but increased

**Durability and Safety.**

By this new device the rail is held in a simple manner and with the greatest firmness in the most complete alignment, and is practically jointless, which means smooth riding, a saving of motors, and rolling stock, and easier traction.

**Proved by Three Year's Trial.**

H. L. STILLMAN, AGENT.  
Kenyon, R. I.

**PATENTS**  
CAVEATS, TRADE MARKS  
COPYRIGHTS.

**CAN I OBTAIN A PATENT?** For a prompt answer and an honest opinion, write to **MUNN & CO.**, who have had nearly fifty years experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address **MUNN & CO., NEW YORK, 361 BROADWAY.**

**Feed Them Properly**

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

**"THE VOICE"**

48 columns each week, full of matter of interest to all

Illustrated with Cartoons, other Illustrations, Portraits, etc.

We will send to any person a sample copy of this most aggressive yet popular paper in the world.

Free.

**NEW SUBSCRIBERS**  
ARE RECEIVING A VALUABLE PREMIUM,  
**FREE!**

Furthermore, in the course of a year, "VOICE" subscribers save dollars more than the price of the paper, by the various special offers made, from time to time, by the publishers.

**ARE YOU FOND OF READING?** It contains select short stories; interesting matter in all directions.

**ARE YOU A FARMER?** Here are specially prepared articles on all sorts of farm topics.

**ARE YOU A POLITICIAN?** You find here the latest politics bearing especially on the temperance question.

**ARE YOU FOR TEMPERANCE?** This is the organ of the temperance movement. Says Gen. Neal Dow: "In all our fight for Prohibition we have had no such paper as THE VOICE."

**ARE YOU POSTED** on the general news of the week? If not, get THE VOICE.

THE VOICE each week contains also a large amount of highly interesting matter in its other departments.

Benson J. Lossing, LL. D. (the distinguished historian, shortly before his death): "THE VOICE is entitled to rank among the best family newspapers in the land. Its corps of able, trained editors and assistants present, in admirably condensed form, in every issue, not only the most important current news at home and abroad, but terse essays upon almost every topic of interest to readers of every class—literature, art, science, history, biography, and fiction."

THE VOICE is the best-loved and the best-hated paper in America.

ANNUAL SUBSCRIPTION PRICE, \$1.00.

**FUNK & WAGNALLS COMPANY, Publishers,**  
30 Lafayette Place, New York.

