

THE SABBATH RECORDER.

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

VOLUME 52. No. 17.

APRIL 27, 1896.

WHOLE No. 2670.

CONTENTS.

EDITORIALS.	
Light Celestial—Poetry.....	258
Paragraphs.....	258
The Right Spirit.....	259
NEWS AND COMMENTS.	
Paragraphs.....	259
CONTRIBUTED EDITORIALS.	
Ingersoll's Sermon.....	259, 260
Ghost or Spirit—Which?.....	260
WOMAN'S WORK.	
What Might Have Been—Poetry.....	261
The Ideal Life.....	261
Joseph Hardy Neesima.....	261
Woman's Board—Receipts.....	261
Resolutions.....	261
MISSIONS.	
Missionary Board Meeting.....	262
First Quarterly Report in 1896.....	262
Report of The Evangelistic Committee.....	263, 264
His Imprisonment.....	264
HOME NEWS.	
Rhode Island, New Jersey, West Virginia, Colorado.....	264, 265
SABBATH-SCHOOL.	
Lesson for May 2, 1896,—Faith.....	265
YOUNG PEOPLE'S WORK.	
Paragraphs.....	266
A Letter from N. I. Dew to the Church Jan- itor.....	266
<i>Our Mirror</i> —Paragraphs.....	266
Southern Wisconsin Christian Endeavor Convention.....	266
CHILDREN'S PAGE.	
A Story For Boys.....	267
A Deed of Kindness.....	267
A New Story of Abraham Lincoln.....	267
At Any Cost.....	267
Etiquette.....	267
HISTORY AND BIOGRAPHY.	
High School Instruction.....	268, 269
Resolutions.....	269
POPULAR SCIENCE.	
Shooting Stars.....	270
The Age of the World.....	270
The Empress of Japan.....	270
SPECIAL NOTICES.....	
MARRIAGES.....	271
DEATHS.....	271
LITERARY NOTES.....	271
LOCAL AGENTS.....	271
CATALOGUE OF PUBLICATIONS.....	271
Do Women Know?.....	271
BUSINESS DIRECTORY.....	272

ANSWERED. PRAYER.

BY MYRA GOODWIN PLANTZ.

I ASKED for bread: God gave a stone instead.
Yet while I pillowed there my weary head,
The angel made a ladder of my dreams,
Which upward to celestial mountains led,
And when I woke, beneath the morning's beams,
Around my resting-place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.

I asked for strength: for with the noontide heat
I fainted, while the reapers, singing sweet,
Went forward with ripe sheaves I could not bear,
Then came the Master, with his bloodstained feet,
And lifted me with sympathetic care.
Then on his arm I leaned till all was done;
And I stood with the rest at set of sun,
My task complete.

I asked for light: around me closed the night,
Nor guiding star met my bewildered sight,
Nor storm-clouds gathered in a tempest near,
Yet, in the lightning's blazing, roaring flight,
I saw the way before me straight and clear,
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

—*Sunday-School Times.*

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

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

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

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

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

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

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

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

LIGHT CELESTIAL.

BY ARTHUR J. BURDICK.

Light Celestial, lead, I pray;

Guide me on my weary way.

If my path leads thro' the valley where the blackest shadows lie,

Where along the darkened pathway, sin-cursed demons hover nigh,

Tho' I journey in the daytime, or grope onward in the night,

I will fear nor foe nor evil, if led by thy kindly light.

Light Celestial, lead, I pray;

Guide me on my weary way.

Tho' my path leads up the mountain where the way is rough and steep,

Over roads thick-strewn with pitfalls, or by fearful chasms deep,

I'll o'ercome each threatened evil, and surmount the steepest height,

Safely walk amid all dangers, if led by thy kindly light.

Light Celestial, lead, I pray;

Guide me on my weary way.

Lead me all along Life's pathway, be my journey short or long,

Lead me from the paths of evil, guide me from the fields of wrong.

Ever let me keep thy welcome, guiding radiance in sight;

Lead me from a world of darkness to eternal day, O Light.

We call especial attention to a few practical rules of etiquette found on the Children's Page. They should be read, remembered and observed by all children; and if they are thus heeded by all children they will not be forgotten when they cease to be children. A few are printed at a time so they can, the more easily, be remembered.

GENERAL DANIEL E. SICKLES, Ex-Minister to Spain, has a very strong article, or rather "Interview," in the last *Independent*, on the "Cuban Revolution, and United States Intervention." He favors the independence of Cuba; no annexation to the United States, but freedom from the tyrannical rule of the Spaniards and an enlightened self-government.

THE program for the meetings of the South-Eastern Association will be found in this issue. Let all who are interested notice carefully the arrangement of topics and speakers. If we are not to be disappointed, the coming Associational gatherings will be of unusual interest. In some, if not all, of the Associations there have been precious seasons of revival during the year, and this will be occasion for great rejoicing, and will add much to the interest of the gatherings, and stimulate efforts for still greater work in the year to come.

AN exchange recently makes some very sensible remarks respecting the tendency to form numerous clubs and orders for the purpose of increasing the spirit of fellowship and brotherly interest. Many people do not join the church because they do not find there the things which they most desire. Therefore they go to the fraternal orders. Hoping to correct this evil a new fraternity has been instituted called The Christian Industrial League. This, in our opinion, only adds one

more to the already over-crowded list; and instead of helping men to the true church relationship it will satisfy many with having the mere name of Christian connected with it and make it still less probable that they will be led into the church of Christ. It is a great mistake to suppose that anything can take the place of the true church of Christ, as the important agency in the salvation of men.

A STRONG article from President Whitford, of Milton College, in this issue, on the subject of High School Instruction, as preparatory to the college course, should be read by all parents and their children. It is worth reading and re-reading several times over. There is a sad want of appreciation of the value of a thorough college course. A few years ago we called on a miserly but very wealthy old man who had never given liberally for benevolent purposes. We asked him for a handsome sum for the endowment of Alfred University. He said if he had fifty millions he would not give one cent to endow any school. The more men knew, the bigger knaves they were. The only time his safe was ever blown open and robbed was by a man who had been a student in Alfred University! That is one view of the case. Poor man; he has been in the spirit land several years. No doubt he is nearer a correct view of the situation now. If he could be allowed to come back and handle his money, he would not need much urging now to give his money for good purposes. Young people, read President Whitford's article through, and then write us your opinion of it.

TAKING the 10 A. M. train at New London one day last week, we were pleased to find our genial Missionary Secretary comfortably settled for a trip to New York, and thence to the Central Association for a few week's work among some of the churches needing his special attention. It is always refreshing to meet him and learn something new concerning the doings and plans of the Missionary Board and its faithful workers throughout the denomination.

The Secretary is always wide awake and ready to impart information. He has an eye upon all the churches and understands their needs, especially the smaller and feebler bodies that are under his watch-care. Doubtless many (we wish it were all) of the readers of the RECORDER have read a valuable paper, commencing in the missionary department of the issue dated March 23. This paper, by Dr. Lamburth, presented at a general missionary convention in New York, and requested for publication in the various denominational journals, is full of sound and valuable suggestions. The Secretary believes in its doctrines and is a good exemplification of the kind of officers therein described.

The Secretary and Editor, in this four hour's ride, made up an interesting schedule for setting pastors in needy fields, sending out evangelists and missionaries, maintaining and improving our schools, supporting our publications, and thus greatly increasing our influence and usefulness as a people. We counted up not less than fourteen or fifteen young men now in our three schools studying with a view to entering the ministry. This fact will be an agreeable surprise to many who have been fearing that there were not more than two or three candidates for the ministry

now visible. But there are several years of hard preparatory work for these students before they will be ready to enter the opening fields. In the meantime there are churches without ministers and ministers without churches. If all we talked could be well executed we would be encouraged to continue making up the "slate." But,

"The best laid schemes o' mice an' men,
Gang aft a-gley."

So we wait and hope that the people, by liberal contributions and deep consecration to every good work, will help to execute the plans made.

IN the April number of the *Hartford Seminary Record* is a brief editorial mention of a condition which is termed "Uneasy pastors and unfeeling churches." It speaks of a noticeable scramble for desirable positions thus: "When fifty ministers crowd for one pulpit, the church is forced to be obdurate and may seem cruel." The *Record*, in the closing words of the article, administers the following sound advice: "The straightest, quickest path to honor and peace is the way of patient content. Let churches keep whom they have; let pastors stay where they are until God calls them thence. Let present content be the purpose, and it will soon be the possession of every pastor and church."

So far as our own observation goes the above state of affairs is not found among our pastors and churches. The reverse would come nearer the facts. Several churches more frequently "crowd" for one pastor. There does not seem to be a spirit of discontent to any marked degree among our pastors. It is rare indeed that a pastor, or even an unemployed minister, seeks for a position. As a rule, it is believed and practiced, that if the Lord has work for a given minister he will open the way, and incline the heart toward that work. We have good ministers to-day waiting and praying that the way may open in which they may serve the Lord as he deems best. In the meantime they quietly go about some honorable employment for support, and would gladly welcome a call to some needy field for Christian labor. While, in the case of the pastors and churches referred to by the *Record*, the pastors seem to be more at fault than the churches. We fear, among our own people, the churches are more at fault than the waiting ministers. Some churches may be too particular. If they cannot have a certain man, they prefer to go without. If ministers are engaged in farming, teaching, insurance agencies, or other honorable work, the impression seems to prevail that they are not available; that they are worldly-minded and not fully consecrated to their calling as ministers; whereas, the real difficulty is, the churches do not open the way to give them employment and support. Pastors cannot live on air and water alone. These elements are free and usually plenty. But pastors and their families must be fed and clothed and provided with the usual facilities for education and enlightenment. If they turn their attention to some useful employment, while waiting, they do well. It would not be right for them to be idle. Brethren of needy churches, stir yourselves at once and look up these good ministers that are waiting. Call them, support them, and they will encourage your hearts, strengthen your hands, and build up the cause that languishes.

