

# THE SABBATH RECORDER.

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

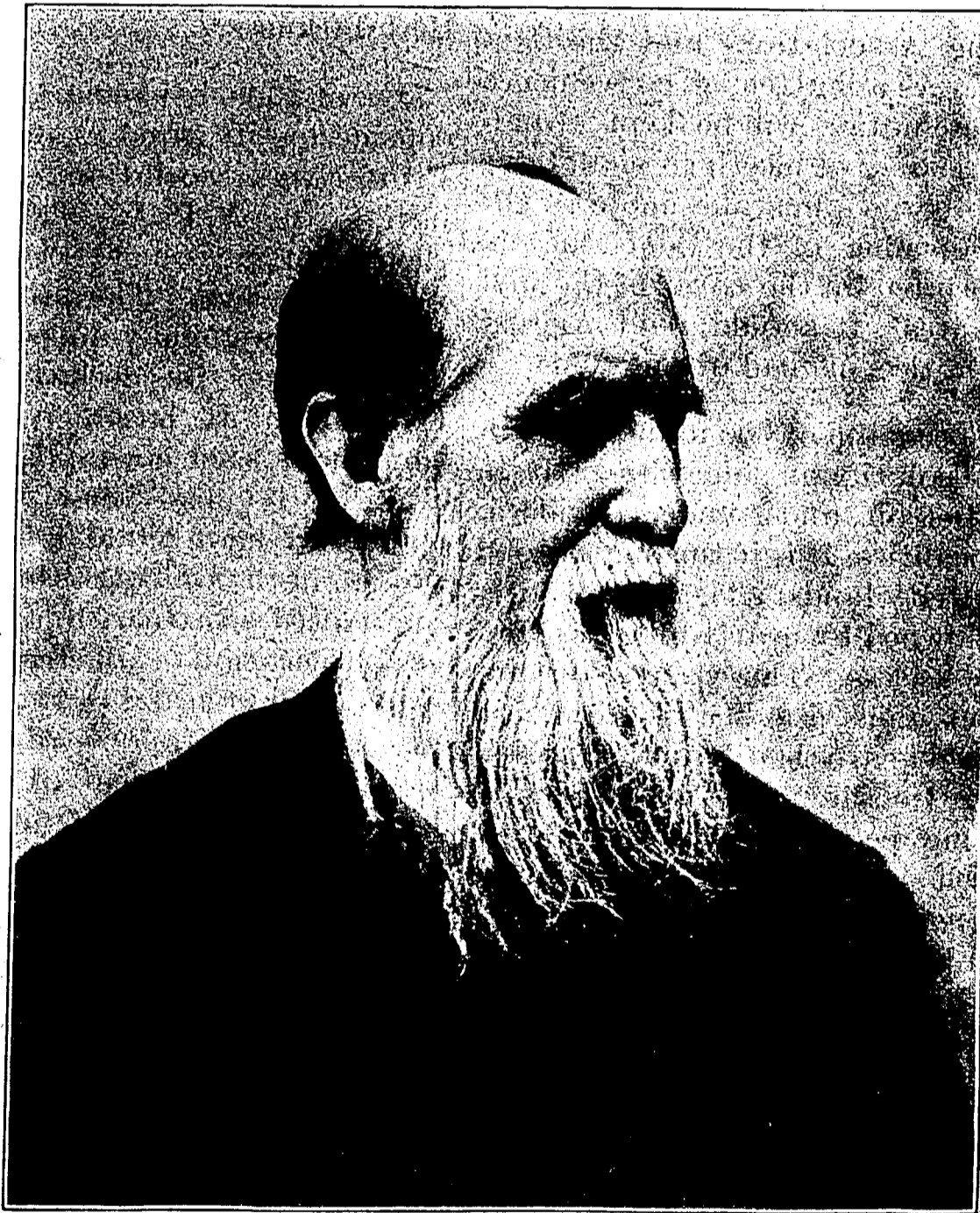
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[THE LATE REV. WILLIAM M. JONES, D. D., LONDON, ENG.]

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PLAINFIELD N J

# Sabbath Recorder.

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## PRAYER.

Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength, and courage are with Thee?

—Trench.

WE present our readers this week with the picture of our recently deceased brother, Rev. Wm. M. Jones, D. D., pastor of the old Mill-yard Seventh-day Baptist Church, London. Dr. Jones was a devout and scholarly man whom we and our brethren across the waters will greatly miss. Bro. W. C. Daland, under appointment of the Missionary Society, arrived in London last week to look the field over with a view to its future occupancy.

AMONG the special notices will be found the dates and places for the opening and closing of the remaining Associations and the General Conference. As a matter of convenience for reference these notices will be kept standing until these respective meetings shall have been held. There was a mistake made in the time for the opening of the Conference in August, as printed on the cover of the last Conference Minutes. It should read August 21st, as in the notice, instead of Aug 23d.

A PROBLEM in economics has found a practical and sensible solution in some cities, viz. in New York and Detroit, and is under consideration in other localities. It is in turning to good account unused city lands. There are thousands of acres owned by nearly all cities that are practically useless. These acres could be utilized and put under good cultivation, and the city poor could earn their living by honest work thereon. In that way multitudes of idle and starving people could be employed and become self-supporting. This could be done under general supervision and pay, or the land could be divided into lots and allotted to families for a time.

AMONG the *Golden Rule* proverbs is this one: "Christians must be one with Christ before sinners can be won to Christ." While in one sense this is not strictly true, for in the midst of the discords existing among Christians, sinners are continually being won through the power of the gospel, still the proverb embodies an important truth. There can be no doubt that the lack of harmony or *oneness* among professed Christians is a great hindrance to the progress of the gospel. It is entirely practical for Christians the world over to be united in Christian work and general reformatory efforts, even while in diversity of practice in matters of church government and doctrine. Christian union and fellowship is not necessarily identical with church union and fellowship. A broad and genuine Christian charity will do much toward bringing in the "millennial dawn."

FREQUENTLY, in the Scriptures, the duty of obedience to its behests is distinctly taught. The importance of walking in the light, and the danger attending its rejection, are vividly impressed by precept and example. It is a dangerous experiment to toy with God's commands. Many people seem to regard it as a light offense, or a matter entirely at our option, as to whether we obey the commands of the Decalogue implicitly, or make such changes in them as virtually to set them aside and substitute something more in harmony with our convenience or choice. But, evidently, God does not so regard it. He is represented as being jealous of his honor and authority. Hence, when people deliberately reject the light of his Word, and refuse to obey any of his commands, while conscious of their obligatory nature, they ought not to be surprised if God should count them as unprofitable servants, and take away from them even the light which they seem to have. A friend in Central New York, speaking of a church in which, a few years ago, several of its members were deeply convicted of the Sabbath truth, but finally they rejected the light and are now in great darkness and shockingly torn by dissensions. The question is asked if there may be any connection between these two facts. Why not? "He that knoweth his master's will and doeth it not shall be beaten with many stripes." "If therefore the light that is in thee be darkness, how great is that darkness."

ONE of the most remarkable organizations, considering its rapid growth, is the American Protective Association, or, known by its initials, the A. P. A. The annual meeting of their supreme council occurred in Milwaukee week before last. The principles of this body of citizens were fully and clearly stated; and, first among its declarations, is its anti-Romanism. It is not a political organization, or at least not a political party, though possibly it may yet become such. It now claims to have 4,000,000 members, who are voters, in the United States. Its purposes, as announced, are, taxation of all church property, toleration of all creeds, the entire separation of Church and State, non-sectarian public schools and reform of our naturalization laws. This statement of principles does not include all they aim to accomplish, but embodies the more important points. There are several things in the avowed object of this movement that will commend themselves to the good judgment of many American citizens who will not approve the methods used to propagate them. Many Christian people have no sympathy with secret organizations, believing them unscriptural and fruitful sources of evil. But whether wise or otherwise, there can be no doubt that so large a body of men will exert a powerful influence among existing political parties, and perhaps soon come to hold the balance of power in general and municipal elections.

## "THE HIGHER CRITICS CRITICISED."

Critical study of the Bible is always commendable when carried on in a reverent and teachable spirit. The Bereans were advised to "search the Scriptures." That is what a careful, critical study signifies. A careless, superficial study is not searching, neither is it critical. Before us is a volume published by H. L. Hastings, Boston, and bearing the above title. It consists of about 450 pages,

and appears to be a compilation of several papers published first as tracts. On the fly leaf is the following announcement, which gives a general idea of its contents: "The Higher Critics Criticised. A Study of the Pentateuch for Popular Reading, being an Inquiry into the Age of the so-called Books of Moses, with an Introductory Examination of Dr. Kuenen's 'Religion of Israel,' by Rufus P. Stebbins, D. D., with preliminary chapters on 'The Higher Criticism,' and an appendix concerning 'The Wonderful Law,' by H. L. Hastings.

Mr. Hastings is a vigorous defender of the Bible against such criticisms as tend to throw doubts on its authorship and reliability as usually maintained by devout believers. In this book there is much evidence of careful research and an honest array of facts and arguments in support of the authenticity of the sacred Scriptures as so long accepted. Mr. Hastings, as well as Dr. Stebbins, has great respect for the results of scholarship, and yet they cannot forget "that many positions taken by 'learned men' have been distinctly repudiated by other men equally learned; and in many cases new discoveries have shown that, with all their learning, these men were ignorant of many important facts. They have presented theories which they could not prove, but which subsequent investigations have disproved." These writers cannot forget, when the authorship of the books of Moses and the prophets are called in question that "many of the words which Jesus spoke had reference to the writings of the ancient prophets. He himself read out of those Scriptures in the synagogue on the Sabbath-day. He constantly referred to the Scriptures, and bade them search the Scriptures that they might know the truth. He said to his disciples, 'O unwise, and slow of heart to believe all that the prophets have spoken. . . These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.' . . Had ye believed Moses ye would have believed me; for he wrote of me."

Dr. Stebbins says in his preface to the study of the Pentateuch, "This work is not addressed to scholars, but is an appeal to the sound sense and sober thought of the people. It has been published, however, at the request of scholars, professors in theological schools, and ministers of different denominations, for their own use and for the use of their classes and parishes." Dr. Stebbins first reviews "Kuenen's Religion of Israel," and then proceeds to a Study of the Pentateuch under I. Introduction. II. External Evidences. III. Internal Evidences. This embraces 236 pages of the work, and is a scholarly and candid investigation of the evidences that the Pentateuch is as old as the time of Moses. Then follows a treatise on "The Wonderful Law," by H. L. Hastings, in which the Law of Moses is compared with the laws of other nations, objections of skeptics are answered, and many points made plain to the common reader as well as the student, that for the want of proper data and thought have been enshrouded in mystery. The volume may be safely and profitably placed in the hands of any one who desires to "know the truth" concerning important portions of the Bible.

## NEWS AND COMMENTS.

COMMENCEMENT week at Alfred University opens June 15th with the Baccalaureate Sermon by President Main.

AT the close of the war the United States debt was \$2,508,151,211. In 1893 it had been reduced to \$800,961,084.

CALIFORNIA, after all of her hard fight against the Chinese, now has 72,472 within her borders, and Oregon 9,540.

PRINCETON Theological Seminary held its eighty-third commencement last week. The graduating class was very large, enrolling seventy-nine names.

NEW BRUNSWICK Theological Seminary held its commencement exercises last week, Wednesday evening the 15th. The three speakers were graduates of Rutgers, Class of '92.

OUR national debt sometimes appears alarmingly large, but it is only about one-fourth that of Great Britain's, which is \$3,300,000,000. But ours is not diminishing very rapidly just now.

NEWS from Santiago, Cuba, tells of the ravages of yellow fever on which the insurgents rely to aid them in their warfare. Many Spanish soldiers have already fallen victims to this dread disease.

MAINE has no breweries or distilleries, but it has many industries, savings banks, and thirty building and loan associations. And yet, the cry is often repeated that the Maine law is a failure, and prohibition does not prohibit.

A MOVEMENT is on foot to form a new State out of territory taken from Michigan, Northern Wisconsin and North-eastern Minnesota. This new State, if formed, is to be called "Superior." Several public men of prominence favor the scheme.

THE following are the ages of some of the sovereigns of this world: The Czar of Russia is twenty-six years old; the Emperor of China, twenty-three; Khedive of Egypt, twenty; King of Servia, eighteen; Queen of the Netherlands, fourteen; King of Spain, eight.

AS MAY generally be suspected when the cry of heresy is raised against some hitherto honest but independent thinker, it turns out in the case of Dr. Heber Newton that his most objectionable words were the interpolations of reporters and not Mr. Newton's, at all.

JOHNS HOPKINS University has an enrollment of 584 students this year, the largest attendance in the history of the school. There are 86 members of the faculty. Thirty-eight States and Territories and five foreign countries are represented among the students.

CHICAGO has a very large percent of foreign population. Of the Germans alone there are 216,324. Besides these there are multitudes of almost "all nations, and kindreds, and people, and tongues," crowding the streets and the tenement houses of that great city.

WOMEN are successful in many employments that a few years ago seemed, in public sentiment, to be beyond their reach. Nearly all the learned professions are now open to them. There are now about fifty papers and maga-

zines in this country edited and managed by women.

THE frost last week is said to have ruined the entire Chautauqua grape belt in New York State. The number of acres last year in Erie county and vicinity was 26,000. This entire industry seems to be blighted, and the damages are estimated at one and one-half million dollars.

ARKANSAS is ahead. In the Legislature, the House of Representatives has passed a bill fixing the rate of telegraph messages at fifteen cents for ten words, and one cent for each additional word. Why is not this as legitimate as to fix the rate per mile for railroad fare, in the case of the New York Central?

RUSSIA is becoming very saucy toward Japan, and though professedly satisfied with the concessions recently made, is now demanding more as a condition of friendly relations. She now wants all of Corea. There will certainly be serious trouble with more than the two nations if Russia persists in enforcing her demands.

EX-PRESIDENT JULIUS H. SEELYE, of Amherst College, died of paralysis, at his home in Amherst, Mass., May 12th. He had been sick over a year. He was born in Bethel, Conn., Sept. 14, 1824, graduating from Amherst in 1849. He was elected Professor of Mental and Moral Science in Amherst, in 1858, and President in 1876.

A CAREFUL investigation into the effect upon health and longevity of living in basements of houses or upon the first and second floors, shows much in favor of living above the malarial influences that always accompany basement and ground floors if improperly ventilated. Sleeping rooms on the second story are more promotive of health.

GOV. EVANS, of South Carolina, is wrought up to a high pitch of excitement over the decisions of the Supreme Court in reference to election laws, and indulges in treasonable talk. He appeals to the "sovereign people of South Carolina, to protect their homes and liberties. This State has a record for secession of which it ought not to be very proud, and which it should be slow to repeat.

WE go to press too early to admit of giving our readers a reliable statement of the results of the re-hearing, before the Supreme Court, of the Income Tax Law. There are various rumors. One day it is thought, by the press correspondents, sure to be declared unconstitutional, and the next day the chances are that it will be sustained. Before our next issue it will probably be settled in some way.

IN all the history of electrical or "trolley" street cars no other lines have ever equaled in injuries and fatal accidents those in use in the city of Brooklyn, N. Y. Another great mass meeting of citizens was held last week with an attendance of 5,000 to arouse public sentiment and compel the stubborn company to greater care. Already 108 persons, mostly children, have been killed, and 500 others injured by this reckless rapid transit company.

WHATEVER may be the opinions of men in regard to the wisdom of the Tillman liquor law in South Carolina, all will agree that the warfare of Ex-Governor Tillman and his

successor, Governor Evans, should not go too far. These two governors have fought with refreshing valor every effort to flood the State with illegal liquor selling. Wherever this State dispensary system has had a fair trial, the testimony is heartily to the effect that drunkenness and crime are greatly decreased.

THE question of individual communion cups is still pressing to the front. Many churches have already adopted them, and others are contemplating making the change. As for our own opinion there seems to be greater stress placed on the danger of contracting disease than the case seems to warrant; but we do not see any more scriptural objection to the proposed change than might be urged against the baptistry in the church, or the celebration of the Lord's Supper in the daytime instead of the evening.

## CONTRIBUTED EDITORIALS.

ARTEMUS WARD used to say with that innocent inflection which has been the despair of humorists ever since: "How often do large fortunes ruin young men! (after a pause) I should like to be ruined a while that way myself." The question whether wealth really does bring happiness has recently been put to several men who ought to know, and the *Chicago Tribune* publishes their replies. Without exception they are in the negative.

John D. Rockefeller says that a man's wants increase with his wealth. No matter how rich he is, there is always someone else who is richer to make him feel dissatisfied. Levi P. Morton declares that in our hours of pleasure we forget for the time being that we are millionaires or paupers. Russel Sage finds that a rich man is compelled to live constantly in the public eye. Privacy is practically impossible to him. Russel A. Alger thinks that the clerk driving a hired livery horse in company with his best girl has every whit as much pleasure as the owner of a \$40,000 Maud S. Andrew Carnegie calls wealth a sacred trust and a responsibility. George M. Pullman was happier working by the day than he is now with vast interests and business cares resting upon him.

No doubt the witnesses are sincere in their testimony, but some points of the discussion jar on one's nerves. We cannot forget Homestead even when reading Carnegie's virtuous dissertation on the moral responsibilities of wealth. The bitter events of last summer's strike interweave themselves with Pullman's pathetic references to the former years when he went to sleep as soon as his head touched the pillow—the days when he was poor and light-hearted.

In heaven's name why should a man grind his fellows to gain that which gives him no happiness? If wealth is a sacred trust how shall account of stewardship be rendered by the man who so uses it as to produce bloodshed and bitterness?

THE irrepressible Western good nature finds something to laugh at even in the high price of beef. A recent cartoon represents a citizen armed as a bank messenger to protect the porter house steak which he is carrying home. But underneath the badinage, people remember as they read their morning paper, that the matter has a very serious side. The increase in the price of beef is not for the benefit of the farmer, but for the clique of specula-

tors who have "cornered" the market. These have combined—not to assist in distribution—but to prevent it until they can dictate terms. What they gain by the rise in the market is blood money stolen from the consumers. It means privation for many, distress for some. For every dollar that the speculators make some one may have to go hungry. These "gamblers in hunger" are worthy successors of the old time highwaymen who terrorized travelers, held captives for ransom, and posed as dashing heroes. There should be no soft terms for their business. It is robbery, and the time is coming when it will be stopped.

#### THE FAITH OF THE SISTERS OF BETHANY.

BY BISHOP ATTICUS G. HAYGOOD, D. D.

The doctrine of importunity in prayer is certainly taught in the Bible. It is easy to find injunction and exhortation, promise and illustration. Christian experience throughout the ages is full of object lessons. Devout souls cannot mistake the significance of Abraham's supplication for sinful Sodom, doomed for its nameless crimes, against God and man. They cannot mistake the experience of wrestling Jacob what time he prayed all night long and was named Israel because he "had power with God." Nor can good people forget the words of our Lord when he taught in the parable of the unjust judge and the unfortunate widow that "men ought always to pray and not to faint."

But it is easy, and it is common, for the best people to think of God in a false and pagan way, when they give themselves to importunate prayer. The "heathen think that they shall be heard for their much speaking," and the divine teacher tells us: "be ye not like unto them." The priests of idolatry, in the awful list of Carmel, understood importunity in prayer precisely as our Lord teaches us not to understand it. They thought that by importunity their gods might be induced to do what, without importunity, they would not think it wise or good to do.

But the Christian doctrine of prayer rests upon the doctrine of the divine fatherhood of God, who is "too wise to err, too good to be unkind." No amount of importunity can induce our heavenly Father to do what contradicts his wisdom or thwarts his love. We must rid ourselves utterly of the childish notion that God may be teased into doing what we simply clamor for. Weak and indulgent parents treat their self-willed children so; God never. Oftentimes parents give to their children, not out of the impulses of love, but the promptings of impatience. They do things to be rid of importunity because it wearies them. In such parental answers to childish importunities there is neither wisdom nor goodness; only weakness and selfishness.

So reasoned the "unjust judge" who boasted that he neither "feared God nor regarded man," and sought a reason, consistent with his selfish character, for doing a thing he ought to have done without importunity. He was vexed with the unrelenting cry, "avenge me of mine adversary," and gave an answer to the supplicant only to be rid of an importunity that annoyed him.

Our Lord's comment makes the meaning plain: "Hear what the unjust judge saith." What had he said? "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

We are not to think of God as one who may be teased to answer the prayers of his children. The whole force of the parable is not in comparison, but contrast. "And shall not God avenge his own elect (it means *darlings*) who cry day and night unto him, though he bear long time with them?"

The mean and shameless judge heard and answered the widow's cry because he was mean and selfish; the eternal Father hears and answers his children's cry because he is infinitely good and loving. God wants to bless his children, because his whole heart is "moved with compassion on them." He is never silent when to answer would be good for them. He seeks to bless his children, not simply to gratify them.

He will "avenge them" speedily, "though he bear long time with them." There is no contradiction here. Immediate answer would often rob the answer of a divine blessing. No heart is fit to have its answer to prayer till it can wait, saying, with absolute sincerity: "Nevertheless, not my will, but thy will be done." Prayer is answered "speedily" when answered opportunely.

There cannot be a clearer statement of the certainty with which God answers prayer, although *his* answer be not the thing his wayward and impatient child cried and clamored for. By so much as the judge was mean and selfish, by so much was he certain to answer the widow whose importunity wearied him. Selfishness is certain to seek deliverance from annoyance. By so much as God is wise and just and compassionate; by so much as he is the Father of men; by so much is he certain to answer prayer—as infinite wisdom and infinite love may determine the true answer to be.

No one at all understands Christ's doctrine of prayer who so much as imagines that God may be teased by importunity into doing what he knows cannot be good for his children.

Most times, alas! such is our weakness, our perversity, that we, without importunity, are in ourselves unfit to receive even the perfect answers to true prayer that come to us out of our Father's heart of love. Had Jacob begun in the spirit in which he ended his wrestling, he would have been "Israel" as the sun went down and not as it rose.

So it comes to pass that one who "walks with God," whose innermost heart always says "thy will be done," has little occasion to spend whole nights in importunate prayer. Long prayers are seldom good prayers. Most times when we "pray all night" we are simply clamoring at God to let us have our own way. When we have exhausted ourselves, we are generally more ready so submit our will to God. It were better to begin in such a frame of mind; then we would not need to spend whole nights in importunate crying and begging.

It is easy to fall into the superstitious notions of those who suppose that there is some merit in the watching and suffering that come with night-long supplications; that in such way we bring God under some sort of obligation to agree to our plans and to do our way. This is not better than wearing hair shirts, sleeping on stone floors—than other heathen ways of making God pleased with us by tormenting our bodies. Of some good men who had passed into the heavens, it has been said by those who prepared their bodies for

burial, that their "knees were hard and bony" from long kneelings upon hard floors. There is no proof of prayer of a Christian sort in such things. They prayed truly no doubt, but in spite of practices that are not in themselves either essential to prayer or inspired of the Spirit of all truth.

A very short prayer is oftentimes better than a very long one; one might simply say, is better. So taught Jesus who warned us so plainly against the heathen delusion and heresy of supposing that we shall be heard for making long prayers. Long prayers are indeed more suggestive of Pharisaism than of true devotion.

Children that incessantly tease their parents to do what they have promised, do not thereby show themselves to be good children having faith in parental truth and love. The child getting his father's promise and saying no more about it, only waiting, exhibits a trust the constantly clamoring child knows not of. In the eleventh chapter of John we have an expression of faith hardly matched in all the history of men, whether told in the Bible or elsewhere. The two sisters of Bethany trusted absolutely both the wisdom and love of Jesus; trusted so fully perhaps because they knew how he "loved them," and because they loved him with their whole hearts. They were not like some sincere and mistaken souls who fear God in such way that they dare not even trust him.

Jesus had gone northward and had made a pause near Bethabara. Young Lazarus fell sick and it seemed that he might die. The sisters knew where Jesus had gone. They send a messenger for him. They ask nothing; they leave it all with him. They sent only this word to their Divine friend and brother: "Lord, behold, he whom thou lovest is sick."

ATLANTA, Ga.

#### SUMMER SCHOOLS.

The American Institute of Sacred Literature holds annually a number of Summer Schools in connection with various institutions throughout the country. For the summer of 1895 the following schools are announced:

At Chautauqua, N. Y., July 6th to Aug. 16th, courses in Hebrew will be offered by Prof. D. A. McClenahan, of Allegheny Theological Seminary, Prof. Ira M. Price, of the University of Chicago, and Prof. Frank K. Sanders, of Yale University. Prof. R. F. Weidner, of the Lutheran Theological Seminary, Chicago, and Prof. Rush Rhees, of Newton Theological Institution, will give courses in New Testament Greek. In the English Bible School, President William R. Harper, of the University of Chicago, will give a course, taking up groups of Psalms. Hebrew history will be studied under the direction of Profs. Price and Sanders. The English New Testament work in the school will be conducted by Profs. Weidner and Rhees. President Harper will also give six Sunday morning Bible studies on the general subject, "The Men who Mark Critical Periods of Israelitish History."

The Summer work in the Departments of Hebrew, New Testament Greek, and the English Bible, in the University of Chicago, is affiliated with the Institute. There will be two terms, covering each six weeks, between July 1st and Sept. 22d. Twenty-four courses are offered in Old Testament Literature and Interpretation under the following instructors: Head Professor Harper, Prof. Hirsch,

Associate Professor Goodspeed, Associate Professor Harper, Dr. Crandall, Dr. Breasted. In New Testament Literature and interpretation eight courses are offered under Head Professor Burton, Associate Prof. Mathews, Dr. Arnold and Mr. Votaw. The Divinity School also offers courses in Systematic Theology and Church History. Prof. A. B. Bruce, of Glasgow, and Prof. C. R. Gregory, of Leipzig, and Principal Fairbairn of Oxford, will be present from abroad. Other distinguished lecturers are announced.

At the Central New York Chautauqua Assembly, August 10-23, at Tully Lake, N. Y., Rev. Dean A. Walker will give a course of ten lectures on Messianic Prophecy, and at the Silver Lake Assembly, N. Y., July 16th-Aug-9th, Mr. Walker will give a course of eight lectures on "The Christ in Prophecy and Fulfillment."

At the Ottawa, Kansas, Assembly, June 17-28, Dr. Charles F. Kent, of the University of Chicago, will present a series of studies of Hebrew History in outline.

At Monteagle, Tenn., in August, Prof. Lincoln Hulley, of Bucknell University, will offer instruction in the Hebrew Language, and will give two courses of fifteen studies each in the Minor Prophets and the earlier Pauline Epistles.

At Lakeside, Ohio, July 11th-Aug. 1st, Prof. Hulley will also teach a class in Hebrew, and in addition to his series of studies in the Minor Prophets, will give a series in the Gospels.

At the Lake Madison Assembly, South Dakota, in July, Prof. Edward L. Parks, of Atlanta, Ga., will give a course of class-room lectures on "The Bible from an Educational Point of View." He will also conduct a daily class in the Book of Job. General conferences on the importance and best methods of Systematic Bible Study will be a feature of this Assembly.

At the Bay View Assembly, Bay View, Mich., July 18th-Aug. 15th, Prof. Parks will lecture on the same topics. His work at this Assembly will be preceded by a course of six lectures by Prof. Frank K. Sanders, of Yale University.

At Winfield Kansas Assembly, June 18-29, Rev. H. L. Willett, Field Secretary of the Institute, will offer two courses (1) in Early Old Testament History from Abraham to David; (2) in the Life of Christ. Still other schools are being arranged, but definite announcements cannot be made concerning them at present. All of the work of the schools of the Institute is supplemented by the correspondence work during the year, and by the popular Study Courses, in which, during the past year, thousands of students have been enrolled.