THE RIGHT SPIRIT.

We give herewith the substance of a letter received by the Treasurer of the Tract Society, from a devoted brother in Bolivar, N. Y. If all who profess an interest in the maintenance of our benevolent enterprises would do as this brother does, our Tract, Missionary and Educational interests would not suffer for want of enthusiastic support, as they now do. Bro. — says: "Enclosed find a postal order for \$11 60, to be used in Sabbath Reform work. This is what I promised God I would do. It is one-tenth of my pension money, which I consider it my duty to give to the Lord. I wish I were able to impress upon all my comrades the duty of giving a tenth; and not only upon my comrades, but upon all of our people. We are God's stewards, and we will be called to give an account of what use we make of the means he puts into our hands. Let us bring in all of our tithes and offerings into the storehouse of the Lord. He has promised to pour out a blessing that there will not be room enough to contain. O that God would give us such high conceptions of our obligations and privileges that we may enter the open doors and be divinely guided. If we would all give as God has prospered us our treasuries would be filled. I am not worth much money, but that makes no difference about my duty to give all I can. I wish Eld. Lewis success in his work. I heard the first sermon he preached."

NEWS AND COMMENTS.

ACCORDING to President Thwing, the whole number of college graduates in American colleges is about 300,000, of whom 150,000 are now living.

WESTERN blizzards and cyclones of no mean proportions are already showing up. Many buildings have been torn down, other property destroyed, and some lives lost.

THE Chinese dignitary, and probably the wealthiest man in the world, Li Hung Chang, is arranging to visit this country accompanied by a suite of fifty persons.

RECENT statements show that there are 5,486 Young Men's Christian Associations in the world, and a membership of 574,000. These organizations are rapidly increasing.

THE suit for conviction of the boy train wreckers on the New York Central Railroad is now in progress. Two of the three have confessed the crime. The third stoutly denies it.

THE season is much earlier than usual in all parts of our country. Chicago markets have ripe cherries from California, which are said to be two or three weeks earlier than ordinary seasons.

A PROMINENT merchant of Boston has just given \$100,000 to endow a chair in Comparative Pathology in Harvard University. This is the first chair of the kind in any of the great American universities.

A CRUEL punster suggests the formation of a new state for purely political purposes; and that it be called the State of Intoxication. He is clearly behind the times. That state is one of the oldest and most densely populated of the Union.

THE Greater New York bill passed the As-

sembly in the New York Legislature April 22, over the vetoes of the the mayors of New York and Brooklyn, by a vote of 78 to 69. Since 76 votes were necessary to carry, there were only two votes to spare.

THE International Arbitration Congress opened in Washington on the 22d inst. The purpose of the movement was to consider the need of some system of arbitration between America and Great Britain. It was a gathering of distinguished men from all parts of the country.

OHIO has enacted a law during the last legislature seeking to discourage mob violence. It provides that the country in which the injury is done shall pay to any person injured from \$500 to \$1,000. If life is taken the relatives are entitled to recover \$5,000. A good example for other states to follow.

It has long been the opinion of temperance workers that incalculable harm comes from the custom of treating to intoxicants. Ohio is ahead again, and has passed a law in one branch of the legislature forbidding treating. If it becomes a law it will be a long step in advance. Liquor men will fight it desperately.

THE latest strike of any special importance is that of forty paupers in the Hudson county poorhouse, New Jersey. Some furniture was to be transferred from the old asylum to the new. The warden selected one hundred able bodied men from the almshouse to do the work. Forty of the number refused to work "without pay." They were dismissed from their comfortable quarters and are now tramping again.

It is interesting to note that while bees do their honey gathering in the day time they do their honey making in the night. There is a philosophical principle involved which requires that honey be made in the dark to prevent it from passing from its liquid form through the action of the light. It is important for the young bees that the honey be kept from granulating, and the bee instinct guards it from the crystalizing power of the light.

THE saloons of New York are now avoiding the restrictions of the Raines Liquor Law by suddenly transforming themselves into hotels. Hotel bars are allowed to sell on Sundays at the regular meals. Ten bedrooms entitle saloons to a hotel license. A regular meal may mean a sandwich. In one saloon last Sunday a single sandwich was sold seven times to as many men for a "meal," in order that they might evade the law and get the liquor.

AHLWARDT, the Jew-hater, who came to this country some weeks ago to stir up strife and opposition to the Jews, met with violent treatment in Hoboken a few days ago. While it is no more than such agitators might expect, still the act of knocking him down is not justifiable. Really there is no place in our country for such men as Ahlwardt, and the sooner he finds that his mission here is a failure the better. But let him do the unlawful deeds, and well disposed people keep the peace.

GREATER NEW YORK, or the consolidation

of the cities, New York and Brooklyn, is a question of great interest to the people of the cities themselves and also to very many outside. The bill is before the New York Legislature, and there are strong influences *pro* and *con*. In fact there are two bills, one proposing to consolidate by an act of the Legislature and the approval of the mayors; another proposes to submit it to a vote of the people of these two cities. This is much more democratic, in the broad use of that word, and much more in harmony with our governmental polity.

CONTRIBUTED EDITORIALS.

Ingersoll's Sermon.

It is always our aim to be liberal, in the best sense of that much abused word; but we must confess to being not broad enough to relish the fulsome praise bestowed upon Robert Ingersoll on the occasion of his recent address at the Militant church. Dr. Rusk, the pastor, is a man of undoubted sincerity and thorough earnestness. He believed that the noted agnostic had been alienated from religion by the attacks made upon him in its name. Thinking to win him back by kind and appreciative treatment, he asked him to present to his congregation his idea of what a church should be. This action was in line with the general policy of the Militant church, the motto of whose Men's Club is "Act in this world, theorize in the next." The membership of the church embraces those only who confess Christ as their Saviour, but it has upon its staff of workers all who will help "in the charities that soothe and heal and bless," without regard to their belief.

There can be no doubt of the noble intentions of Pastor Rusk in asking Mr. Ingersoll to speak; but even he must have been disappointed, hungering, as he did, for an acknowledgement of God, which never came. "The unbroken testimony of earth's weary millions," said Mr. Rusk the following Sunday, "is the crowning flower of all ages, and the words of Jesus 'I go to prepare a place for you' have made him the center of all hope and his words have been the pillow of solace to all. So our friend's words on the supernatural make his picture without a sky or a color of evening or morning glory."

It might be pertinent to ask: What has Mr. Ingersoll ever done for humanity to give value to his ideas as to a better life? His work has been destructive. His doctrine has nerved the suicide's hand and given heart to the brothel keeper. Speaking glowing words in favor of a happy home in one breath, he has endeavored to tear down the very fabric upon which the home rests in the next. "He has done all this not gently, sadly, reverently, —as one would who saw that to establish the truth he must upset a thousand homes and fill society with broken hearts—but lightly, maliciously and truculently. For a minister to say he is entitled to any respectful hearing by anyone who loves and strives to help his fellowmen is the rankest absurdity."

A leading morning paper trenchantly turns Ingersoll's words against himself. On Sunday evening, the subject of his address in McVicker's Theater was "Why I am an Agnostic." (An agnostic being one who professes ignorance in regard to the truth of the Christian religion.) In the morning, at the Militant church, he had adopted as his text the words of the clown in Shakespeare's

Twelfth Night, "There is no darkness but ignorance." Taking Mr. Ingersoll's own statement for it, says the *Times Herald*, he is therefore an apostle of darkness.

The text was a fitting one for the address, because it is a falsehood. Ignorance is not the only darkness. It is not even the worst darkness. The most sorrowful fact in regard to humanity is not that it does not know what is right, but that it lacks either the will or the desire to do it. The great darkness of the world is sin. The square issue between agnosticism and Christianity might as fittingly be taken at this point as at any other.

Beautiful passages and noble sentiments were not wanting in Mr. Ingersoll's address; but they were along the lines upon which the pulpits of our land are constantly sounding forth no uncertain note. There was enough that was false to sink a much better ship than the one which the speaker launched.

The speaker protested against the wastefulness of spending millions of dollars annually in "appealing to the supernatural," which, he said, "never succored the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave." He neglected to mention that these merciful things have been done, for the most part, by men who went forth trusting in God and toiling in his name. A preacher of the Gospel comes to town, a church is built, and the legitimate fruits are an uplifted community, redeemed lives and united homes. According to Mr. Ingersoll this is wasteful; but it is highly meritorious for a community to pay him (Mr. Ingersoll) a sum equal to the year's salary of many a self-sacrificing pastor for one night's service in endeavoring to tear down the fabric of Christian society and give wanton pain to thousands of hearts; a proposition quite characteristic of the man who announces it. To us it is simply hideous in its blatant egotism.