THE way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have given a dignity to a hitherto unseen and unknown foe. The most that church-going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile to-day when we read his words.—*Dr. R. S. Storrs.*

THE right kind of a man always learns something worth knowing from a mistake.

## PAGANINI.

"He shambled awkward on the stage, the while  
Across the waiting audience swept a smile.  
With clumsy touch, when first he drew the bow  
He snapped a string. The audience tittered low.  
Another stroke! Off flies another string!  
With laughter now the circling galleries ring.  
Once more! The third string breaks its quivering  
strands,  
And hisses greet the player as he stands.  
He stands—awhile his genius, unbereft,  
Is calm—one string and Paganini left.  
He plays. The one string's daring notes uprising  
Against the storm as if they sought the skies.  
A silence falls; then awe; the people bow,  
And they who erst had hissed are weeping now;  
And when the last note, trembling, died away,  
Some shouted 'Bravo!' some had learned to pray."

## ANGELS.

The following aims to induce the reader to careful investigation: The first appearance of an angel upon earth, of which we have any account, was in answer to the cries from Hagar. Gen. 21. The next one came to meet Abraham and release Isaac, in the land of Moriah at Jehovah-Jireh. Gen. 22. Generally, only one angel was sent as a messenger, but three were commissioned to visit Abraham on important business. Gen. 18. Lot, entertaining two of them at his house for the night, in Sodom, causes a mob to assemble and an assault to be made. Gen. 19. Gideon found it difficult to determine their character. Judges 6. And Manoah also had the same difficulty. Judges 13. Jacob says he wrestled all night with a "man," but when morning came he mistrusted he was more than a man, so he asked him his name, but he would not give it. Gen. 32: 27.

An angel seems to have been specially commissioned to take charge of the Israelites, in their journey of forty years, from Egypt to Palestine. He first appeared to Moses in the form of a burning bush (Exodus 3: 2), and ever after appeared as a cloudy pillar by day, before them (Gen. 14: 19, Num. 20: 16,) and a pillar of fire by night, behind them. Exodus 13: 21. People who have seen angels really thought they had seen God (Gen. 32: 30; Judges 13: 22); and they represented God to man so fully, that it was believed that God did speak. Gen. 48: 16.

Angels are represented as existing in very large numbers, composing the hosts of Jehovah (1 Kings 22: 19), or the hosts of heaven. Ps. 103: 21. As under the old dispensation, so in the new, the ministry of angels is closely connected with the salvation of sinners, and in helping them to attain eternal life. Heb. 1: 13, 14. Jesus gave testimony of the existence of angels, and of their mission to Nathanael. John 1: 51. Also to Peter of their willingness to obey. Matt. 26: 53. People actually saw angels at the resurrection. Matt. 28: 5. Peter was sure he saw one the night that he was let out of prison. Acts 12: 11.

An angel came to meet the shepherds in the field and bring them good tidings, when a multitude of them suddenly appeared to praise God on earth for peace and good will to men. Matt. 2: 8-14. There can be no question that angels rejoice at the salvation of sinners, and for the advancement of Christ's kingdom on earth. Luke 15: 10; 1 Peter 1: 12.

Gabriel came the second time to earth and revealed his name. Luke 1: 26. Happy thought! That the saints, after the resurrection, are like the angels of God in heaven (Matt. 22: 30, Luke 20: 36); and still more comforting to know that Christians are the equal of angels, if not superior, in some respects. Heb. 2: 1 Cor. 6: 3.

## Popular Science.

GOOD NEWS AT HAND.—No more overhead trolleys or underground cable will be needed as motors for street cars. Mr. Robert Hardee is the inventor of a motor, entirely new in arrangements, on the storage principle, which, evidently, is destined to fill the bill. The moving power is produced by compressed air, expanded by heat as it enters the cylinders of the engine. A peculiarly constructed valve reduces the quantity of compressed air required for immediate use, to 140 or 150 pounds, to the square inch, as a working pressure when heated. The car started out with 1800 pounds of air pressure, and 310 degrees on the hot water tank. The motor starts gently, runs smoothly, at a slow or rapid rate, and stops by air brakes without a break or jar. The test showed a 12-mile run, with 70 stops, with the one charge. The re-charging can be done inside of two minutes. The temperature of the hot water was only reduced from 310 to 200 degrees in one working hour. The tank was covered with asbestos. Several of these motors have been ordered for Eastern lines. It is well known that economy in using compressed air is greater than that of any other power known. When the overhead and underground fixtures and great power plants can be dispensed with, the cost of transporting city passengers can be reduced fully one-half.

QUERY.—I here introduce a question which I am anxious to have answered by some knowing botanist. From what source do the large pine trees in Florida obtain their pitch? The surrounding facts are these: On a knoll, say of twenty yards square, ten feet elevation, and for twenty or thirty feet in depth, is nothing but a bed of pure, clean, white sand. If the whole number of square yards were distilled, we venture to say not a pint of pitch could be extracted. Yet, upon this same sandy knoll, there are three or four very large, tall pine trees, filled with pitch to such an extent, that should the bark receive an abrasion at the base of the tree, of not more than a hand's breadth, and fire get to it, that tree is doomed to be thrown down and burned up, leaving neither root nor branch. I have seen large holes in the ground where the roots had been cremated. These trees have small foliage at the top, yet the wind frequently pushes them over, so loose is the sand in which their roots are imbedded. Can it be possible that this pitch can be taken from the air so copiously as to cause the tree to weep for joy a couple of quarts of these sticky tears in 24 hours? We don't believe it; for we did not ourselves feel sticky in the surrounding atmosphere. Please tell us from whence did these trees obtain this great supply of pitch. They stow it away in every pore to the very top, 75 or a 100 feet from the ground. If it were extracted, it would fill a barrel or more.

A NEW magazine breech-loading rifle is now being tested. All its operating parts are made to move through guides so as to be positive and admit of great speed. It has a reciprocating handle, a breech piece, a cartridge magazine, all connected by a single handle, and one movement back and forth accomplishes the loading and firing of the rifle. Its speed in firing is about ten times greater than any rifle now in use, either in the United States or Europe. The death-dealing inventions appear to almost, if not quite, take the lead. When will the time come in which people and nations shall realize the command, "Thou shalt not kill?" H.

## Missions.

It was my pleasure to attend and conduct chapel services in Salem College the morning of May 10th. President Gardiner said he had 105 names on his chapel roll. After I had made my speech on "Higher Education," and my bow, I visited the library and looked over the many valuable books which had been given the College by friends, the new apparatus purchased for the department of Physics, and went into several recitations. There is as fine a class of students in attendance as can be found in any of our schools. They are very busy now in getting ready for Commencement. Pres. Gardiner is rushed just now, for in addition to his classes and increased duties in preparing for Commencement, he is at work on a Catalogue of the College.

Sabbath morning I preached to a large and attentive congregation a missionary sermon, and made an earnest plea for systematic giving for our denominational work. In the afternoon I preached to our people at Greenbriar. There came a storm during service which was followed by a gentle rain, but not enough came to wet the ground at much depth and break up the drought. There is a cool wave and we need our overcoats. I am now calling on the brethren in Greenbriar and Middle Island before the convening of the Association. There is a great blessing in receiving, especially when the gift is in the line of our greatest need. It is a great blessing to receive food when we are famishing. Our greatest blessing in receiving is to accept Christ and to receive into our heart the Holy Spirit. Our Saviour said: "It is more blessed to give than to receive." We get the greater blessing when we give ourselves entirely to the Saviour. Indeed, we cannot fully receive Jesus Christ into our souls until we thus give our souls to him. There are many portions of our beloved Zion that have been receiving from the Missionary Society evangelistic and missionary help in having with them the evangelist, the missionary pastor and the General Missionary. They have been blessed in receiving them. But we do not want our people to lose the *greater* blessing of giving to the Missionary Society their prayers and their means to increase its funds. We are now upon the last quarter of the Conference year. We shall soon come to the Annual Reports. We do not want to have the painful experience of reporting ourselves in debt, but we fear we shall have that experience unless you send in your good generous gifts. We want the blessing of receiving them, you cannot afford to lose the greater blessing of sending them into our treasury. Send them in promptly and get the blessing.

FROM J. H. HURLEY.

[In Bro. J. H. Hurley's report I have combined two reports, one of the previous quarter, that the work which he did among our Scandinavian churches in South Dakota, and the condition of that interesting and important field might come before the people. Our Scandinavian brethren in South Dakota have purchased a tent which they propose to run among their people the coming season, beginning not far from the middle of May. It is arranged for Bro. J. H. Hurley to go with the tent as the evangelist, and for Bro. C. C. Van Horn, of Welton, Iowa, to be his helper

and singer. We believe this effort will be attended by the Holy Spirit, and great blessings will come upon this field. Let us pray for it. —SEC.]

I left home on the morning of Oct. 16th and reached Bro. Davis' on the evening of the 17th. The next day I went over to Flandreau and visited some of our brethren who are living there. According to appointment, the yearly meeting commenced on the 19th. The Yearly Meeting closed on Sunday evening. The interest was so good on that evening we thought best to continue longer. With the exception of two evenings, meetings were continued until Oct. 30th. The interest increased from the first. The membership seemed greatly quickened and strengthened. During the meetings eight of the young people and children asked for prayers, and the most of them spoke for Christ publicly several times. Some of these were First-day young people. Since I came home, Bro. Davis wrote me that two of our young people had joined the Y. P. S. C. E. as active, and I think he said there were three joined as associate members. By special request, on the evening of Oct. 31st, I preached in the Presbyterian church at Flandreau.

At Smythe I gave fourteen sermons and one at Flandreau. Nov. 2d I went down to Trent. Bro. Nelson met me there and we made the arrangements for the use of the Trent school-house for Sunday morning and evening, Nov. 4th. Sabbath morning, Nov. 3d, I preached in a schoolhouse six miles west of Bro. Nelson's, and in the evening at Bro. Nelson's house.

On Sunday morning and evening we held services at the Trent school-house, and at the close of the evening service they requested that the meetings be continued during the week. At the close of the first week some of our own young people became interested and we thought best to continue another week. Before the close of the second week the interest spread quite rapidly. The most desperately wicked young man in all that country had, by the power of God, been transformed into an earnest Christian. His earnest prayers and touching words to his companions to come and enjoy God's pardoning love did much to melt down the hearts of others. We continued the meetings here until the evening of Nov. 20th. During these meetings thirteen professed having found Christ. The last evening four new ones asked for prayers. I left this field with regret, feeling that the work ought to be continued for two weeks longer. But I found my health was failing me so rapidly that I could not hold out much longer and do both singing and speaking. While here I delivered 24 sermons.

Nov. 21st I came down to Hawarden and went out to Bro. Ring's. His daughter was to be married the next day, and Bro. Ring said he thought we had better not begin the meetings until the evening of the 23d, which was on Sixth-day evening; then Sabbath morning and evening and Sunday morning and evening, making five sermons at Big Springs. The number in attendance increased very rapidly from the first. On the 26th, Monday, after counseling with the doctor, I started for home, reaching there the evening of the 27th, being away 43 days and delivering 44 sermons. Both going and coming I was obliged to stop over night at Sioux City, Iowa. On the way up I sought and found the

home of Mrs. Carrie E. Swain, of Sioux City. She is a Sabbath-keeper and a member of the Watson Church, of New York. I was kindly entertained at her home over the night and received a warm invitation to stop on my way home. When I returned I was too sick to go so far from the depot, so stopped at the first hotel. She extended an invitation to any Sabbath-keeper passing through the city to call and see her at 1021 Nebraska Street.

I look upon South Dakota as a hopeful field for evangelistic work. Work should be begun on that field as soon as possible after the middle of May, beginning either at Trent or Big Springs, and continuing until the time of their Yearly Meeting at Daneville, which is toward the last of June. Then move the tent over to Daneville, for the Yearly Meeting. If too cold for tent work in May, successful work could be done in the school-house for a week or two. After their Yearly Meeting continue the work at Daneville as the interest may demand. Then move to the unworked field of Trent or Big Springs, as the case may be. Work these three places first. If the leader can talk to the Germans, go over to Wittenburg. If the men and means can be found, I should think it a good thing to keep tent in use all the time the weather would permit.

Since Jan. 1, 1895, I have visited Calamus only twice. Dea. Boaz, John L. Coon and family, and Charles Hutchins and family have moved to Walterville, Oregon. Mrs. Boaz and Mrs. Kipling are dead. So with deaths and removals our little church at Calamus is almost gone. The few that are left of our people, and also the First-day people, seem glad to have me visit them. I have been hindered from visiting them a few times because of storm. I expect to visit them and preach for them as often as I can in the future.

March 21st I went to Farnam and spent two Sabbaths with them, returning home last evening. Notwithstanding the hard times, they gave \$8 for the Missionary Board. That is the result of the tithing system. They gave Bro. Hinman \$10 when he was there last October. I wish all of our churches would adopt tithing. I found the church there in good working order. They are feeling quite hopeful of getting a crop this year. Some others have moved there from Humboldt and Nortonville this spring. One young man and his wife were to join the church on Sabbath-day, March 30th, but were prevented from doing so on account of the sickness of their little child.

While at Farnam we held union services with the Congregationalists. They very kindly offered the use of their house and manifested a perfect willingness to join with us. The meetings were well attended and a good interest taken. The pastor of the Congregational Church told me he thought five or six would join their church as a result of the meetings. Our own people felt that it was good for them as it brought them into more friendly relations with their neighbors. While none were added to our church, they all seemed helped and encouraged. I feel hopeful for the Farnam Church. I think evangelistic work is needed there, and should be given as soon as possible.

NORTH LOUF, Neb.

FROM D. N. NEWTON.

As to-day ends the first quarter of 1895, I write you my report, which is, as usual, a meagre one. Cold and rainy weather have, I

think, interrupted our Sabbath-school and prayer-meetings during this quarter more than at any other time since their organization. Such interruptions seem to lead to indifference on the part of some, but they also show who are the more faithful ones. Some discipline will be necessary at our next conference (business meeting), and the church may withdraw from some of its members. How hard it is to deliver back to the iron grip of the world those whom we have loved as brethren or sisters! Will not the pious of our denomination pray most earnestly for these backsliding ones?

The monotony of this quarter has been most agreeably broken by a visit from the Missionary Secretary in company with Mr. T. B. Burdick.

During this quarter I preached twice and made a talk on the subject of giving. Average congregations about 14. I also filled as best I could my usual place as superintendent of the Sabbath-school. Distributed a few tracts and papers.

FAYETTEVILLE, N. C. April 1, 1895.

CLEANLINESS AND ORDER.

It is a source of satisfaction to the manager of a printing office, when receiving callers, to be able to show them a clean and well-regulated establishment. The dirty condition of the average printery is so familiar as to merit the numerous jokes and rhymes which have been printed reflecting upon it, until the printer has become almost a synonym for untidiness.

There is no need of composing or press rooms being any dirtier than a dry-goods store; indeed, the regulations concerning cleanliness are just as essential in one as the other, since in neither case can soiled or dirty work be turned out, excepting at a loss.

I well remember the first day I took my position as "devil" in a printing office. The proprietor said to me: "Young man, a workman is judged by his chips. If you sweep this office well you are quite apt to do your work well; but if you are slovenly in this matter, the chances are that you will care little how your more important work is done."

I took hold of that broom like a veteran sweeper, and the result was that nooks and corners were cleaned out that had not felt the broom for a long time. After the office was once thoroughly cleaned, it required little care to keep it so, and the time occupied in the work proved a paying investment.

Given a clean workroom, the printers will wear better clothes at work, and themselves assist in keeping their surroundings in order. When a sheet of paper or a card is dropped, it can be picked up and replaced on the pile, effectually stopping a fruitful source of waste. Again, in the wiping up of machinery, loose screws are detected and tightened, which otherwise would, sooner or later, have caused a breakage and consequent delay. Packages of "pi" are dragged from their hiding places and brought into use, which, but for the thoroughness of the sweeper, would have lain there indefinitely, along with the accumulation of old shoes and other refuse so common in offices where less stringent rules are enforced.

Looking back from my position as manager, I attribute much of my success to systematic cleanliness and order, and believe that it pays to use every means for keeping a printing office thoroughly clean.—D. D. Turner, in *News-paperydom*.

Woman's Work.

PERMIT us to add one suggestion for the children in the work of filling our China Christmas-box. Pretty paper dolls with different dresses to put on—which our girls can cut from fashion plates—wonder balls for the boys, made by winding colored yarns around various small articles, which will please the boys in China as they learn that their little brothers in America have sent them these little surprises; knitted or woolen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen, and the more yellow the more beautiful! Old linen is very much needed for hospital use. Cretonne bags of bright colors for holding their work are also very useful.

"THE love of Christ constraineth" finds beautiful-expression in the following incident: "A young girl, a member of one of our churches, desirous of serving the Master in the foreign field, but whose way has not been opened for mission work, had a little money left her lately, which will yield her about ten pounds a year. She has devoted the entire sum to support two native agents in connection with zenana work in India. Her minister writes: 'It is a piece of noble self-sacrifice; the girl's family are only in poor circumstances, all of them having to go out to work; but, as she says, "I got on quite well without this, and can still do so, and I would like to use it as long as I can in Christ's work in this way.'" —Zenana Mission Quarterly.

FROM OUR SISTERS OF NORTH LOUP.

During the past few months we have received practical assurance that distance does not separate us from the kind remembrance of our sister societies.

We are grateful to all who have contributed to the relief of the needy in our midst, but we assure them that the loving sympathy of Christian fellowship is warmer and more enduring than the richest physical comforts alone could possibly be. "Our SABBATH RECORDER is another link to unite us all in one body," writes the editor of our "page" as she notifies us that she is ready for our mite. We appreciate the Recorder. We cannot get along without it. And as we enjoy hearing from others through its columns, we desire to strengthen the "links" by doing our part, and keep our place in the "one body." Our circumstances have been such for some time that we have not been able to do very much in the way of raising funds for mission work, but the past year is the first time since our organization that we have been obliged to say to the Board, "We cannot pay our apportionment," the work at home calling for more help, and our means becoming more limited. However we have forwarded quite recently something near ten dollars of this, and hope to do more soon.

In January of last year the society voted that each member try to *earn* one dollar during the quarter. At the end of the given time nearly twenty dollars was brought in, and each one asked to give an account of the way, or ways, in which she earned the money, also relate trials and incidents connected therewith. These accounts were both interesting and amusing. One being written out in verse, and all showing that "Where there's a will there's a way." The money was used to

repaper the church and make other necessary repairs, a number of gentlemen kindly assisting us by donating several days of hard work.

The attendance at our meetings through the summer was so great that we met in the church, the exercises consisting of a programme varied from time to time. Sometimes questions like these were presented: What are the true principles of hospitality? What is true piety? and What blessings can we see in spite of the hard times? The discussions awakened much thought and interest. Through the winter our meetings were, and are still, held at the homes of members with not much of variety perhaps, but with general interest well sustained.

One sister, not long ago remarked, "I try to plan my work so I can attend mission meeting." Another said, "I would as soon think of staying away from church on the Sabbath as from our Tuesday afternoon meetings."

Some who have been away during the winter have come back, and how they stir our hearts with their words of cheer, and interest us by telling of the pleasant things they have seen and heard while they have been from us. We hope to be able soon to do some sewing, quilting, and other work as we can so as to be ready in the future to extend help as needed. We might add that at the close of every meeting we take up a collection, though it does sometimes, per force, jingle like pennies.

Now while we shall of course read and try to profit by all of the wise and good things the RECORDER has to say to us, may we not hear in this corner of ours more helpful things from our Woman's Missionary Societies of ways and means as to how we may use our hearts and hands more effectually in the Master's service?

METTA BABCOCK, } Com.  
NELLIE BLACK, }

RECEIPTS.

For month of April, 1895.

Woman's Society for Christian Work of the Church of Plainfield, N. J., Tract Society, \$25, Missionary Society, \$25, Miss Burdick's Salary, \$20, Woman's Board Expense, \$5.....	\$ 75 00
Ladies' Missionary Benevolent Society, Northville, Kan., Tract Society.....	25 00
Woman's Missionary Society, North Loup, Neb., Miss Burdick's Salary, \$10 62, Board Expense, \$1 80.....	12 42
Mrs. Edward E. Whitford, Factoryville, Pa., Dr. Swinney's Helpers.....	2 50
Ladies' Aid Society, Dodge Centre, Minn., Church, Susie Burdick's Salary, \$2 24, Dr. Swinney's Helpers, \$1 40, Home Missions, \$8 26.....	11 90
A Friend, Hope Valley, R. I., Home Missions...	1 00
Contributed by a few of the children of the Sabbath-school of the New Market Church, N. J., for Kindergarten Work in China.....	2 25
Ladies' Benevolent Society, Shiloh N. J., Photographs sold.....	6 00
Ladies' Aid Society, of Scott, N. Y., Miss Burdick's Salary, \$3, Dr. Swinney's Helpers, \$3, Home Missions, \$3, Board Expense, \$1	10 00
Fannie E. Stillman, Salem, W. Va., Dr. Swinney's Helpers.....	3 00
Ladies' Benevolent Society, Milton, Wis., Dr. Swinney's Helpers.....	5 00
	\$ 154 07
MRS. E. B. SAUNDERS, Treas.	

BERLIN, N. Y.

WONDROUS is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

THE only joy we have on earth is to love God and to know that God loves us. O when I think that there are some who will die without having tasted even for an hour the happiness of loving God!—*Vianney*.

## CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

In the SABBATH RECORDER for May 2, 1895, I noticed among the articles contributed by Bro. Randolph, the following in regard to Theophilus Gill:

"His armor was bright from constant use until Head Professor Burton took the matter up. The latter has his own ideas as to how such cases should be handled, and passed the word along as follows: 'If any one wants to observe some other day than Sunday, it is your duty to not quarrel with him.'"

I would like to be allowed space for a few words of explanation to the above, in order to avoid any erroneous idea that possibly may be in the minds of some of the readers of the article.

It might be inferred that I have had a discussion with Professor Burton. Such is by no means the case. I was at my post in church, attentively listening to the Word of God, on the particular Sabbath that was taken to answer questions in connection with the Biblical Institute, and in which Professor Burton, replying to a questioner, gave his views concerning the Sabbath.

With all deference to our good Professor, and recognizing both his deep spirituality and the divine beauty of his intentions, in my humble opinion, and it is that only of a student, I must say, that his idea of the Sabbath, which met with so much favorable comment, and which was afterward so happily quoted by another Professor as being "an excellent and very clear statement of the question, and in perfect agreement with his views" (I think I have recorded faithfully the words used), was nothing more than a plausible semblance of liberality, which was gradually boiled down into the syrup of bigotry, and finally solidified into an absurdity.

I have simply to tell it to the readers of the SABBATH RECORDER, and they will instantly know what I mean; the wonderful argument was that of *no-Sabbathism!*

Having shown the article of May 2d to a friend, this brother remarked that it did not do me justice. I cannot see anything wrong in the article, and perhaps he thought that unintentionally the impression was conveyed that I had been defeated by the University Professor.

For fear this erroneous idea may be in the minds of the loyal veteran vanguard, who are fighting in our denomination for Christ and his Sabbath, allow me to say that your "Drummer Boy" for the Sabbath, in Chicago, has not met his Waterloo. I have indirectly drawn the fire from the guns of our professors in the Divinity School on the Sabbath question, and in no spirit of braggadocio declare that if they will face the issue squarely, and discuss the question on Bible grounds only, leaving out empiricisms and adhere to a purely Scriptural consideration, I have not the least fear of meeting them. God has helped me so far, and he will not surely permit me to be tried beyond what I am able to bear.

In closing, I shall simply say, I came to this university because I believed it offered, for me, the best advantages along the line of work to which God had called me, to be found in all the world; also, because I believed that it promised ultimately to be the greatest university in America. I now advise all Seventh-day Baptists who are looking for something higher

and broader than our denomination can at present offer, to come to the University of Chicago.

Because I chose it above all others, and because a merciful Providence has made it possible for me to come and tarry where sweet springs of knowledge daily quench my thirsty soul, I love it.

I am deeply indebted to its estimable, lenient and honored professors, for they have been nothing but kindness itself to me, and may God grant that I may always be grateful for all the blessings which I have received. But when it comes to a consideration of a choice between one small essential point in the inspired Word of God, and all that the university has to offer, it is like asking me to choose between a speck of unsullied truth, and a whole solid globe of compromise without it.

I am forced to become an iconoclast, and smashing the idol in my heart, while I trust that I do no harm to the external noble institution, sing, upheld by the power of the Holy Spirit, to the air of "Jesus Saves":

What care I for the U. of C.,  
Christ for me, Christ for me;  
What care I for the U. of C.,  
Victory, O, Victory!  
Jesus reigns as Lord of Sabbath,  
'Tis the tidings I send thee,  
I have slain the Pagan mammoth,  
And my conscience now is free!

Sincerely yours in Christ,

THEOPHILUS A. GILL.

UNIVERSITY OF CHICAGO, May 13, 1895.

## ENDURING TO THE END.

The Saviour did not promise his disciples smooth sailing on life's voyage. He did not seek to win any followers by glowing pictures of ease and opulence in this life; on the contrary, he apprised those that would come after him that they would be persecuted. His warning was to all that accepted his teaching: Beware of men. However, he offered the best possible incentive to endure the trials, opposition, and persecutions of this life. He offers a reward that far outshines in beauty and splendor the brightest diadem ever worn by those whom men delight to honor. His reward is life everlasting. "He that endureth to the end shall be saved." Matt. 10: 22.

But how shall we endure? How shall young converts be led on in the Christian life? How shall we keep the holy fire burning on the altar of our hearts after years of Christian experience? These inquiries are especially opportune at the close of our revival meetings. Indoctrination in the truth of God is one of the great essentials to perseverance in the Christian life. There is no better food and no better stimulus for the young convert and the experienced Christian than the cardinal doctrines of our faith. Sensational preaching or lecturing on current topics may excite the emotions for the time being, but they do not furnish any nutritious food for the spirit of man. The spiritual life can thrive only on that which God gives for strength and life. In order that the truth of God may be assimilated by young and old, it must be preached in simplicity. The gospel is so simple that everyone can understand it, and he who darkens counsel with high-sounding technical terms is not a true shepherd of the flock. The plain, unadorned Word of God is adapted to all ages and all classes of hearers.

If we expect young converts to endure unto the end, we should give them plain directions to personal duties. A right conception of duty when the convert is just starting in a new life, in which all the experiences and all the surroundings are new, has an important bearing on the whole course of life following. A little deflection from the right in the beginning will lead far out into the byways of sin in years to come. These four duties of Christian life should be forcibly impressed on the

mind and heart of every convert: (1) Read the Bible every day. It should be read with a retaining mind and understanding heart. If only a short passage of God's Word be stored in the mind daily for present and future meditation, in the course of time the soul will be strongly equipped with the armor of truth, and able to meet the adversary with the sure defense: It is written.

The directions that will naturally follow are: (2) Pray to God daily. After having listened to God's counsel through the medium of his Word, fall upon your knees and pray; give honor and praise to him who is the Author of your being and source of all, God. (3) Go to church. Attend the public means of grace, which are primarily the preaching of God's Word and the prayer-meetings. (4) Pay. Let the young convert begin at once to bear some part in supporting the cause of Christ, and participation in this matter will prove a means of strength and attachment to the church. This quartet of duties, read the Bible and pray, and go to church and pay, should be made the order of procedure for every young convert.