Mr. Ingersoll strongly opposed missionary work—the missionaries might be good men, but they were doing no good. In the next breath he said, "I do not know any of them." We felt every just sensibility of our nature outraged as we listened. Does Mr. Ingersoll presume to attack the work of the grand men and women the latchet of whose shoes he is not worthy to unloose, when by his own confession he knows none of them, and must be ignorant of their work? Has Mr. Ingersoll any protest to raise against the shiploads of intoxicating liquor which are sent into heathen lands to debauch and damn? On the contrary, his beautifully-phrased tribute to the sparkling cup is a matter of record. Has Mr. Ingersoll anything to say regarding the opium traffic forced upon China—regarding the emissaries sent to cheat the ignorant and oppress the weak? No, the one class of people whom a scoffing agnostic must single out for his attack is of those who go in loving sacrifice to heal and save, and to carry the only lamp of hope which is to be found in those dark lands to-day.

Mr. Ingersoll is against Christianity. He is doing what he can to destroy its power. I am sick of the "no-difference-what-you-believe" doctrine which would pat him on the back and call him a good boy. He is a sinner along human lines somewhat similar to those of the Scribes and Pharisees, who crucified Christ. They were honest, you say. But

the reason they did not see was because they would not. They shut their eyes. The grievance they offered Pilate—that Christ was an enemy of the Roman government—was not the true one. Even those given before the Sanhedrim were not the real ones. The charges of blasphemy were simply pegs upon which to hang their hatred. They hated him. He had unmasked their hypocrisy. He was undermining their power. To gratify their thirst for revenge as well as to protect their selfish interests they sought to crucify him. In the light of these motives the tragic history of the cross becomes more intelligible. Mr. Ingersoll is honest, they say. But it is one part of honesty to ten of malice and twenty of wilful prejudice, with the accumulating weight of a thousand dollars a night thrown on the same side of the scale.

But they say that Mr. Ingersoll is a loving father, a kind neighbor and a genial friend. Precisely what was said in extenuation of the dashing banditti who terrorized Italy in earlier times. But that did not make highway-robbery right. Mr. Ingersoll inherits an ingrained love for the graces of social life. He has always lived in the heart of a Christian environment. Friends praise him and skies shine upon him. Who would not be good-natured under such circumstances? This does not alter in the least the fact that he is a brigand on the highways of life, endeavoring to rob men of their motives for living sweet, pure, earnest lives, and seeking to snatch the star of hope from the future. His scheme of life is selfish. There is no heroism in his record. There is no consecration in his words. He is a lawyer seeking—not truth—not justice—but to win his case. He is a brilliant, but, we believe, a bad, man. He is a rebel against God. He has set his stakes and progress has marched on past him, leaving him far in the rear, still shutting his eyes to the facts of life which every school-boy ought to know. I would not say so much about him, only that he is a type of a class of men whom we meet in the world and to whom we are, therefore, sent. I would love these men. I would try to win them. I would pray for them. I would talk with them—courteously, kindly, but plainly. I would try to direct their attention to certain facts which they seem never to have seen. I would be their friend. But I would not have them attacking our work from inside the lines. I would not tell them that we were all aiming for the same goal. And I would not schedule them as an attraction at our church until they had been soundly converted.

CHOST OR SPIRIT—WHICH?

BY JAMES LEE GAMBLE.

There is among devout Christians a growing aversion to the use of the word "ghost," as applied to the Holy Spirit. The old Saxon word, "gast," from which our English word, "ghost," is derived, had the pure significance of "spirit," and was a correct translation of the Greek word, *πνευμα*; and in old English ghostly meant spiritual. But in the popular mind of to-day the word ghost is almost universally applied to an apparition or fright, or to a disembodied spirit. Many able ministers never apply this objectionable word to the Holy Spirit except when reading from the Authorized Version of the Scriptures; and they would be glad to see it banished from that. But they feel that exact honesty re-

quires them to quote *verbatim*. Some facts are here stated which it is hoped may induce all Christians to abandon the use of this objectionable word, as applied to the Holy Spirit, whether in writing or speaking, or making quotations from any source:

1st. In the Authorized Version of the Scriptures, *πνευμα*, when standing alone, without the qualifying word "holy," is never translated ghost. All would stand aghast at such a translation. Why, then, should we render it thus when accompanied by the adjective "holy"?

2d. The Authorized Version does not always render *πνευμα* by the word ghost even when accompanied by the adjective "holy". Hence, what they render "Holy Spirit" a part of the time we may have liberty so to quote in every instance.

3d. It is well known that the American Committee of Revisers urged the British Committee to substitute "spirit" for "ghost" in every case; and if an edition of the Holy Scriptures were to-day published by American scholars, the word "ghost" would not be found in it.

4th. The Syriac New Testament, as translated by Dr. Murdock, never calls the Holy Spirit a "ghost".

5th. That most excellent translation of the New Testament, "Rotherham's Critically Emphasized New Testament," carefully avoids this objectionable word. In his note on 2 Cor. 13: 13 he says:

It is satisfactory to find *The Revised English Bible* substituting the word "spirit" for the venerable but objectionable word "ghost." Objectionable, certainly, the latter is; notwithstanding that, it is clustered about with sacred associations, and is by some strangely regarded as a very bulwark of orthodoxy.

The primary objection to it ranges high above any question of taste; and is derived from the circumstance that it makes, in English, an artificial, unfounded distinction, which separates passages which ought to be closely linked together by uniformity of rendering. For example, we read in the Authorized Version, 2 Cor. 13: 13, of "the communion of the Holy Ghost"; but in Phil. 2: 1, of the "fellowship of the Spirit"; a double break, it will be observed, jerking the reader from "communion" to "fellowship," and from "ghost" to "spirit," although in the Greek the one passage is the very echo of the other.

And this brings us to a subordinate, though very weighty, objection to "ghost," namely, the essential incongruity of the word at this time of day. For, mark: Should any one think to restore the broken link by a reverse movement, that is to say, by extending *ghost* to both passages ("If there be, therefore, any fellowship of the ghost"), would he not be instantly beaten back by a general cry of dismay?

It remains to add this only: Given, devout persons who for years have intelligently preferred and used "spirit," and in them a strong revulsion of feeling unites with a clear decision of judgment to decline, as bordering on profanity, any voluntary application of the term "ghost" to the mighty and gracious Spirit of the Living God.—*Rotherham's Critically Emphasized New Testament*, p. 361, Note c.)

But some may say, "In our hymns, what title of one syllable shall we substitute for 'ghost'?" In reply it may be said that "dove" is a Scriptural title for the Holy Spirit; in this form he descended upon the Saviour at his baptism. In many hymns already the Holy Spirit is called by this name: "Come Holy Spirit, heavenly Dove," etc. In most instances this title can be very appropriately substituted for the other; and where this cannot be done—refuse to use the hymn rather than apply such a title to the Holy Spirit.

In Bible and hymn reading some Christians always substitute Spirit or dove for ghost—and with conscious spiritual profit. Let us unite in singing the old Long Meter Doxology in the following amended form:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him, ye heavenly host above,
Praise Father, Son, and Holy Dove."

Woman's Work.

WHAT MIGHT HAVE BEEN.

I might have said a word of cheer
 Before I let him go;
 His weary visage haunts me yet;
 But how could I foreknow
 The slightest chance would be the last
 To me in mercy given?
 My utmost yearnings cannot send
 That word from earth to heaven.

I might have looked the love I felt;
 My brother had sore need
 Of that which—too shy and proud—
 He lacked the speech to plead.
 But self is near, and self is strong,
 And I was blind that day;
 He sought within my careless eye
 And went athirst, away.

O word, and look, and clasp withheld!
 O brother-heart, now stilled!
 Dear life, forever out of reach,
 I might have warmed and filled!
 Talents misused and seasons lost,
 O'er which I mourn in vain—
 A waste as barren to my tears
 As desert sands to rain!

Ah, friend! whose eyes to-day may look
 Love into living eyes,
 Whose tone and touch perchance may thrill
 Sad hearts with sweet surprise,
 Be instant, like your Lord, in love,
 And lavish as His grace
 With light and dew and manna-fall,
 For night comes on apace.

—Marion Harland.

THE IDEAL LIFE.

BY MRS. C. R. CLAWSON.

Our life is, or may be, two-fold; beyond the fact lies the fancy; beyond the substance, the dream; beyond the real, the thought that clothes reality with a wonderful beauty.

In this age of the world we are in more danger of becoming too practical than we are of living too much in the realm of the ideal. We become so absorbed in the perplexities of business or the cares of the household that we pay too little heed to the sweet influences that are all about us.

The more closely man lives in communion with his Creator, the more will his understanding be opened for the reception of the great truths of the universe. "The secret of the Lord is with them that fear him." What a blessing to the world are those men and women whose lives are so holy that God reveals to them these hidden lessons, and through them gives to our hearts the messages they would otherwise fail to receive. One such message found expression not long ago in the words of a pastor of one of our city churches, who said: "We are told that, in the Alpine regions, when the flocks have eaten all the grass off of the level on which they have been feeding, the shepherds come, and taking the lambs in their arms carry them up higher to fresh pasturage and cool, clear waters. It is not long before the sheep clamber up the steep mountain side to reach the lambs. The meaning is clear. It may be, dear sister, that the Good Shepherd has carried some of the lambs of your household to "heavenly pastures fair" to give you an incentive for faithful climbing. Perhaps without those lambs to draw your thoughts and attention upward you might falter and turn back.

Thus do we find that even the daily occupations and the common-place affairs of humanity contain for us a beautiful lesson of God's dealings with his children, if we only possess the discerning eye to read those lessons aright.