We shall all endure to the end if we prove faithful to our trust. "If God be for us, who can be against us?" "This is the victory that overcometh the world, even our faith." If you would spend eternity in heaven, endure to the end.—*Evangelical Messenger.*

## LETTERS TO THE SMITHS.—No. 16.

TO FLORENCE SMITH.

*My Dear Niece:*—Some one has told me about the discouraging circumstances under which you are trying to get an education. It was not told me that you feel disheartened, yet I am sure that many girls under your circumstances would give up entirely. You have an earnest desire to get the best possible training, and, so your schoolmates tell me, when you can be in school you do your very best; but the ill health of your mother does not allow you to be in school more than half of the time. They say they should think you would feel like letting study go altogether; but that, in spite of all that comes in your way, you seem cheerful and resigned, and keep at your books all the spare time you have. They can hardly understand how you can be so contented.

I think I know something about it, though. It is your faith in the goodness of your Father in whom you put your trust. That abiding faith does wonderful things for those who have it. And do you know, my dear child, I think, after all I have seen in this world, that the having of this faith—in an intelligent way—is the very best part of a good education. He that is without it certainly lacks much. Education is nothing if it is not power. Your faith gives you power to live in contentment where many a college graduate would quite fail; and that something you have—and he lacks—is something not at all to be despised.

Once when I visited your mother, as I sat by her bedside she said you were everything to her; that you watched over her tenderly day by day, worked hard to keep the house in order, even when you were tired out and nearly sick yourself, and never so much as complained a word. What wholesome praise that was. A college diploma could not say half so much for you. The parchment could testify only to your mental training,—and then its testimony might be doubtful; but what your mother said about her faithful daughter carries with it the stamp of truth. Moreover, it was witness to your culture of soul. We are a little too apt, Florence, to regard education as almost wholly connected with books, when, in a higher and better



sense, books furnish only a part of a good training; an important part, it is true, yet only a part. And that would not be worth much to us without the completing portion. What you are getting is, of itself, worth a great deal more to you than mere book learning; it is fitting you for the kingdom.

Your school friends sympathize with you in your being deprived of such privileges as they enjoy. They know how hard you work when you can be with them in class, but they see that you cannot keep up with your grade, even though you do your very best. Yet they are overlooking one thing about you. While they are getting ahead of you in algebra and history, you are coming to be an accomplished house-keeper. Your mother told me that you can do all the work about the house as well as she can, and that is no small credit to you. In fact, it is another testimonial to your good education. I fear that some of those class-mates of yours, if put in your place, could do nothing. They would, no doubt, feel how much they lack a power you possess. And I fear, also, that some of them could not be as kind and patient as you have come to be. I know that not many of them could care for the sick as you can. Surely you can do many of the best things in a way quite beyond their power to do, let them try as hard as they may; for you have been educated in some lines where they have not. If education is power, then they are not altogether ahead of you.

And so, my dear, take courage. Keep on in your faithful attention to your mother, let your trust in God's goodness increase, and cultivate all those graces of character that go to make up pure and good womanhood. Read the best books you can get, go to school when you can be spared from home, and do not mind—if you can help it—the getting behind your class. Do not forget that God is giving you a means of training that goes very far toward giving you a better education than can be gotten in college alone. Make the most of it. He may someday open up an opportunity for you to dive down deep into such knowledge as books have for you and under the best of instructors. Who knows? If so, your present discipline will do good service in helping you on then. In the meantime abide God's time. Be patient. Make the most of what he gives you to-day. And may all the blessings of kind heaven attend you.

Faithfully,

UNCLE OLIVER.

THE DEGENERATE HEART.

How deplorably degenerate the heart may become, when "fully set to do evil," may be seen in the case of the "chief priests and all the council," who were considered the wisest and best men in the Jewish nation, as they sought false witness against Jesus to put him to death. Matt. 26: 59. They knew that he was guilty of nothing worthy of death, and therefore knew that none but false witnesses could condemn him, yet such they sought. And, must it be said, many came? And they, endeavored to testify the same thing against him concerning his destroying the Temple; but probably from the fact that they knew that they were placing a false meaning upon Christ's words, confusion covered both their faces and their testimony; and they were as far from their aim as before, as no one might be lawfully put to death except by the testimony of at least two witnesses, these two

agreeing. And having failed with regard to the plan of false witnesses, yet being determined to put him to death, Caiaphas, the high priest, and, by virtue of that office, the president of the council, arose in all his dignity and sought a seeming occasion from Christ's own mouth. He questioned him first with regard to the testimony of the witnesses, and receiving no reply, he next asked, "Art thou the Christ, the son of the Blessed?" And receiving an affirmative answer, he seizes on this as the auspicious moment in which to make such a demonstration as shall at once cause every one to pre-judge him guilty. So he rends his clothes and cries aloud, "Ye have heard the blasphemy, what think ye?" And very naturally the scheme succeeded; they were all of one mind, that he had blasphemed God by claiming to be his son, when they chose to believe that he was not. And according to their law blasphemy was death. And they all condemned him to be guilty of death. "For envy they had delivered him," and also condemned him, because as the Messiah he came not in their appointed way. "He came unto his own and his own received him not," but condemned him on the very evidence of his own innocence, purity and truth. Every form of law and justice was violated, the high priest arrogating to be both accuser and judge when the much-sought "false witnesses" failed to agree; ignoring entirely the testimony of true witnesses. Had the Prophecies been examined with Christ's own words and works, their testimony would have agreed together; but examination and proof are the ruin of all calumnies, and therefore could not serve their wicked purpose which was embodied in their words, "Crucify him, Crucify him!!"

M. B. YORK.

FARINA, III.

A KING OF SHREDS AND PATCHES.

BY ANNIE W. YOUNG.

"Kind hearts are more than coronets."—Tennyson.

No one looked less like a king than little Archie Smithson. His toes were coming out of his well-worn shoes; there were patches in his coat and trousers—untidy patches too, for they were put in by a little girl hardly older than Archie, who lived before the time of compulsory education, and had never learned to sew; no hat, no collar, no socks, a veritable little beggar-boy to look at, though he would have scorned the idea of asking for a penny. Archie was a hawker of children's watches.

"Watch and chain complete!" he cried; "only one penny."

Now and then a well-dressed little boy would pass by him in the street, and would look with envy at the tray of glittering jewelry.

"Do buy me a watch and chain, mother," he would say; and soon he would pass on, the happy possessor of one of Archie's trinkets, and would forget all about the poor little salesman who had been standing at the street corner all the day.

Archie's case was only one of many sad cases in Brinksmantown—no mother, a drunken father, and one little sister, who did her best for all. Archie's father spent the money which the boy earned, and he and his sister were dependent upon gifts for the necessaries of life. Such a wistful little patient face the boy had that many a penny found its way into his hand from the good Samaritans who still walk this earth; and then there was bread to take home to Ailee, and Archie's heart was glad.

But times were bad. People said they were getting worse and worse, and there was no money to buy the glittering watches and chains, and, still worse, nothing to spare for charity. Archie's father had to suffer when the trinkets were unsold, and the boy and girl suffered when the good Samaritans "passed by on the other side." And the children hoped against hope. But times were

bad, very bad, and one day came when Archie and Ailee had nothing to eat for a whole day.

"Do you think we shall die, Ailee!" asked the boy, anxiously, with hunger in his eyes.

"No, Archie, not so long as we say the Lord's prayer," replied Ailee, seriously, so the children repeated the Lord's prayer three times daily, instead of twice. "Give us this day our daily bread." But times were bad, very bad, and only one penny had been received by Archie in charity on a certain cold winter's day, after a twenty-four hours' fast. "A loaf of bread for Ailee," he said, putting the penny into his pocket; "now see if there will be one for me." He closed his eyes and said, softly: "Give us this day our daily bread."

Poor little Archie! He looked so plaintively at every passer-by, and shivered with the cold east wind.

"Watch and chain complete," he cried; "only one penny."

But no one wanted luxuries to-day. At last, however, another copper was put into his hand by a lady with a tender heart.

"A loaf of bread for me, thank God," he cried.

At that moment a little girl came up to Archie selling papers.

"How's business?" asked the boy, trying to look cheerful.

"Bad, awful bad," replied the girl; "and what's worse, I think Jamie's going to die. He don't take no notice of anything." Jamie was the girl's little sick brother, and well known to Archie as the pale-faced boy at the window of 19 Pleasant Court.

The paper girl glanced at the watches and chains.

"My word, that 'ud make him notice."

"What?"

"Why one of them watches and chains. How much are they?"

"Watch and chain complete, only one penny," cried Archie, anxious to do business and avoid his father's anger.

The girl sighed deeply.

"I haven't a penny to bless myself with," she answered, "or I'd spend it on Jamie to buy him a watch and chain."

Archie considered the case seriously, and put his hand in his pocket to feel if the two pennies were safe.

"I've got a penny for a loaf of bread for Ailee," he said to the girl, "and a penny for a loaf of bread for myself. Do you think I wants the loaf most, or Jamie the watch?"

"Jamie the watch," answered the girl in an instant, greedily anxious for her sick brother.

"Then here, take it, take it," he said, holding out a watch. "I'll buy this for poor Jamie, and pay father the money with my penny."

The girl took the watch eagerly, and ran quickly home, forgetting to thank Archie for the gift, or to appreciate the self-sacrifices it involved. And the hungry boy turned away with tears in his eyes.

"Give us this day our daily bread," he cried.

Two gentlemen had witnessed the little scene. They stood behind Archie unnoticed, and had heard every word.

"There's a king of shreds and patches," said one young man aloud.

"A king, sir, where?" asked Archie, eagerly.

"There," said the gentleman, smiling, and pointing to the boy, "for kind hearts are more than coronets, and Christ's kings are inheritors of the heavenly country."

Archie did not reply, but when half a crown was put into his hand his eyes spoke most eloquently his thanks.

"There's your daily bread for a week to come," said the gentleman, kindly, "and it is for behaving like a little king."

That day Archie went home very happy. Times were bad, very bad, but Archie had found a friend, and had learned that though poor, despised, forsaken, he had yet a royal inheritance, for—

"There's a crown for little children  
Above the bright blue sky,"

and crowns are only worn by kings.

## Young People's Work

### THE PRODIGAL.

BY THE REV. MARTIN SINDALL.

He stood upon the threshold  
Of an old New England church;  
His clothes were made of "home spun,"  
His cane a common birch.

The locks upon his shoulders  
Were whiter far than grey,  
And shone with holy lustre  
As now he bowed to pray.

The preacher in the pulpit,  
A good old-fashioned man,  
Had asked his congregation,  
"Please read with me a *Psa'm.*"

And then in tones most sacred  
He said, "Now let us pray  
To him we call most blessed,  
Who helps us on our way."

He prayed to God the Father,  
And not to men below;  
His prayer was short and simple  
His face was all aglow.

His prayer? Shall I repeat it?  
No, no! God heard it then  
And he upon the threshold  
Said fervently, "Amen."

He seemed a stranger in the town,—  
The church he knew at sight,  
And pastor, grand old steward,  
Who held the gospel light.

"Come in, my friend," the preacher said,  
"The pews are few but free;  
The word of God is meant for all,—  
Much praise, dear Lord, to thee."

With trembling steps the stranger moved,  
He stopped not at the pews;  
He grasped the railing of the stairs,—  
How clumsy were his shoes!

He tried once, twice, the steps to climb;  
His breathings could be heard;  
He raised his face and tried to smile,  
Then came this pleading word:

"Come down my friend, Comedown, I pray,  
I would go up but can't;  
My weary feet will not permit  
I'm lame and somewhat gaunt."

The preacher now, with friendly hand  
Extended to the man,  
Invited him to speak a word,  
And thus his story ran:

"Two boys were born long years ago  
O' parents poor, but good;  
The mother ran the spinnin'-wheel,  
The father wrought in wood.

"The boys grew up, as most boys do,  
They both had equal chance;  
One worked all day and studied nights,  
The other'd drink and dance.

"And so it came about one time  
That John he got a home,  
While t'other one would see the world,  
And thus begun to roam.

"Soon John he got a call to preach,  
(His speech was sort o' good)  
While t'other one would cast about  
And do what'er he could.

"He earned a little now and then,  
But spent it all for rum;  
Until—oh dear, excuse my tears,  
For they seem bound to come!

"But soon the prodigal was won  
By friends both kind and true  
To give his heart to Jesus, and  
All evil to eschew.

"Do you know, dear John, my brother,  
Who 'tis that speaks to-day,  
With locks all white and wrinkled face;  
Do you know your brother Ray?"

The curtain might be drawn right here  
While brothers now embrace,  
To shield the scene of joy in tears  
Now seen on either face.

But no, we linger yet awhile  
To hear the tender greeting  
Of him who prayed for "brother Ray"  
While many years were fleeting.

"Dear brother Ray," the preacher said,  
"Again the lost is found;  
For many years I've thought you dead  
And lain beneath the ground.

"But thank the Lord, you're here to-day,  
Alive to man and God;  
We'll praise the Lord together now  
'Till we're laid beneath the sod."

The pastor and his people  
With eyes brim full of tears,  
Now felt like singing praises  
In the form of ringing cheers.

"We heard a sermon, brethren dear,  
From heart won from conviction,  
And now without more words from me  
Receive the Benediction."

### PRESIDENT'S LETTER.

My Dear Young People:

I write this week from Brookfield, N. Y. This is one of our fairly strong churches, the one where the last Conference was held, and is located in a beautiful valley. On my way from Adams Center here, I spent several days at Leonardsville, N. Y. Every night I was there, and indeed every night during the week, one or more gospel or prayer-meetings were held. This is three months after my work there closed, and two months since one of the prophets of Baal spake after this wise: "Oh, son of man, behold their enthusiasm now, but just wait until dog-days and hard-cider shall come, and then see where all these boys will be." There is more foundation than we wish for such flings, but they need not injure the cause or Christians. They show a bad condition of heart in one who rolls such things as a sweet morsel under his tongue. The evil spirit never says to one when tempted, "Do not do this thing now, for it will not compare well with a clean religious life;" but he does say, "Do not get interested in something good, or become active, for you may want to do something near some time." The Brookfield meetings have been in progress a week, and the busy people are badly driven. Yet, the attendance is fair and interest growing rapidly. The Lord is here; keep praying for this work.