One great hindrance to clear vision lies in worldly ambition. Suppose, however, that after long and toilsome climbing we do at

length stand on some summit of human achievement. Are we satisfied? Far from it, for ever above and beyond we see other heights toward which we again bend our energies. It is doubtful if there is a place in human ambitions where one can halt and say, "I am satisfied." Since this is the case we may as well pause now and then long enough to hear the harmony that stirs in and beyond nature. Let the world rush on, while we

"Take time to be holy,
 Speak oft with the Lord;
 Abide in him always,
 And feed on his Word."

Then shall he reveal to us the spiritual significance which will lend a new beauty to all that we see and all that we do. Then shall we be able to

"Find tongues in trees, books in the running brooks,
 Sermons in stones, and good in everything."

Thus responding to the divine life that throbs throughout the universe, we shall keep the thoughts pure, the heart young, the joys of life undiminished as age creeps on.

JOSEPH HARDY NEESIMA.

BY LILLA E. WHITFORD.

Neesima Shimeta was born in Yedo, Japan, and received a good education in his native land studying besides his native Japanese, German and Chinese classics, Algebra, Geometry and Navigation and what English books he could obtain. He became filled with ambition to learn, as he said, foreign knowledge; and with this purpose in view he secretly left the country. At that time it was against the law for a native to leave Japan, and in so doing he endangered not only his own life but the lives of his family.

Upon his arrival in Boston he was directed to Mr. Alpheus Hardy, and through his kindness he was placed in Phillips Academy, Andover, Mass., where he remained until the fall of 1867, when he was sent to Amherst. While in Andover he added the name of Joseph Hardy to the family name Neesima, and joined the church. He had become an earnest, active Christian, and had gradually become filled with the desire to return to Japan and found there a Christian university. He felt that his country could be best helped by giving the young men and women a Christian education and putting them in the way of helping themselves.

After finishing his college course he took two years in the theological work, all his expenses being paid by Mr. Hardy. He then offered himself to the American Board, and was appointed a member of the Japan mission; but he could not leave America without making an appeal to the public in behalf of his great aim to found a Christian university in Japan. In a letter written some time later describing this meeting he says: "My whole speech must have lasted less than fifteen minutes. While I was speaking I was moved with the most intense feeling over my fellow countrymen and I shed much tears instead of speaking in their behalf. But before I closed my poor speech about five thousand dollars was subscribed on the spot to found a Christian college in Japan." This was the nucleus from which sprang the first Christian university ever founded in Japan.

Upon his arrival in Japan he found his father, mother and sisters glad to welcome him home, and having received permission of the government to return, he was at liberty to go where he wished.

It was some time before an opportunity came to him to open a school, but he used the time in preaching and spreading the gospel in every possible way.

In June 1875, Mr. Neesima bought five and one-half acres in Kyoto for his school, and in November the school, which consisted of eight pupils, was opened. The school was called the Doshisha, meaning "One purpose" or "One endeavor company." Mr. Neesima suffered many trials and discouragements, but the school was a success and it grew gradually. More edifices were erected and different courses were added to the curriculum of the college.

Mr. Neesima's health began to break down, and upon the earnest solicitation of his friends he returned to America for a short visit and rest, but even in America he could not forget his beloved Japan and the needs of the Doshisha. He addressed an earnest appeal to the public and to the Board that a permanent fund be raised for the Christian university to place it on a level with the best government schools.

He returned to Japan in December, 1885, knowing that his appeal had been successful, and a fund of fifty thousand dollars was raised in 1887. But Mr. Neesima's great care and labor had so worn upon his health that in January, 1890, he was obliged to go to a little country town for rest. While there he suffered an attack of peritonitis, and his wife and friends were at once sent for, but he lived only a few days.

He died January 23, 1890, in a Japanese inn without any of the modern conveniences or even comforts, saying, when a mattress and bed clothes were procured for him, that he was not worthy to die so comfortably.

"Mr. Neesima's monument is not the simple stone which marks the grave on the slope above Kyoto, it is the University on the plains below."

WOMAN'S BOARD.

March Receipts.

Ladies' Benevolent Society, Watson, N. Y., Tract Society, \$1 35, Home Missions \$1 35, Board fund \$.96.....	3 66
Ladies' Benevolent Society, Milton, Wis., Tract Society.....	5 00
Ladies' Aid Society, Hornellsville, N. Y., Tract Society, \$2 84, Home Missions \$2 84, Susie Burdick \$2 08, Helpers' fund \$.56, Board expense fund \$.35.....	8 67
Mrs. H. W. Stillman, Edgerton, Wis., Boys' School.....	5 00
Mrs. M. E. Post, Chicago, Ill., Dr. Palmburg's salary.....	2 60
Mrs. Lilla E. Whitford, Factoryville, Pa., Boys' School.....	5 00
Total.....	\$29 93

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., April 15, 1896.

RESOLUTIONS.

WHEREAS, The messenger of death has taken from us our beloved brother, Rev. E. M. Dunn, who was a faithful and active member of this Society during his school days here; therefore,

Resolved, That we the Alleghanian Lyceum of Alfred University, sincerely mourn the loss of him who was a man of such sterling qualities.

Resolved, That we extend to his bereaved family our heartfelt sympathy in this their great affliction.

Resolved, That a copy of these resolutions be sent to the wife and family of the deceased, and that this token of our esteem be placed upon the Records of our Society, and that we request their publication in the SABBATH RECORDER.

Resolved, That we drape our banner during the rest of this school year.

N. M. MILLS,
 C. H. GREENE,
 H. W. MAXSON, } Com.

ALFRED, N. Y., April 21, 1896.

REPORT OF THE EVANGELISTIC COMMITTEE.

For Quarter Ending March 31, 1896.

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

It is with gratitude to Almighty God for the blessings which have attended the labors of those who have been in our employ, for the marked interest which has been manifested, not only by our own people but by those outside of our denomination who have come under the power and influence of the Holy Spirit attendant upon our meetings, and for the evidence of divine favor in the conversion of many souls to Christ, that we make this, our report for the quarter ending March 31, 1896.

EASTERN ASSOCIATION.

Rev. J. L. Huffman began work in the Piscataway church at New Market, N. J., the first week in January. At the end of his first week's labor, he writes: "Interest in the work is increasing." The Rev. Mr. Fletcher, of the First-day Baptist church in New Market, and the Rev. Mr. Martine, of the Presbyterian church of Dunellen, assisted in the work. The attendance so increased that in a few days they were compelled to go to the First Baptist church, which was more commodious. The work was continued until Feb. 16, when Mr. Huffman went to Dunellen to assist Rev. Mr. Martine of the Presbyterian church. He continued here until March 1, at which time he severed his connection with the Evangelistic Committee, having previously accepted a call to the pastorate of the church at Farina, Ill. Of the two months' work spent in New Jersey, Bro. Hoffman writes: "Held 118 meetings, delivered 113 sermons and addresses." "There were added to the church in New Market, by Baptism, Seventh-day Baptist, 16; First-day Baptist, 30; and 15 or more who were not living up to Christian duty, were reclaimed and took their places in the churches. At Dunellen there were added to the Presbyterian church 30, and to the Methodist church 2, making in all 78 who have joined the churches by baptism; 15 or more were reclaimed, and 8 or 10 who are ready to join some church. The churches have been greatly blessed and benefited. I think it safe to say there were at least 100 conversions in these meetings. The entire place was stirred as they have not been for many years, the name of Christ honored, and religion looked upon by all as a matter of the head as well as the heart. The people expressed something of their appreciation of the work by their free and hearty contribution to the cause, giving \$170. While at New Market we had furnished us an excellent home and were most faithfully cared for by Brother and Sister Davis and their mother, Mrs. Warner, with whom we boarded. They spared no means or care to make it comfortable and pleasant for us, and that without pay, but we trust not without profit, for the blessing of God richly rested upon the family, the father and two children being among the happy converts. At Dunellen we were most heartily and hospitably cared for by the pastor, Rev. Mr. Martine, and his excellent family. Though suffering with disease the entire time, the work has been very pleasant, and I believe successful, great good being accomplished. It is with deep regret that I am obliged to drop out of a work that God has seen fit to so bless me in, and that I so much enjoy. I am encouraged by my phy-

sician that the halt is only for a few months at most. I am sure God knows what is for the best, and 'all things work together for good to them that love God.' I feel truly grateful to the Committee and also to the Board for the mutual feeling of unity that has existed during my engagement with them, and their many expressions of appreciation of the work I have tried under my Master to do. May the blessings of the heavenly Father attend you in all your deliberations and work."

It is with feelings of deep regret that the Evangelistic Committee has lost the services of Bro. Huffman. From the day he entered their employ until the end, we have regarded him as an able, consecrated Christian minister, one whom the Lord delighted to honor with sheaves for his kingdom. Many have been pleading at the throne of grace for his recovery, and a multitude will rejoice if God shall give him strength and health to further work for the salvation of men.

Bro. E. B. Saunders began work in Shiloh, N. J., Jan. 10, and closed his labors Feb. 25. Preparatory work had been done under the direction of the pastor, Rev. I. L. Cottrell, and it looked as if two or three weeks of earnest work would result in a rich harvest. Meetings were held every night and nearly every afternoon for about seven weeks, resulting in the baptism, by the pastor, of 50 persons; 41 have joined the Shiloh church—38 by baptism, 3 by confession and restoration, 1 was to join the West Hallock church, and some will doubtless join other churches; 4 or 5 of those baptized started during the meetings at Marlboro under the preaching of Rev. G. H. F. Randolph. One of those uniting with the Marlboro church came out in the Shiloh meetings. Five or six others who started in Shiloh have offered themselves to other churches. Quite a number made a new start in serving God, and many of the church received a blessing. A men's meeting has been organized, and some of the Shiloh people, under the leadership of their pastor, have been helping in extra meetings in a school-house at Lower Hopewell, five miles away, where some have already come out for Christ, and many have received a blessing. The Shiloh church expressed their gratitude for the blessing received, by a contribution of \$131 87 to the Missionary Society for the extension of evangelistic work in other communities.

SOUTH-EASTERN ASSOCIATION.

From Shiloh Mr. Saunders went to Salem, W. Va., where the remainder of the quarter's labors was expended. He was assisted in the work by Bro. L. D. Seager, and received the hearty co-operation of the Salem brethren, especially from Bro. Gardiner and the college people. Old difficulties were settled, estranged brethren brought together in forgiveness, hearts were lifted in humility to God, and evil influences were routed by the wonderful power of the Holy Spirit. The church is said to be in better working condition than for many years. About 50 were converted and reclaimed, but up to the time of the close of the meetings no baptisms had been made. Financially, the church responded by a hand-shaking contribution of \$64 50 for extension of evangelistic work. At a men's meeting, a subscription of \$200 was started to aid in establishing a library and reading-room.

CENTRAL ASSOCIATION.

Rev. L. R. Swinney reports concerning the work at Syracuse, N. Y., that it is steadily moving along. He has visited Syracuse five times during the quarter. Sunday evenings congregations from 40 to 60. They have adopted the plan of regular contributions for the Missionary Society.

NORTH-WESTERN ASSOCIATION.

Rev. Geo. W. Hills found the evangelistic work at Nortonville, Kan., prepared by the able labors of Pastor Todd, who is much beloved by his people. The meetings were continued till about March 10; 25 were baptized, several wanderers returned, many indifferent and careless ones were awakened; about forty were added to the Y. P. S. C. E.; a Junior C. E. was organized with 17 members; and all branches of Christian work were quickened by the Holy Spirit's presence. The influence of the meetings extended for miles around, and it was said that this was the greatest revival ever known in that section. The church contributed to the evangelistic work a thank-offering of \$102 50 for the blessing attending Mr. Hill's work.

From Nortonville Bro. Hills went to Boulder, Col., arriving March 13.

He at once commenced holding meetings. The interest has gradually increased from the first. Several backsliders have returned, and on Sabbath-day, March 28, six were added to the church, and about a dozen were inquiring the way of salvation. We expect during next quarter to report a thorough awakening in this place, and many additions to the church. [See Home News.]

Rev. J. H. Hurley, assisted by Rev. H. D. Clarke, commenced work at Trenton, Minn., Feb. 4, and continued until 23. He reports four baptisms, three joined Trenton church and one the Dodge Center church. The Evangelistic Committee realize the needs of this field, and how perplexing are the problems awaiting solution by the earnest worker for the Master, and we hope, at some future time, to be able to push the work there till a glorious victory is gained, in his name.

Rev. E. H. Socwell, under direction of your Committee and by invitation of the church, began revival meetings at North Loup, Neb., March 3, and closed March 30—four weeks. He reports 27 additions to the church; 14 by baptism, 9 converts to the Sabbath, 4 by verbal testimony; 2 had previously been baptized; 20 inactive ones were reclaimed, and 44 persons expressed their intention to live Christian lives from now on.

March 20 Rev. S. H. Babcock began work at Cartwright, Wis. The calls from this people for help have been urgent, and the interest was unexpectedly good from the first, and increased until Cartwright has been stirred as never before. The Seventh-day Baptist church numbers only six persons and these have been stirred to new zeal. Others in the community of influence and position have been awakened to an acceptance of Christ and the Sabbath, and 8 or 10 have risen for prayers. Could the interest be followed by permanent, wise pastoral care, a growing church and society would be assured. Bro. Babcock was assisted for several days by Bro. Eli Loofboro, of Milton College, who was a valuable helper in singing, in the after-meetings, in personal work, etc.

By direction of the Board the Committee have continued Rev. T. J. Van Horn on the

Louisville field to date, looking after and sustaining, so far as possible, the interests awakened there during the campaign of 1895. The question of future work on this field should be settled at the April meeting of the Board.

Perhaps at no time since the appointment of the Evangelistic Committee has the work been fraught with such grand results for the saving of men and the thorough awakening of the communities where the work has been done, as the first quarter of 1896.

There were baptized during the quarter.....171
 Joined Seventh-day Baptist churches.....124
 Joined other churches.....68
 Reclaimed to our churches.....44
 Converted but not yet baptized.....53
 Converted to the Sabbath.....10
 Contributed for evangelistic work.....\$609 39

Expressions of praise and thanksgiving to the Father of mercies and gratitude to the Board for the aid given through your committee have been unstinted. If it were possible, we would like to make copious extracts from the letters and reports received from time to time from our workers on the field, or even to give them in full. They all tell of the terrible struggles with Satan and the powers of darkness, of the hardness of hearts, of individual estrangements and misunderstandings, of divisions among church members, and of bitterness and uncharitableness. Oh, how heavy have the hearts of the evangelists been at times! Only for the promises of God and the earnest prayers of the interested ones, they had surely fainted. But in every case so far this quarter "Morning has come," and with it great rejoicings, joy to the people, unspeakable joy to the evangelists.

May the Lord grant to prosper the work he has called us to as a Board, to the end that his name may be set on high and the hearts of men be made humble and subservient to his will.

O. U. WHITFORD,
 WILLIAM C. DALAND, } Com.
 G. B. CARPENTER, }

HIS IMPRISONMENT.

A case was on trial in a Kentucky courtroom. An old man of somewhat disreputable appearance had just given important testimony; and the lawyer whose cause suffered by his statements strove in every way to confuse and trip him, but in vain. The witness stuck to his story, and did not lose his temper in spite of the irritating manner in which the cross-examination was conducted.

Finally, in the hope of breaking down the credibility of the witness, the lawyer at a venture asked:

"Have you ever been in prison?"

"I have," replied the witness.

"Ah!" exclaimed the attorney, with a triumphant glance at the jury, "I thought as much. May I enquire how long you were there?"

"Two years and three months," answered the witness, quietly, with a manner that was interpreted by the lawyer as indicating chagrin at an unexpected exposure.

"Indeed," said the delighted lawyer, feeling his case already won. "That was a heavy sentence. I trust the jury will note the significance of the fact. Now, sir, tell the jury where you were confined."

"In Andersonville," replied the old man, drawing himself up proudly.

There was a moment of silence. The jurors looked at each other; and then the courtroom rang with cheers which the court officers were powerless to check, and in which some of the jury joined.

The too inquisitive lawyer hardly waited to hear the verdict against him.—*Youth's Companion.*

Home News.

Rhode Island.

ROCKVILLE.—On the evening of the 18th inst. we had the pleasure of listening to an address by Miss Susie Burdick of the Shanghai Mission. It was a very enjoyable occasion. After hearing her, every one must feel that the boy's school is absolutely necessary to the success of our mission in China. There can be little doubt that the matter is practicable if our people will only rise to the occasion in earnest.

On the evening of the 19th we had the pleasure of hearing Dr. Lewis, of Plainfield, N. J., on Sabbath Reform. We have heard the doctor many times, but we never heard him rise to such a height of moral grandeur on this subject before. We earnestly hope that all our people will be favored with this address.

A. MC L.

APRIL 22, 1896.

New Jersey.

SHILOH.—Shiloh has recently been the scene of some notable events, among which is a burglary, with a narrow escape from death. The post office and a general assortment store, kept by Samuel Tomlinson, has been broken into and robbed several times during the past few years. Consequently Mr. Tomlinson had an electric alarm so arranged that when a door or window shutter was opened in the store the bell in his house, which was a short distance away, would give the alarm. About 1 o'clock in the morning of the 3rd inst. the bell suddenly commenced ringing. Mr. Tomlinson and his son Joseph were soon up and out in front of the building, the front door of which was open. One had a revolver, the other had both a revolver and a doubled-barreled shot gun. The burglar appeared at the door and Mr. Tomlinson demanded his surrender, but he flourished a revolver and told him he would shoot if they did not let him go. He ran and both fired, putting a ball into either side of the door, both loads of the gun and several other shots were fired as he ran to the corner and turned, taking the road running south. Pursuit was given and other shots were fired. About in front of the parsonage the burglar was hit in the hip and he partially fell, but was soon up and on the defensive, and then begged to be let alone, threatening to shoot, but saying he did not want to kill them, and begged them to let him crawl off into some barn and die, as he was shot and did not have but a little time to live. The Tomlinson's however, proposed he should go where they directed. He parleyed and defied immediate encounter or capture by his drawn revolver, and was attempting to work his way out of the village. The people along the way were generally aroused, but mistook the meaning of the affair, not even guessing the real circumstances until Joseph called at the door of Frank Randolph and made himself known, telling him they had shot a man. Before Frank had reached them they were near Jared Ayars' residence where the burglar was struck a severe blow over his neck with the butt of the gun, which staggered him and broke the gun. They soon clinched him, and all three were on the ground in a struggle. The revolver was wrenched from the hands of the burglar, and Mr. Randolph coming to their assistance obtained a rope and notified others. The man was bound and led back to the store, a

blanket was spread on the floor for him and a physician called to dress his wounds. His right arm contained several shots from the gun. The right hip had a slight bullet wound. It was found he had evidently escaped death by a narrow margin, as one ball had passed through both sides of his hat just over his head, which probably would have proved fatal if it had been half an inch or an inch lower. After his wounds were dressed he was taken to Bridgeton and lodged in the county jail, where he awaits his trial. On his way to Bridgeton he told his captors he was Charles Filer, a noted criminal, who is well known in these parts, as he was brought up by a family living a few miles from Shiloh, but it is said in recent years he has spent a good share of his time at Trenton in the state prison. He will doubtless be given his former position, from which he was discharged.