E. B. SAUNDERS.

### C. E. ATHLETICS.—II.

BY EDWIN SHAW.

The success of a foot-ball or base-ball team depends very largely upon the degree of confidence which the team has in the head manager of the club. If the players all have an abiding trust in the wisdom and ability of the manager to direct all the movements and to plan all the details of the game, if they know that their methods and ways of playing not only have the approval of the manager, but also have been devised by him, if they know that other clubs who have carefully and implicitly followed his instructions have never yet lost a game, then are they inspired to do their very best, and certain victory awaits them.

Jesus Christ is the head manager of the Christian Endeavor club. Players, who have obeyed loyally all his instructions, and have observed the methods and principles which he has laid down, that is, the tactics upon which he would have the game conducted, have never been known to fail of reaching success. And it is necessary for success in this mighty conflict between right and wrong that every member of the C. E. team have complete and unqualified confidence in the Head of the department.

Next week we may consider "Submission to Higher Authority."

### HOW CHRISTIAN ENDEAVORERS CAN BEST HELP THE PASTOR'S WIFE.

[The following letter was sent to one of our Christian Endeavor Societies at a recent meeting, and was requested for publication in this department, thinking that the suggestions therein contained might be equally helpful to other young people.]

I have been asked to write a few words upon

this subject for the meeting this afternoon. My own personal feeling is that the young people of the church, as represented by the Christian Endeavor Society, can best help the pastor's wife in her efforts to aid the church work by allowing her to be their friend and by being friends with her; more even than that, by seeking her society, calling upon her, asking her help in any project where she can help (they may be very sure that she will help wherever she can), and by talking with her enough for her to know something about their thoughts, feelings and plans in life.

Did you ever think how true it is that we may meet people every week year after year, and speak to them each time, and yet really know nothing of them? A profound interest in people can only come from some knowledge of their ideas, conversation and circumstances. And this knowledge cannot come at all unless we can see enough of them and talk long enough with them to ascertain these things.

If you will pardon such a personal train of remarks, I shall be very glad of this opportunity to tell the young people of the church how very anxious I am to become well acquainted with them all, and how much it has puzzled me at times to know how to bring this full acquaintance about. I feel this especially in regard to the young men of our church. With most of the young ladies I feel quite well acquainted, but it has often grieved me that there are so many of our boys and young men with whom I have scarcely ever held any conversation. I have often blamed myself for this, and yet, Christian Endeavorers, tell me frankly whether you think that it is all the fault of your pastor's wife? You are many; I am but one. Very often at the church suppers I have looked over at a group of young people and have felt a desire to be there, learning something of the individuality of its members, but it seemed too formidable to invade the circle. It would be so much easier for the separate members to come to me. And I take this opportunity of saying to you all that nothing could please me more than to have the young people of the church come to see me, ask me for aid in anything that interests them in which I could aid, borrow my books, talk over their contents, and in short to be *friendly* with me in every way.

And all this I say, not because I of myself am of any more importance than any other member of the church, but because the pastor's, the shepherd's office, is a sacred one, and his wife humbly tries to help him in all his work.

May God bless you, dear fellow Endeavorers, in all your work for the Master, make you swift to obey his commands, and zealous to lead souls to him. May this particular meeting be especially blessed to you all; and in this, as in all your services, believe that you have the warm sympathy of

YOUR PASTOR'S WIFE.

### OUR MIRROR.

THE Westerly, (R. I.) Y. P. S. C. E. had an interesting consideration of the topic, "How can we Endeavorers help our Church?" at the prayer-meeting, May 11th. A program was arranged by the Prayer-meeting Committee and successfully carried out by the chairman, Mrs. Louis S. Coon, who led the meeting. Among other things Mr. L. T. Clawson spoke upon "How the Society Could be more Help-

ful to the Church," and Mr. Geo. H. Utter upon "How the Society could Help the Sabbath-school." The music consisted of the singing of hymns, and also solos by Mrs. Walter Price and Mr. John H. Tanner, Jr.

PAUL tells us to "rejoice with them that do rejoice" as well as to "weep with them that weep." Therefore we would ask all endeavorers to rejoice with us over the blessings that have been ours to-day. Aside from a most practical sermon this morning, on the necessity of "Bridling the Tongue," and the impressive Sabbath-school lesson of the "Agony in Gethsemane," promptly at 2.30 we repaired to the water's edge to witness the beautiful ceremony of baptism, the candidate being Miss Alice Muncy, one of our endeavorers. At 3.30 we had our regular prayer and conference meeting, and words are inadequate to express what a blessed meeting this was, but we know God's presence was with us and therein lies the secret. Sometime ago we saw the need of a mid-week prayer-meeting, and since that time we have met on Tuesday nights and held a Christian Endeavor prayer-meeting, and we find it very helpful to us during the week. Our spiritual condition has been very good for some time, and the interest does not seem to abate as the temperature rises, but rather to increase. The Wall Pledge we purchased some time ago has been an eye-opener to many. I hear that you desire lists of the officers from the societies, therefore I will send the list of ours.

Pres., Mr. F. M. Barker; vice president, Mrs. G. W. Lewis; secretary, Miss Alice Muncy; treasurer, Mrs. Landphere; organist, Mrs. Grace Booth; chorister, Mr. Everet Crandall; corresponding secretary, Miss Leona Humeston.

COR. SEC.

HAMMOND, La., May 4, 1895.

IN the RECORDER of May 9th, in this department, the article reporting the Whitewater Convention, by mistake, gave Walter Rood credit for the sayings of the Convention. No doubt Walter could have said just as good things; only he didn't, at that time. Others did, and hence the Convention should be credited with them.

THIRD QUARTERLY REPORT OF TREASURER.

From Feb. 1, 1895 to May 1, 1895.

RECEIPTS.	
Leonardsville, N. Y., Tract Society.....	\$ 12 50
" " Missionary Society.....	15 00
Alfred, N. Y., Missionary Society.....	27 50
Adams Centre, N. Y., Tract Society.....	15 00
" " Missionary Society.....	15 00
Farina, Ill., General Work per Direction Board.....	12 50
North Loup, Neb., Missionary Society.....	3 74
West Hallock, Ill., Dr. Palmborg's Salary.....	1 00
Lost Creek, W. Va., Tract Society.....	10 00
Farina, Ill., Tract Society.....	6 85
" " Missionary Society.....	6 84
2d Brookfield, N. Y., General Work per Direction Board.....	17 32
Adams Centre, N. Y., Missionary Society.....	11 00
" " Tract Society.....	11 00
West Hallock, Ill., Dr. Palmborg's Salary.....	14 50
Richburg, N. Y., " ".....	5 00
Shiloh, N. J., " ".....	7 50
Hammond, La., Home Missions.....	2 39
" " Foreign.....	2 25
" " Tract Society.....	1 87
Walworth, Wis., Tract Society.....	3 50
" " Evangelistic Work.....	2 75
" " Dr. Palmborg's Salary.....	1 50
" " Foreign Missions.....	25
Utica, Wis., Sabbath-school, Dr. Palmborg's Salary.....	10 00
Nortonville, Kan., Dr. Palmborg's Salary.....	15 00
Westerly, R. I., " ".....	6 25
" " Tract Society.....	6 25
" " Missionary Society.....	4 50
" " Special Collection for Missionary Society.....	4 50
Salem, W. Va., Dr. Palmborg's Salary.....	5 00
Milton, Wis., " ".....	10 00
Leonardsville, N. Y., Tract Society.....	4 03
" " Evangelistic Work.....	5 75
" " Dr. Palmborg's Salary.....	3 81
" " Other Missions.....	2 18
Milton Junction, Wis., Evangelistic Work.....	6 25
New-Milton, W. Va., Dr. Palmborg's Salary.....	75
Rockville, R. I., Young People's Work.....	2 30
Berlin, Wis., Evangelistic Work.....	4 25
	\$ 299 33

EXPENDITURES.	
J. F. Hubbard, Tract Society.....	\$ 34 44
A. L. Chester, Missionary Work.....	34 38
" " Evangelistic Work.....	50
" " Home Missions.....	2 56
" " Foreign.....	52
" " Dr. Palmborg's Salary.....	82 67
	155 07

W. H. GREENMAN, Treasurer.

Children's Page.

THE BOY WITH SAND IN HIM.

A NOVA SCOTIA STORY.

BY SUSIE STEELE.

"I have come to live with you, Mr. Johnson, and I have brought my bundle with me. It is a little bundle, but it holds all I have. I know you have not asked me to come, and do not know anything about it, but I will tell you. I can help you ever so much. Of course, I will take the cows up to pasture every morning, and every night I will bring them all back."

"Look out, little fellow; are you not out of breath? Is that not rather a long talk for such a little boy?"

"O! that is only the beginning, Mr. Johnson. I have it all fixed ready. Please let me say it."

"And you think you could take care of all my cows and bring them back at night? Why, Jake was nearly twice as big as you, and I had to send him back to his mother. He would come home here at night, crying and telling how he had been lost in the woods and rocks, and I would have to go off on horseback and hunt them up."

"Yes, I know; but I have been studying those cows and talking to them, and I think I can soon teach them. At first, if you are willing, I will take my bite with me, and stay all day and watch them, and get them out of the habit of running away."

"But suppose it should rain?"

"I have been wet before, Mr. Johnson."

"And how will you know the time?"

"O, I have learned to tell the time by the sun, so as to know when to start home, and we will come down the mountain slow, so they can nibble at the sides all they want to. I will not stone them and beat them, but give them plenty of time at the creek, and soon they will like me and then they will mind me, all but Skip; she is so bad, I am afraid I can never do anything with her."

"Who is Skip? I have no such cow."

"O, I forgot that you did not know my name for the cows. Skip is the one that you had to go away up the mountain for that rainy day when you thought you would never find her, and were sure she would break all four of her legs before you could get her back to the road. I was talking to her yesterday. I told her I would be patient with her, but if she did not improve I was going to ask you to *beef* her before she ruined all the other cows."

"But you are such a very little boy."

"Yes, I know it. I am very sorry. I would help it if I could." This Sammie said as though it was something he was to blame for; but he soon brightened up as he added: "But father often says I have plenty of *sand* in me."

If you have visited Nova Scotia, you have learned that *sand* is used with the people there as we use the word *grit* here.

Soon Sammie hurried on to the rest of his prepared talk. "Just as soon as I get the cows taught, then I can help Mrs. Johnson ever so much. I will watch and keep the chip basket and wood boxes full without her telling me. I will carry all the spring water. I cannot carry two big pails at once, as you or the hired men do, but I can go with the little pail ever so often."

"Suppose you tell me how you know so much about my farm."

"Why, I have been watching ever so long, so I would know just what to do."

"But I have not seen you hanging around."

"No, I kept out of sight. I knew you would not understand, and might think I was in mischief."

From this last remark we may judge that Sammie had also been making a study of Mr. Johnson, if he did not say so.

"What about your parents? Does not your mother need you?"

"I have been training Johnnie for weeks past. I told mother if anything happened he ought to be able to do it. She has been asking me ever since if I felt sick; she thought I was going to die and go to heaven; but I meant I was coming here, but I did not tell her till this morning, for fear it would spoil it all."

"What did she say?"

"She said I would be back in three days."

"And your father?"

"He said you would not have me."

"What did you tell him?"

"That I was 'most sure you would let me stay and show you how I had planned to help you."

Just then Mr. Johnson was attacked with a strange sneezing and coughing. The conversation had been very amusing and yet strangely pathetic. He dare not laugh in the child's earnest face, and yet he would not admit to himself that he was touched.

Mr. Johnson was the tallest, strongest, wealthiest, and best known man for miles around. He had a heart, though very few had ever caught a glimpse of it. To most of his neighbors he was known as a man who was constantly shocking their ideas of propriety; and having early earned this reputation, he seemed in duty bound to maintain it.

While he is sneezing off his feelings we will visit Sammie Drake's home. It is part way up the mountain, in a very small cottage. There are scarcely any outbuildings left, for there are no longer any domestic animals to occupy them, and the lumber has made convenient firewood. Within the home there has been less and less of comfort each year. Mrs. Drake has never mentioned her trouble to anyone, and it is only from the children that the neighbors have learned of their want. At first they told of their father's sickness; but soon they knew the cause of this sickness, and of his idle habits and cruel words and more cruel acts, and all their own poverty and suffering.

Sammie, the oldest child, had decided to make a man of himself as soon as possible in order to help his mother and little brother and sister, and thought that the first step was to become a necessary part of Mr. Johnson's farm.

Four months after this, on a bright summer day, just after dinner, there was quite a commotion in Mr. Johnson's barnyard. It was the last day for making hay down on the dykes. Several loads had already been hauled and packed away in the big barn, and this afternoon was to finish it up. Some ladies from "the States" who were visiting there were to be treated to an afternoon on the dykes and a ride home on one of the great loads. Just before they were ready to start, Spring, the colt, was led from the barn, ready harnessed, and Sammie was ordered to

mount him and drive on ahead. They both wondered what work they were to accomplish, but neither of them asked any questions.

When the dykes were reached, after a fine ride of six miles, Sammie was told to frisk and play till he was wanted, as he was really too small to be of any use here.

In the distance he spied the oxen resting, and he was soon down in front of two of them, talking:

"Dear old Slick and Steady, shall I tell you all about it? When we all go home to-night there is to be the greatest hay procession ever seen around here. Master will drive on the biggest load, which is to be solid and steady, and as flat as a barn floor, for the ladies from 'the States' are to ride home on it. The loads will all be big, because every wisp of hay goes to-night; but then to-morrow is Sabbath, and you can rest. It is the biggest and best crop that master ever has had, with not one drop of rain on it all. Yesterday, while I was cleaning in the barn, the ladies came out with their books to smell the sweet hay while they were reading. What will they do next week, with all this stowed away almost to the rafters. I was afraid that they did not know I was around, so I let one of the shovels drop, and they came over to see what I was doing. They thought it was too hard work for me, but I did not tell them how my back ached lifting the heavy tools. I only said I wanted to surprise Mr. Johnson. All he said at night was, 'Kept you out of mischief.' When I am a man I am going to try and remember to praise little boys.