Mr. Tomlinson and his son are highly commended for their bravery and success. A very complimentary letter was received from the Post office Department of Philadelphia in regard to the capture of such a notable and skillful burglar, with the suggestion that if there were more such postmasters there would be fewer post office robberies. The writer visited the prisoner at the jail and found a gentlemanly appearing man that seemed capable of better things. He expressed his unwillingness to take such chances of death again, and assented to the fact of his not being in a proper condition at the time to make his exit from this world.

The people of Shiloh esteem it a privilege to have Miss Susie Burdick come to this place, especially as many of our people had never seen her, this being her first visit here. Dr. Ella Swinney being notified of her coming, and requested to meet her, came on from Smyrna, Del. Miss Burdick led our missionary prayer-meeting, which occurs, according to a long established custom, the first Sabbath eve of every month, at which a collection is taken up for the China work. She spoke Sabbath morning, the 4th inst., on our mission in Shanghai, and especially concerning the Boy's School. That is evidently a very important part of our work there, and we do hope its demands may be supplied. How essential it is that we should be educating native boys and preparing them to carry on the work there. Owing to the social customs of China, this seems much more imperative if we maintain the girls' school. In the afternoon Miss Burdick spoke at Marlboro. A reception was given in the evening after the Sabbath at the hall. An interesting programme was arranged in which Miss Burdick, Dr. Swinney, Bro. G. H. F. Randolph and wife, of Marlboro, with others took part. It was very natural, considering who were the principal actors, that some persons appeared in Chinese costumes, and that some of the exercises were rendered in the Chinese language. We felt we were highly favored in having these earnest laborers who had toiled together in God's vineyard in China, with us at the same time, and we trust the sacrificial spirit in which they have engaged in the work may have its influence upon us. We are thankful to note Dr. Swinney's improved physical condition.

A good interest is maintained in our various meetings connected with the church work. It is expected that others will be received into the church in the near future.

The hot wave which has swept over the country struck Shiloh and made the mercury climb 94 degrees in the shade last Sabbath, and several have thermometers that reached higher points than this. Some fruit trees are in bloom; and blossoms, green fields, and singing birds declare that spring has indeed come to Shiloh.

We are looking forward to the summer vacation for the return home of about a score of our young people who are teaching or attending school away.

I. L. C.

West Virginia.

MIDDLE ISLAND.—Our Bible-school and Young People's Meetings are kept up with the usual attendance.

Spring backward and cold until last Sabbath, when the first thunder shower occurred; since then the weather has been extra fine. The last two or three days the temperature reached about ninety degrees in the shade at noon, an unusual occurrence. Good prospect for fruit. Peach trees just blossoming, apples budding nicely. We have not forgotten the drouth of the two past summers, therefore are especially hopeful for the future.

Bro. Saunders is expected here in May to hold some meetings. God bless him and the work he is in. Eld. Martin preached here the first Sabbath in April and is to the first in May.

F. F. R.

APRIL 17, 1896.

Colorado.

BOULDER.—Yesterday (Sabbath), April 18, 1896, was the third anniversary of our arrival in Boulder. But April 18, 1893, was the third day of the week instead of the seventh. We stepped off the train into a Colorado spring snow-storm, which the farmers here prize so highly. But we received a welcome that warmed us more than the snow chilled us.

As to occupying this field, the Missionary Board held the question under advisement for years before the final action was taken. On my part the work was accepted, after more than a year of serious and prayerful consideration. Yet my faith has not always been quite strong enough to keep up the best of courage. Sometimes the obstacles have appeared so great as to cause restless nights, a care-worn mind, and physical infirmity. But thanks be to God the encouragements have been sufficient to keep us working along. The death of Brother Tucker, in two months after our arrival, was a stunning blow. So also was the flood which wrecked our church building. Also the uncertainty of some of our numbers as to whether they would remain or go elsewhere caused much anxiety at times. These depressing things, together with the strain of collecting funds and other work connected with the erection of this house of worship, cause me to look back over the three years past with a great sigh of relief and great thankfulness to God that he has carried us through and given so much success.

About the middle of March, Rev. Geo. W. Hills came to us under the direction of the Evangelistic Committee of the Missionary Board. He has held meetings with us every night up to this time. Sometimes the attendance has been very small because of the occasional wet snows, sloppy sidewalks, and muddy streets. January and February gave us such fine weather that we could hardly realize it was winter. But since March came

in, the weather has been more unsettled. Yet God has been with us. Bro. Hills has clearly and forcibly pointed out the way of life and the way of death.

On Sabbath, March 28, six were added to the church by letter and verbal testimony. The next Sabbath, April 4, six were baptized. Also again, on Sabbath April 11, six more were baptized. These twelve, nine boys and three girls, ranging in age from nine to sixteen years, were warmly received into the church by the laying on of hands with prayer and the right hand of fellowship. Yesterday, Sabbath, April 18, was a glad day to us. Three more were added to the church by verbal testimony. And it was a joyous time, when, in the midst of song, the entire membership present gave the hand of welcome to the twelve new converts.

The church was organized May 20, 1893, with fifteen members. Now we number some fifty-five resident members. Surely we thank God for the success of the past three years and take courage for the future.

S. R. WHEELER.

BOULDER, Colo., April 19, 1896.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4. Warning Against Sin.....	Luke 13: 22-30
April 11. Parable of the Great Supper.....	Luke 14: 15-24
April 18. The Lost Found.....	Luke 15: 11-24
April 25. The Rich Man and Lazarus.....	Luke 16: 19-31
May 2. FAITH.....	Luke 17: 5-19
May 9. Lessons on Prayer.....	Luke 18: 9-17
May 16. Parable of the Pounds.....	Luke 19: 11-27
May 23. Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6. Warning to the Disciples.....	Luke 22: 24-37
June 13. Jesus Crucified.....	Luke 23: 33-46
June 20. The Risen Lord.....	Luke 24: 36-53
June 27. Review	

LESSON V.—FAITH.

For Sabbath-day, May 2, 1896.

LESSON TEXT.—Luke 17: 5-19.

GOLDEN TEXT.—Increase our faith. Luke 17: 5.

INTRODUCTORY.

Verses 5-10 of the present lesson seem to have been spoken in close connection with the opening verses of the chapter, and the final paragraph must have been spoken later, and probably after the Samaritans had refused to receive Jesus, and he had reproved James and John for their zeal against them. Luke 9: 51-56. Possibly also the events of the raising of Lazarus and Jesus' retirement into Ephraim occur at this point. The exhortation to avoid occasions of stumbling, and the command of practically unlimited forgiveness, naturally awakened in the minds of the apostles a feeling of their unworthiness and a desire to walk worthy of their high vocation, and hence their request. "Increase our faith." Our Lord acknowledges the correctness and appropriateness of this desire in the subsequent conversation, in which he recommends the use of faith and advises that they care for and strive for its advancement.

EXPLANATORY.

v. 5. "Apostles." The twelve, contrasted with the general mass of the disciples. "The Lord." Luke, of all the evangelists, most frequently employs this word as a special name for the Saviour. "Increase our faith." Literally, add to us faith. This request was doubtless made because they were thinking of the difficulties of a seven-fold forgiveness, described in the opening verses of the chapter. An unlimited forgiveness seemed more remarkable to them than the power to remove mountains.

v. 6. "And the Lord said." His reply reaches from the sixth to the tenth verse. If ye had faith as a grain of mustard seed. If you had any faith at all of the right sort. "Sycamine tree." Mentioned in the Bible only in this passage. It is different from the sycamore. It is a mulberry, common in Syria and Palestine, and is cultivated for its fruit and for its leaves, which are the food of the silk-worm. "Be thou rooted up." For a similar illustration, see Matt. 17: 20, where mountain is used instead of tree.

v. 7. "But which of you." These words begin a very life-like, short parable on humility. This also is in reply to the request, "Increase our faith," and

shows that they were to labor on patiently and faithfully, and that afterwards they were to eat and drink, that is, attain through service the faith they prayed for. "Servant." Greek, a bond-servant, or slave. "Plowing." Image a one handled, wooden plow. Such plows are used in the East unto the present time. What a fertile land, when scraping the surface with a stick and scattering seed will produce "sixty or a hundred-fold." "By and by." Should be translated, *immediately*.

v. 8. "Gird thyself." In the ancient manner of dress a long, flowing robe was worn as an outer garment. When one labored or walked it was necessary to gird or tie this up with a sash, that it might not impede the wearer.

v. 9. "Doth he thank the servant?" As though he had done him some great favor not required at his hands. "Trow." An old English word meaning think.

v. 10. "Done all." Can this ever be in our case? Psa. 143: 2. "Unprofitable servants." Note the effect of this upon the doctrine of the Roman Catholic church called supererogation, that is, that by doing work more than is required we can atone for our own faults, or make God our debtor by extra good works. Whatever rewards we receive are not of merit, but of grace.

v. 11. "As he went to Jerusalem." On the way. This is already referred to in Luke 9: 51 and 13: 22. The exact time of this miracle is not determined. "Through the midst." Probably between, that is, on the boundary line been the two provinces. They were probably going southeasterly, toward the Jordan, in order to go down on the east side of that river. "Samaria and Galilee." Look these places up on a map. Geography is of great assistance in fixing the events of history in mind. Samaria was named after the city of Samaria, and was the middle province of Palestine west of the Jordan. Galilee was the northern division of Palestine, where most of Christ's life on earth was passed, and where many of his miracles had been wrought. This was Christ's final departure from Galilee. He now goes to meet his enemies at Jerusalem, and accomplish his sacrifice for all the world.

v. 12. "As he entered." In the East outside the city walls are still to be seen similar loathsome groups of leper outcasts. Someone has called them: "A sad emblem of those who behold the heavenly kingdom from which they are forever excluded." "There met him ten." They perhaps had heard of Christ's healing the leper in Galilee. Luke 5: 12. "Leper." Victims of a disease which begins with a white eruption of the skin and spreads until slow decay of the extremities produces death. It is contagious and also can be inherited. "Afar off." They were forbidden by the law to mingle with the people, and compelled to cry out "Unclean!" when anyone approached. See Lev. 13.

v. 13. "Lifted up their voices." Those who expect Christ to aid them must earnestly call on him. "Master." A title of respect. "Have mercy on us." They did not ask alms, but that which only God can give. "Go." So great was their faith that they went at Christ's bidding, even before they had actually experienced healing. We may infer, therefore, a general belief in the power of the Master throughout Perea at this time. "Show to the priests." As they were commanded by the law, so that they might be pronounced clean, a ceremonial requirement in the case of one who might seem to have the disease, but was really clean. "As they went." When they began to show their obedience and faith, the miracle of healing was wrought. Their faith was equal to the test. "They were cleansed." In the act of obedience.

v. 16. "Samaritan." This man might not have possessed the knowledge and light in reach of the Jews. He was one of a mixed race colonized from Babylon in Samaria after the exile of the ten tribes. Ezra 4: 7. The hatred of the Jews toward the Samaritans can hardly be exaggerated. Jesus shrank not from commending him, nor from contact with Samaritans. John 4.

v. 17. "Were there not ten?" Better, were not the ten cleansed? Jesus knew that the work of healing had taken place.

v. 18. "Stranger." Foreigner, or alien. This incident is especially important, in that it teaches that the heathen, to whom the Samaritans were closely allied, were not excluded by the Saviour from the kingdom of God, but were commended in some cases above the Jews.

v. 19. "Thy faith hath made thee whole." The others received only bodily healing, but this man's faith and gratitude had obtained for him the cleansing of the soul also, and spiritual restoration.

ONLY he who has the spirit of Christ can do the will of Christ.—Joseph Parker.

Young People's Work

"AN injury is not to be measured by the notions of him that gives, but of him that receives it."

"AN indiscreet man is more hurtful than an ill-natured one; for as the latter will only attack his enemies and those he wishes ill to, the other injures indifferently both friends and foes."

NO BIBLES are on sale in Santa Fe, New Mexico, "the city of the Holy Faith," and the Christian Endeavorers of the city have planned to open a depository for religious literature.

"PEOPLE of good size, imitators of Christ," is the best translation that can be made of the name Christian Endeavor Society, in the Caroline Islands, where a society recently has been formed.

THE indiscreet man then is often responsible for many injuries of which he is wholly ignorant, but which are injuries quite as annoying and keen as those which are made with deliberate intention. Indiscretion often causes as much trouble in the world as ill-nature.

CHRISTIAN Endeavor is irrevocably pledged to the support of the mission cause. Concerning the part of the Christian Endeavor societies in pushing forward the great work of missions, Dr. Clarke writes as follows, with immediate reference to the subject of proportionate giving: "How can we make this regular and systematic giving a constituent part of our Christian Endeavor work, as is our prayer meeting and our Lookout Committee? One thing we can do at once, and that is, pledge to one or more of our own denominational missionary societies a gift each year. Let every Endeavor society become auxiliary to its denominational missionary Board. However poor it is, let it feel ashamed of itself if it does not give something every year. Let it stimulate in every possible way the missionary zeal and generosity of its members. Let it supply them with missionary information. Let it make its missionary meetings the most interesting of every month.

A LETTER FROM N. I. DEW TO THE CHURCH JANITOR.

My Dear Friend:—I cannot understand why it is that you feel that your work is so unpleasant, nor why you have the very absurd notion that your work is not appreciated by the people who attend services at your church. Your salary is very large for the work you have to do, and you would doubtless be at the church to most of the meetings anyway. It seems to me strange that you cannot give us better ventilation without letting in fresh currents of air which are so annoying and dangerous to health; and just because Mr. Rusharound feels a little warm from his hurried walk to reach the church before the collection is taken, you should not open the windows and allow the cold air to blow on half the people in the building, nor because Mrs. Tenderneck cannot stand a draught of air, should you allow the rest of us to swelter in an atmosphere as dry and hot as an oven.

And why it should bother you is more than I can see, when people open and close the windows themselves, or change the registers

and dampers. They are helping you by so doing. They can tell whether or not they are comfortable quite as well as you can, and is it not their privilege to interfere in your work? You are altogether too sensitive. Everyone is entitled to fresh air and warm air and cool air in a church, all at the same time, and a man must be a dunce who will sit for half an hour in an atmosphere which is uncomfortable just because it will imperil the health of some fussy old person if a window is opened.

I tell you, Mr. Janitor, it is your duty to please everybody at the same time; and you should not feel out of sorts if people are constantly finding fault with you, and if they make various suggestions as to the manner in which you do your work. Then again you should keep all dust from the pews; you should keep them so clean that when a lady before sitting down wipes the seat with her handkerchief, and after sitting down wipes her nose with the same handkerchief, she will not soil her face very seriously.

Your work must be very easy, Mr. Janitor. Only a little sweeping and dusting, and now and then a little attention to fires and lights. I think you are indeed foolish when you feel that your work is unpleasant. Of course, some people at home have rooms as warm as ovens, while others keep the windows open when it is zero weather; but that makes no difference; you should keep the church at such a temperature that all will be comfortable and satisfied.

OUR MIRROR.

THE Y. P. S. C. E. of the New Market church has been feeling the good effects of the late revival services, in the addition of several active members to the society, and we are expecting still greater results in this direction.

The Society held its semi-annual election of officers on April 4. The officers for the ensuing term are as follows: President, A. W. Vars; Vice-President, Carolyn Davis; Recording Secretary, J. A. Wilson; Corresponding Secretary, L. M. Titsworth; Treasurer, Lulu Davis.

A very pleasant and profitable entertainment was given on April 11 by Mr. A. E. Pearsall, of Westfield, N. J., under the auspices of the Society, to help pay the cost of the new furnishings, which the Society have placed in the lecture room of the church.

Southern Wisconsin Christian Endeavor Convention.

In accordance with the notice given in this column a few weeks ago, the fourth annual Christian Endeavor Convention of the Southern Wisconsin District was held in our church at Milton, Sabbath-day and Sunday, April 4 and 5. It could not have come to Milton at a more propitious time, for truly the spiritual condition, manifest in the spirit of brotherly kindness to all, and salvation for all, was as good as it has been for some time. For days, and even weeks, previous there had been offered many a prayer that it would be the best convention ever held in the state, and the majority feel that their prayers were fully answered.

Large delegations were present from most of the surrounding places, and as it was remarked, "The Endeavorers have taken the town." About 200, in all, were present as delegates, and together with our own societies

and others in attendance, served to make it one of the largest conventions held here.

After the opening of the convention by Rev. G. R. Chambers, of Milton, with a praise service, the address of welcome was delivered by our loyal endeavorer, W. H. Ingham. It was filled with words of praise for the work previously accomplished, and words of cheer and encouragement for the prospects now in view. A most cordial welcome to the delegates and their friends was the closing portion. This was heartily responded to by the district union president, F. A. Spoon, of Janesville. He expressed his thankfulness for being permitted to give briefly and explicitly the object of convention gatherings—a deeper consecration to the Master's work by Endeavorers.

At the regular hour for the Sabbath services, Rev. A. W. Runyon, of Beloit, delivered the sermon, in which he made an earnest plea for the presentation of a purer gospel in the churches.

In the afternoon, Miss Anna Crumb, of Milton, led the Junior hour exercises. A lengthy and well-arranged program was carried out, reflecting great credit upon those participating, and their leader. It was one of the most interesting features of the convention. Immediately following the Junior hour, the subject and methods of Bible study were quite fully discussed by Rev. Huey, of Johnstown.

One-minute reports from all the societies on "The Best Thing," were some of the pithiest sentences listened to during the convention. Following, the various committees held their conferences.

Devotional exercises were conducted Sabbath evening by Rev. G. W. Burdick, of Milton Junction. The officers were then elected for the coming year, and the remainder of the evening passed in listening to two well-chosen, well-written and well-delivered addresses, "The Citizen," by C. H. Sedgwick, of Manitowoc, and "Endeavorer," by A. E. Matheson, of Janesville.

At six o'clock Sunday morning there was a sunrise prayer meeting. It, in connection with the consecration meeting at 9 o'clock, was a beautiful service. Beautiful, to see the earnest young people anxious for their turn to add a word to the chain of testimony.