"Last night I heard him telling the ladies about Spring, the colt. I wonder if you know the story? He was to stay up on the mountain with the other colts for another year, and play and grow, but three times he got away and came down to the barn. So Mr. Johnson told him if he wanted work he should have it. That must have been just before I came here. Mr. Johnson said he had worked right along with the other horses ever since. He had never known such a colt. He had only to give him one whipping. Don't I remember that night! Mr. Johnson was coming home on horse-back, and would not let Spring stop at the creek as usual for a drink. We could see them from the house. We thought Mr. Johnson would kill Spring, and then we were sure she would throw Mr. Johnson, they were both so angry, when all of a sudden Spring settled down, turned around, and came quietly to the barn.

"After dark, when I went out to shut up the ducks, I slipped into the stable, and Spring and I talked it all over. Spring told me he forgot that he was to obey, and I petted him and loved him, and he felt ever so much better. This noon Mrs. Johnson was frightened when she saw me start off on Spring's back, but Mr. Johnson told her more than that would happen before she saw us again, that we were all right, for we were just alike. I do not know what he meant, but I must go now, for I can help trim the loads of hay. Mr. Johnson says we must not loose a wisp all the way home.

Soon all was in readiness and the procession started. Again Spring, harnessed and unhitched, with Sammie on his back, had the way. When they reached the crossroads, instead of coming as they had gone, all the procession was ordered to turn and go through

the village, past the church and parsonage, along in front of the stores, until they reached the blacksmith shop.

Here the mystery was explained; one of the rakers had been sent up from the dyke in the morning for repairs, and Spring and Sammie were now to take it on home, and also add to the length of the procession, which included all the other machines. Some of the work men begged Mr. Johnson not to be so rash, but he was immovable.

Finally Sammie said: "May I please speak to Spring?"

"O, yes; while I'm hitching."

"Dear Spring, we are to take the machine home; it will make an ugly noise on the hard road. Don't listen to it. I will whistle softly all the time, and you will know it is all right. Besides, the city ladies are on the first load and will see us. You remember what I told you Mr. Johnson said to them last night about you."

"All aboard!" called Mr. Johnson.

"May I not sit on Spring's back, please?"

"Certainly not; you will sit on the seat and hold the reins."

But just as they started Spring did what most Nova Scotia horses do, he turned and looked at the driver, and it was "all right."

All this happened several years ago. Sammie continued to become more needful to that farm, but as soon as he had mastered all its details, in spite of all protests, he started for Boston. A few summers ago, for the first time in his life, he asked for a vacation to go back home to Mr. Johnson's in Nova Scotia. What a welcome he had, what feasting he took part in, what picnics were planned that he might meet old friends, and how eloquent Mr. Johnson was as he told these same old friends of Sammie's good position and big bank account in Boston!—*Christian Advocate.*

#### THE STORM AVERTED.

It is our candid opinion that the weather observer in the following tale was a decidedly mean man. Be that as it may, his method of averting a deluge was ingenious. It appears that this individual had forgotten to go home to supper one evening, and, knowing what awaited him, he purchased a set of miniature flags, and put them into his pocket:

"John Henry!" exclaimed his wife, as he entered the house, "I should think you'd be ashamed of yourself to treat your wife with so little consideration!"

He slowly unrolled his little package of flags, took out a square red one with a black square in the center, and fastened it to the mantel.

"What's that?" she demanded sharply.

"Storm signal," he replied pleasantly.

She drew herself up haughtily. "Once or twice she seemed on the point of speaking, but controlled herself, and finally turned coldly away. He merely took down the red flag, and replaced it with a white one with a black center.

"Cold wave," he said.

There was a moment's silence, and he saw that her feelings were hurt.

"You're cruel," she said at last. "You stay away from dinner, and then you come home just to make fun of me. I—I—"

He put up a blue flag.

"Rain or snow," he said.

"Why do you want to be so mean?" she asked, tearfully. "Why can't you be the dear, kind man you used to be? I won't be cross again."

He put up a white flag.

"Fair weather," he said, "and, also a flag of truce. I capitulate to tears."

And the white flag floated the entire evening.—*Golden Rule.*

## Home News.

Louisiana.

HAMMOND.—Baptism was administered by the pastor, last Sabbath, May 4th. The church is in good working condition. Our graded school will have six teachers the coming year. Every year necessitates the addition of one more room. There has been a large increase of population in the past year. We now have two banks, three newspapers, and a school of 300 pupils. P.

Missouri.

BOAZ.—I send you a few lines from South-western Missouri. The writer preached last Sabbath and Sunday to small, but attentive, congregations at the Delaware Church. This little church is so scattered that myself and family are all the members that attend regularly. The First-day Baptists hold monthly meetings in our church house. They have bought paint to paint our church house inside and out as an evidence that they appreciate the kindness shown them by the Delaware Seventh-day Baptist Church in the use of their house.

I visited the Corinth Church in Barry county in April, preached five times while there, preached once at Purdy in the Christian Church to a good congregation, from the Text, John 1:36, and when the meeting closed one of the leading members of the Christian Church asked me to preach in their house once a month, which I have agreed to do. This is the station where I leave the Frisco Railroad for the Corinth Church. There is one sister, a member of the First-day Baptist Church, who lives here, that is studying the Sabbath question, and I think she will keep the Sabbath. From here I went to Texas county; this is where the Providence Church is located, preached here seven times. Eld. T. G. Helms preached a discourse upon the subject of the Sabbath.

Eld. Gilbert Hurley lives here, he is very feeble and has been for months.

Eld. S. W. Rutledge had a team run away with him last autumn and crippled him in one arm, so he is not able to use it; he will be a cripple for life.

The interest is not what it ought to be; there is a lack of faith among the members. Oh, if we could all see how absolutely necessary it is for Seventh-day Baptists to live consistent lives! We need a great out-pouring of the Spirit. Pray for the blessing of God upon the weak efforts put forth on this needy field. Your brother in Christ,

L. F. SKAGGS.

MAY 8, 1895.

#### THE SABBATH OF THE LORD.

BY THE REV. R. TREWARTHA, D. D.

"My Sabbath shall be a sign between me and you," a true index to the moral and religious condition of any nation. If they are "greatly polluted," judgment is not far off.

We read history to little purpose if we do not profit by the lessons which it suggests. It is sorrowful indeed to observe our present national observance of the Sabbath. But amongst the absorbing topics of the day, it is a matter of the utmost moment that the all-important question of Sabbath-observance should not be lost sight of.

Whatever events may be in the distance, whatever changes may occur, let it be distinctly understood that our advance in this

particular, or our retrograde steps, will be the sure test of our approach toward, or departure from, all that really "exalteth a nation." It were easy to show at length that true religion, in other words our highest welfare, individual, social, and national, is intimately and indissolubly connected with the sanctification of the seventh day, the Sabbath-day.

The more diligently and seriously this matter is inquired into and felt, the more convincingly will it approve itself to the conscience. Individuals and families, nations and legislators, employers and the employed, must awake to this great fact, or find, to their sorrow, that so gracious a provision cannot be disregarded without imminent peril. Sunday never was ordained of God as a holy day, and those men who substituted it as such, a Sabbath unto the Lord, assumed a position and exalted themselves, sitting in the temple of God, showing themselves that they were gods—committed a crime worse than sacrilege. Not all the divines and biblical scholars in christendom can prove that Sunday is the Sabbath of Jehovah,—God.

Why then observe a day named and set apart for religious worship by Rome and Rome's adherents? Its pontiffs are usurpers of the seat of God.

We may know by our (individual) regard to the Sabbath whether eternity will be forced upon us or not. A Sabbath devoted to business or worldly pleasure, or partly spent in the merely outward although strict observance of religious duties, while the rest is given up to unprofitable conversation, or amusement, or frivolity,—what real good does it confer?

What is the moral condition of the heart toward God which such an observation of it infallibly indicates? But a Sabbath devoted with delight to communion with God in the public services of the church and in private prayer that he would bless the ministrations of his Word in the conversion of sinners and in building up believers in their most holy faith.

Such should be our chief joy, and to such labors of love as the position and talents of of any one may point out. What is this but a token of a mind in some measure brought back to its original perfection, at peace with God through our Lord Jesus Christ, and preparing for the eternal "keeping of a Sabbath" in a higher state of existence? "My Sabbaths shall be a sign between me and them, that they might know that I am the Lord that sanctify them."

CALIFORNIA COLONY.

To those readers of the RECORDER interested in our colony movement we wish to call attention to our advertisement in this week's issue.

Since our last writing we are permitted to count four more families coming from Pennsylvania and Nebraska as identified with us, and soon to be of our number. This to us is of great encouragement, for it is to Seventh-day Baptists of such sterling worth, as we know these families to be, that we look for permanency and growth. Our sales to date provide for over one-half our indebtedness, and practically insures our success. This with the prospect of soon having a society of good, strong Christian workers makes us feel, we think, something like the apostle when he thanked God and took courage.

The frequent rains have caused the crops to

develop nicely, and we are just entering the haying season of the neighborhood. This brings demand for work, and demand for work brings better times. All this with general good health (our case excepted), and California climate ought, we think, to be sufficient apology for at least a small amount of enthusiasm. While we most heartily welcome those who have already identified themselves with us, we would say to others looking this way, "still there is room." J. T. DAVIS.

LAKE VIEW, California, May 3, 1895.

MORMONISM AND THEOSOPHY.

Surprise has been expressed that Mormonism could have spread in the nineteenth century, and it has been said to be a serious impeachment of the intelligence of the age. Being familiar with the Book of Mormon, a copy of which we received when in Utah in 1871, from one of the three presidents, and carefully read, and having purchased all their other books and tracts, and read those, and being familiar with everything that Madam Blavatsky has ever published, and having followed the controversies between Judge, Mrs. Besant, Olcott, and the rest, we affirm that Mormonism, theologically and doctrinally considered, is less irrational and more coherent than theosophy, and that the plates that Joe Smith produced are not so great a tax on credulity as the yarns spun by Madam Blavatsky and the alleged communications from Mahatmas received by Judge—which Mrs. Besant says he got up himself.

Intelligence and learning have little to do with credulity or the absence of it. No one can produce anything so absurd that some highly informed man has not believed, or so true and reasonable that some learned person has not rejected.—*Christian Advocate.*

THIRD QUARTERLY REPORT.

J. F. HUBBARD, Treasurer.

In account with THE AMERICAN SABBATH TRACT SOCIETY. GENERAL FUND.		
Dr.		
Balance from last Quarterly Report.....		\$ 618 23
Cash received since, as follows:		
Receipts in February, as published.....	\$ 784 99	
" March ".....	280 83	
" April ".....	437 11—1,502 93	
Received from J. P. Mosher, Ag't., March 18th.....	62 00	
" " " " " 20th.....	105 66	
" " " " " April 14th.....	194 33	
" " " " " 15th.....	31 20	
" " " " " 29th.....	259 41— 652 60	
		\$2,773 76
Cr.		
By cash paid, as follows:		
L. E. Livermore, Editor, Exchanges.....		\$ 10 00
L. C. Randolph, Contributing Editor, \$10, \$20, \$7 50.....		37 50
W. C. Daland, Editor, Postage and Exchanges.....		9 50
Rev. G. Velthuyzen, Holland, \$50, \$50, \$50.....		150 00
Exchange.....		1 65
Transferred to Permanent Fund.....		150 00
Accrued Interest on Bonds Purchased, Permanent Fund.....		2 36
F. E. Peterson, Circulars, Postage, etc.....		14 79
Rent of Publishing House, \$100, \$50, \$50.....		200 00
Plainfield Gas & Electric Light Co., Lights and Power, \$10, \$9 27, \$10, \$5 99, \$10, \$4 05.....		49 31
J. P. Mosher, Ag't., <i>Evangelical and Sabbath Outlook</i> , Peculiar People.....		255 23
" " " " Expense Publishing House, \$65 20, \$31 20, \$43 96.....		140 36
J. P. Mosher, Ag't., Shades for Press Room.....		14 00
" " " " Ink.....		15 00
" " " " Ink Rollers.....		4 90
" " " " Paper, \$101 84, \$245 43, \$13 02, \$7 20, \$8 90, \$4 03, \$15 03.....		395 45
J. P. Mosher, Ag't., Pay Roll, Publishing House, \$191 10, \$249 72, \$258 92, \$259 56, \$247 80.....		1,207 10
Insurance Premiums, Publishing House.....		67 50
		\$2,768 23
Balance, Cash on hand.....		5 53
		\$2,773 76
PUBLISHING HOUSE, MACHINERY AND FIXTURE ACCOUNT.		
Dr.		
Demand Loan.....	\$1,500 00	
Discount on Type (J. P. M., Ag't.).....	65	
		\$1,500 65
Cr.		
By Cash, paid as follows:		
1 Electric Motor, (12 H. P.).....	\$ 367 01	
1, 14x20 Peerless Press.....	230 00	
1, 32 in. Peerless Power Paper Cutter.....	250 00	
Electric Wiring and Setting Motor.....	76 77	
Potter Printing Press Co., for materials.....	164 02	
Office Fixtures, (shelves, etc.).....	57 90	
Overhead Fixtures, (Job Press and Cutter).....	30 00	
Henry Johnson, for Fountain for Job Press.....	25 00	
J. P. Mosher, Ag't., for Type Am. T. F. Co.....	6 57	
" " " " " A. D. Farmer & Son.....	18 98	
" " " " " Plumbing, A. M. Griffin.....	18 94	
J. P. Mosher, Ag't., Type, Mc. K. S. & J.....	1 52	
		\$1,246 71
Balance, Cash on hand.....	253 94	
		\$1,500 65

J. F. HUBBARD, Treas.  
E. & O. E.  
Examined, compared with vouchers and found correct.  
J. D. SPICER, }  
J. A. HUBBARD, } Auditors.

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 IX.—THE RESURRECTION OF JESUS.

For Sabbath-day, June 1, 1895.

LESSON TEXT.—Mark 16: 1-8.

GOLDEN TEXT.—The Lord is risen indeed, and hath appeared to Simon. Luke 24: 34.

INTRODUCTORY.

At the opening of this lesson a dark cloud rests upon the minds and hearts of the followers of Jesus. The form of him they dearly loved and trusted, lay in the tomb. But it is often darkest just before daybreak. Their hearts are about to leap for joy at the knowledge of their risen Lord.

EXPLANATORY.

"Women prepare to anoint Jesus's body." v. 1. "When the Sabbath was passed." i. e., the Sabbath which "drew on" when he was put in the tomb. The Passover Sabbath. It probably occurred on the fifth day of the week that year. Luke tells us these women prepared spices and ointments and rested the Sabbath-day according to the commandment. Hence, the purchasing and preparing was after the Passover Sabbath and before the Sabbath of the fourth commandment. "Had bought." Bought, as in R. V. The tense is not past perfect. "Sweet spices." Sweet is not in the original. Spices, such as were used in embalming. Perhaps aloes and myrrh. See John 19: 39, 40. "Anoint him." Bodies to be kept in tombs were embalmed to prevent decay.

"The visit to the tomb." v. 2. "First-day of the week." The day following the Sabbath. Literally, one from the Sabbath. The translation of the word *Sabbath*, by *week* is misleading. v. 3. "The stone." It had been placed at the entrance to the tomb, by Joseph, assisted by Nicodemus. Mark 15: 46, John 19: 39-42. It had been sealed and guarded by soldiers until the expiration of the three days. If the women knew this, they also knew that the three days had expired. v. 4. "The stone was rolled away." Matthew says by an angel, before whom the watchers fell as dead men. v. 5. "They." Mary Magdalene had, probably, hastened away to tell Peter and John. John 20: 1, 2. "Young man." Matthew calls him an angel. Luke says there were two. "White garment." Symbol of purity. "Affrighted." Filled with amazement.

"The message received." v. 6. "Be not affrighted." There was no call for amazement or surprise. Jesus had repeatedly foretold this event. But physical senses are dull in apprehending spiritual truths. "Behold the place." The angel would remove every doubt. v. 7. "Go tell his disciples." His dearest friends should be the first to hear the good news. "And Peter." Peter had denied his Lord and might justly be counted out; but he had repented and been forgiven, and all should know it. "As he said." Mark 14: 28, Matt. 26: 32.

"Hastening with the Message." v. 8. "They lost no time in telling the good news along the way, but hastened to those to whom they were sent. Matt. 28: 8. According to the two oldest and best manuscripts known, the Sinaitic and the Vatican, Mark's gospel ends with verse 8th.

I COMPARE the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load, before we are required to bear it.—*John Newton.*

## Special Notices.

## ANNIVERSARIES.

EASTERN ASSOCIATION, Marlboro, N. J., May 23-26.  
 CENTRAL ASSOCIATION, First Verona, May 30 to June 2.  
 WESTERN ASSOCIATION, Alfred, N. Y., June 6-9.  
 NORTH-WESTERN ASSOCIATION, Jackson Centre, O., June 13-16.  
 COMMENCEMENT, Alfred University, June 15-20.  
 COMMENCEMENT, Milton College, June 15-19.  
 COMMENCEMENT, Salem College, June 12.  
 GENERAL CONFERENCE, Plainfield, N. J., August 21-26.

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

## EVENING.

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

## 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.

## WESTERN ASSOCIATION.

The Western Association will convene at Alfred, N. Y., on Fifth-day, June 6, 1895. The following is the programme.

## FIFTH-DAY—MORNING.

10. Call to order by the Moderator. Prayer and Praise Service, conducted by S. S. Powell and W. W. Coon.

10.30. Introductory Sermon, by M. Harry. Report of Executive Committee. Communications from churches and Corresponding Bodies.

## AFTERNOON.

1.30. Devotional Exercises.  
 1.45. Communications continued, appointment of Standing Committees.

2.30. Missionary Society's Hour, conducted by O. U. Whitford, Secretary of the Missionary Society. Annual Reports—Corresponding Secretary, Treasurer, Delegates to Sister Associations, Committee on Obituaries, Miscellaneous business.

## EVENING.

Adjourned to attend the University lecture by Prof. Corliss F. Randolph on University Extension.

## SIXTH-DAY—MORNING.

9. Devotional Exercises.  
 9.15. Daily Order.  
 10. Tract Societies Hour.  
 11. Sermon, O. S. Mills, delegate from Central Association.

## AFTERNOON.

1.30. Daily Order.  
 2. Essay, "The Late Revision of the Sacred Scriptures," L. C. Rogers.

2.30. Sermon, M. E. Martin, delegate from the South-Eastern Association. Unfinished business.

## EVENING.

8. Prayer and Conference, A. P. Ashurst.

## SABBATH—MORNING.

11. Sermon, G. J. Crandall, delegate from the Eastern Association. Collection for the Missionary and Tract Societies.

12.15. Sabbath-school, conducted by E. P. Saunders, Superintendent of First Alfred Sabbath-school.

4. Christian Endeavor Prayer-meeting, conducted by W. C. Whitford.

## EVENING.

8. Praise Service.  
 8.15. Young People's Hour, conducted by Eola Hamilton, Associational Secretary.

## FIRST-DAY—MORNING.

9. Praise Service.  
 9.15. Daily order.  
 10.30. Sermon, D. K. Davis, delegate from the North-Western Association. Collection for the Tract and Missionary Societies. Unfinished business.

## AFTERNOON.

1.30. Praise Service.  
 1.45. Paper, "Proposed Bureau of Employment and Information," E. B. Davis.

2.15. Our Educational Work, conducted by L. A. Platts, Agent of the Educational Society. Unfinished business.

## EVENING.

8. Woman's Work, conducted by Mrs. M. G. Stillman, Associational Secretary of the Woman's Board. Unfinished business.

## Adjournment.

S. S. POWELL, Moderator.

GEORGE B. SHAW, 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 Loofboro.

## 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.

Those intending to attend the Eastern Association at Marlboro will be met by teams at Bridgeton, on the arrival of the 3.30 P. M. train from Philadelphia, on Wednesday, May 22d. Persons wishing to come at any other time, please notify the undersigned. Trains also leave Philadelphia at 8 A. M., noon, and 5 and 6 P. M.

J. C. BOWEN.

All persons expecting to attend the North-Western Association at Jackson Centre will confer a favor by sending their names as soon as possible to the undersigned. Those coming by the way of Lima, Ohio, will change there, taking the Ohio Southern, either at 8 A. M. or 3.20 P. M., and arriving at Jackson Centre about forty minutes later.

W. D. BURDICK.

JACKSON CENTRE, Ohio.

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.

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**AN INDEPENDENT BARBER.**

Here is an entertaining story about a Frenchman who was too proud to do things which were against his principles. The story is vouched for as an actual fact by the man to whom the incident happened. While traveling in Europe he stopped over-night at Caen, and noting that his hair was unduly long he went to have it cut by the local barber. He told the barber to take off very little, but before the scissors had been at work many seconds he noticed a favorite lock fall on to the calico jacket in which he had been arrayed. Whereupon he reproved the barber for not following his instructions, upon which the man observed, in mingled tones of reproach and dismay:

"Monsieur must permit me to do my work in the way which seems best to me; and what is more, I shall take off some more."

"Not at all," said the traveler; "I tell you I want very little taken off, and must insist upon your doing as I direct you."

The barber, however, was not to be put down in this way, and said, "Monsieur, it is possible that this is how things may be done in England, but here in France we are not slaves. I shall cut off as much as I please."

—Harper's Round Table.

**LIVING AT OUR BEST.**

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile and approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

—F. B. Meyer.

**THE ART OF BREATHING.**

It is perhaps one of the signs of the times, to those alert for indications, that the art of breathing has become more and more a subject of attention. Oculists as well as physiologists go deeply into its study in a way hardly to be touched upon here. Physicians have cured aggravated cases of insomnia by long-drawn regular breaths; fever-stricken patients have been quieted, sub-

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born forms of indigestion made to disappear. A tendency to consumption may be entirely overcome, as some authority has within the last few years clearly demonstrated, by exercises in breathing. Seasickness, too, may be surmounted, and the victim of hypnotic influence taught to withstand the force of any energy directed against him.

There is a famous physician of Munich, who has written an extensive work upon the subject of breathing. He has, besides, formulated a system by which asthmatic patients are made to walk without losing breath, while sufferers from weaknesses of the heart are cured. At Meran, in the Austrian Tyrol, his patients (almost every royal house of Europe is represented) are put through a certain system of breathing and walking. The mountain paths are all marked off with stakes of different colors, each indicating the number of minutes in which a patient must walk the given distance, the breathing and walking being in time together. As the cure progresses the ascents are made steeper and steeper.—Harper's Bazar.

**IT DIDN'T WORK.**

It isn't always safe for a small boy to take his father's jokes and games too seriously. This was shown very plainly at one time by the experience of an Englishman and his son upon a railway journey which they took together. While the little fellow was gazing out of the open window his father slipped the hat off the boy's head in such a way as to make his son believe that it had fallen out of the window. The boy was very much upset by his supposed loss, when his father consoled him by saying that he would "whistle it back." A little later he whistled, and the hat reappeared. Not long after the little lad seized upon his father's hat, and flinging it out of the window, shouted, "Now, papa, whistle your hat back again."

—Harper's Round Table.

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**MARRIAGES.**

**NEALSON—FORNSONSON.**—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the pastor, Rev. S. H. Babcock, April 30, 1895, Mr. Neals Nealson, of Hebron, Ill., and Miss Fredrica Forsonson, of Harvard, Ill.

**DEATHS.**

**SWENSON.**—Of diphtheria, at the home of their parents, at Centerville, S. Dak., three sons, Abel, Enos, and Alvin.

Abel died April 13, 1895, at the age of 19 years, 5 months and 19 days. Over two years ago he accepted Christ as his Saviour, was baptized in July, 1893, and united with our Seventh-day Baptist Church. He had been trying to serve God from his childhood and remained faithful until the end, and we believe God in his wisdom saw best to take him away.

Alvin died April 17, 1895, at the age of 11 years, 9 months and 29 days.

Enos died April 18, 1895, at the age of 14 years, 1 month and 29 days.

These two loving sons have from their childhood been brought up in the fear of God and his Word and have shown a great desire to learn and gain knowledge of the Bible. They have tried to serve God from their childhood, and before they died requested us not to weep for them as they went home to Jesus and would be numbered among his people in the resurrection. These three sons were born to us here on our farm and have lived with us since. Their illness was brief and we feel it a great loss. They leave their parents, two brothers and one sister to mourn the loss of their loved ones.

**BARRETT.**—Eliza Cagwin Barrett was born in Verona, N. Y., Jan. 22, 1846, and died in the town of Wenderson, N. Y., May 8, 1895.

She was the oldest of three children, and the only daughter of William and Esther (Greene) Cagwin, deceased. In 1869 she was married to Henry Barrett, of Wenderson, her family having moved to that locality. In early life she made a public profession of religion and united with the 1st Verona Church, which connection she retained till death. She had been an invalid for over six years, yet patient and trusting in God. She leaves her husband and seven children to mourn. "She has done what she could." A. B. P.

**CRANDALL.**—Near Hanover, Wis., May 8, 1895, Marion Dever, infant son of W. D. Crandall, aged 10 weeks. Burial at Walworth. S. H. B.

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**Literary Notes.**

Harper's Round Table, as Harper's Young People is henceforth to be called, announces for publication during the summer the following special features: "Heroes of America," a series of six articles by Hon. Theodore Roosevelt; serial stories by Ellen Douglas Deland and Capt. Charles King; "Sports of English Schools," by Casper W. Whitney; and "Great Men's Sons" (articles on the sons of Alexander the Great, Charlemagne,

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Luther, Shakespeare, Cromwell, and Napoleon), by Elbridge S. Brooks.

A NEW book by E. F. Benson, the author of "Dodo: a Detail of the Day," is announced by Harper & Brothers for publication in May. It is entitled "The Judgment Books."

An English edition of Richard Harding Davis's "The Princess Aline" is soon to be issued by a publishing house in London. Arrangements have also been made, with the permission of Messrs. Harper & Brothers, for translating this successful story into French and German.

"THE American Congress" is being published in London by Longmans, Green & Co. simultaneously with its appearance here.

THE frontispiece of Harper's Magazine for June is a striking portrait of Nicholas II. of Russia, engraved by F. Florian. Then follow: "House-boating in China," by Julian Ralph, with thirteen illustrations by C. D. Weldon; "What the Madre Would Not Have," a story, by Robert C. V. Meyers, with illustration by A. B. Frost. "Some Questions of the Day," by Hon. Seth Low; "Editor's Study," by Charles Dudley Warner; "Monthly Record of Current Events," and "Editor's Drawer," with introductory farce by John Kendrick Bangs, illustrated by Edward Penfield, W. T. Smedley, and Ellen G. Emmet.

Harper's Bazar for May 18th presents a very elegant summer toilette in black silk. It used to be an axiom that no gentlewoman's wardrobe was furnished for every occasion unless she had a good black silk gown, and this prepared her for nearly all emergencies. Many lovely little designs are given for children, and some of the mothers will be glad to know how to promote their babies from long to short clothes. Alice Wellington Rollins has a clever paper on woman's suffrage. It is called "A Thousand Words."

"THE Death of Stonewall Jackson" is the subject of a brilliant paper by Theodore Roosevelt in Harper's Round Table for May 21st. The same issue of the Round Table contains the first of a series of articles by Henrietta Christian Wright on famous American authors—this initial article being devoted to Washington Irving.

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