Regular morning services being in the other churches, no convention exercises were held until 2.30, when Rev. E. A. Witter, of Albion, gave a telling sermon upon "Some of the Principles Governing the Choice of a Life Work." A woman's meeting was then conducted in our church by Miss Nettie Harrington, of Janesville, and a men's meeting at the Congregational church by Rev. L. C. Randolph, of Chicago. Both were splendid meetings and well-attended. On Sunday evening were the closing exercises, beginning with a praise service and a soul-stirring sermon by Rev. L. C. Randolph on "Soul Winning," after which he conducted a grand testimony meeting. Many gave forth their choicest and most precious thoughts in the advancement of Christian living. Everyone felt it to be a glorious meeting.

The choicest of music was furnished both by the choirs, under the direction of Dr. J. M. Stillman; congregational singing, and several solo and duets by Misses Lottie Maxson, Bertha Fross, Susie Davis, and Rev. Chambers.

Throughout the meetings were especially characterized by the large attendance, the choice productions, and the hearty approval each part met with.

Children's Page.

A STORY FOR BOYS.

BY A. H. CARMAN.

A number of years ago, when it was customary and legal for people to hold slaves in the South, ships were sent out across the Atlantic Ocean for the purpose of securing people from Africa and bringing them to the United States to be sold as slaves.

To induce the unsuspecting natives to get on board the ships a great many devices were used. The men-stealers would be very kind and show the people many curious things, and in this way get them to go on board the great boat to see the wonders; but when on board they would be secured in some way so they would not be able to get on land again, and the ship would start for America, and reaching its shores would land the natives and sell them for slaves. Now if it were possible for men-stealers to come to our country for a similar purpose, and you knew it, you would be very careful to keep out of their wiles or cunning traps, wouldn't you? There is, however, no danger from such schemes, and yet we are not so far removed from all danger of this character as we might at first suppose. For there is in this country one of the greatest "men" (or rather boy) stealers that ever entered any country. He has stolen more boys and made miserable slaves of them, than all the slaves that were ever brought from Africa. And if he has not already been after you, you may be sure that he will be before long, for there are very few boys but that he endeavors to get. He will try to make you believe that he is one of the most manly fellows that ever lived, and knows just how to make a man of you.

He will praise you up and try to make you believe that you are a great deal smarter than the average boy, that you can do things that most other boys can not; and if you will follow his advice he will lead you along in the way he wants you to go (making a man of you as he says) until he—unknown to yourself—puts his chains around you, gets his hook in your mouth, and has you fast, and when at last you come to yourself and begin to see what he has done, you say, "Why, what a fool I have been," he will only laugh and grin, for he has you fast, and you may flounder and kick and resolve and do all you can think of to get free, he has you in his power, and you will henceforth have to do as he says. Not one boy out of a hundred ever succeeds in getting away from him, even after they become men.

The name of this old tyrannic slave-holder and boy-stealer is Mr. Tobacco Habit, Esq. You will find his slaves everywhere you go, with his hook in their mouths, which causes them to do a great deal of spitting, since the hook is not especially noted for its cleanliness. It also gives them a very offensive odor, so that many ladies and even some men can scarcely endure to be near them. The boy-stealer keeps his subjects at work most of the time. And they all have to obey without any grumbling. He tells them to take a nauseous old weed into their mouths and chew it—and they have to obey. He orders them to put the weed in an old disgusting pipe which a dog would not touch, and then fire it and draw the smoke in their mouths and they have to "mind" or he will punish them. He turns their teeth yellow, pollutes their breath,

but they must not complain or whimper a word. Like old Pharaoh who made the Israelites make brick and furnish their own straw, this old tyrant makes these slaves of his furnish their own material and pay for it themselves, and those who reside in the United States have to pay about \$350,000 every year for this weed alone, more than it would require to pay every school teacher and every minister in the gospel in the United States and all that is paid for home and foreign missions!

Now, boys, if that old fellow ever comes to you and tries to make you believe it will make more of a man of you to smoke or chew, just remember it is that miserable old lying scoundrel who wants to make a slave of you for life. Give him a wide berth and tell him you would prefer to be free and live a decent life.—*The Standard.*

A DEED OF KINDNESS.

The hill was alive with merry boys and girls on a bright Saturday afternoon in winter. What fun it was indeed to coast swiftly down the icy slope, and what shouts of ringing laughter as the sleds flew down the hill.

Young and old seemed to be having the gayest time possible. Big boys on double-runners, with crowds of little tots at their backs, with rosy cheeks and sparkling eyes, turned the sharp corner at the end of the hill, to shortly help drag the heavy carry-all up to the top again.

The sun had almost set, and its rosy light filled the street, but before any had started to go home a man driving a large load of wood began to ascend the icy path. The sleds steered out of the way as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged, and began whipping the poor creature. As the horse could not go on, the man struck harder. Then a little girl, Amy by name, got off her sled, and stepping up to the man said politely, "Couldn't I help you with your horse, sir? the load of wood seems very heavy for him." The man looked very much surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up the hill.

Amy then led the horse along, for she was very gentle, and the noble creature was perfectly willing to obey her. The man walked along and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood as the load was not too heavy for a level. As the children all bade each other good-night to go home, the man turned around, saying, "Many thanks to ye, my lads, and to the little missy," which showed how he felt. Which do you think was happier that night, the horse, or the little girl who belonged to the Society for the Prevention of Cruelty to Animals?—*Our Dumb Animals.*

A NEW STORY OF ABRAHAM LINCOLN.

Abraham Lincoln was a compassionate man. Gov. Rice and Senator Wilson entered one morning the President's private office. With them slipped in a lad who had been waiting days for admission. The President

briefly saluted the two men and turning to the lad, said kindly, "And who is this little boy?" The child told him that he had come to Washington seeking employment as a page in the House. Lincoln replied that application must be made to the Doorkeeper of the House at the Capitol. "But, sir," said the lad, "I am a good boy, and have a letter from my mother and from the Supervisor and from my Sunday-school teacher." The President took the lad's papers, ran his eye over them, then wrote upon the back of one of them, "If Capt. Goodnow can give a place to this good little boy, I shall be gratified. A. Lincoln." The war was at its fiercest. The great man was worn with anxiety and labor, tormented by the complaints of the envious, crowded with numberless cares incident to his position, pressed constantly to decisions of grave moment in public policy, but he forgot them all to listen to the troubled tale of a little boy. It reminds us of him who bore a heavier burden than any nation's chief, yet was always compassionate and self-forgetful.—*Our Dumb Animals.*

AT ANY COST.

In wrath and tears Edith Howlett had gone to bed. She had been tucked in once, given a drink twice, kissed good-night three times, and the lamp had been extinguished, but the spark of her rebellion still burned in her childish soul.

"Mamma," she cried.

"Go to sleep, Edith," her mother said, sternly; "I shall not come in there again."

"I want a drink, mamma," Edith pleaded.

"You've had two drinks already. Now go to sleep."

There was a brief silence, and then Edith tried again.

"Mamma, come and kiss me good-night."

"You've been kissed good-night, dear, and I shall not come in again, so go to sleep at once like a good girl."

There was another pause, while the lonely child cudgelled her little brain for a new expedient.

"Mamma," she cried, at last, "please come in; I'm so hungry."

"You cannot have anything to eat to-night, and if I come in there again," the mother said, with rising choler, "it will be to give you a good spanking!"

There was a longer pause, and just as it began to look as if the evening's battle were over, the child's voice was heard again.

"Mamma," she pleaded, "I'm so lonely in here. Please come in and spank me!"—*Harpers Magazine for March.*

ETIQUETTE.

Do not engage in argument.

Do not interrupt another when speaking.

Do not find fault, although you may gently criticise.

Do not talk of your private, personal and family matters.

Do not appear to notice inaccuracies of speech in others.

Do not allow yourself to lose temper or to speak excitedly.

Do not allude to unfortunate peculiarities of any one present.

Do not always commence a conversation by allusion to the weather.

Do not, when narrating an incident, continually say, "you see, you know," etc.

Do not talk very loud. A firm, clear, distinctly, yet mild, gentle and musical voice has great power.

(More next week.)

History and Biography.

HIGH SCHOOL INSTRUCTION

As Preparatory to the College Courses of Study.

The public high school in our country is principally an outgrowth of our graded school system. It originated about forty years ago in a few villages and cities mainly in the East, but it has been numerously formed in the last twenty years in the different states of the union. In regard to it many people realized somewhat tardily two facts. One is that the secondary studies, as well as the elementary of the common schools, are required to prepare our youth for the better positions in most of the ordinary business pursuits. The other is, that the secondary instruction, like the elementary, should be furnished in main part at public expense, and not confined to the private academy which has always charged tuition for its support and been usually under religious control. Under this new arrangement, it was expected that very many more of the older boys and girls would be trained with greater uniformity, and perhaps more efficiently, for their future life work.

Not until quite lately was the plan entertained for the high school to fit some of its pupils for the college and university. Undoubtedly, this movement began with the supporters of the former, and not with the managers of the latter instrumentalities of education. The high school sought thus to improve its standing in the community and to enlarge its usefulness. The college and university, especially the state institutions, soon discovered in the high school a chance to bridge the chasm between themselves and the elementary schools in the public system of free instruction. Together with most denominational colleges, they also soon learned that they must depend upon the high school for a considerable supply of their students; and so they directed their attention toward encouraging an increase of its number and toward assisting in the selection of the studies it teaches.

As is well-known, our colleges and universities had, previous to the formation of the high school, relied for filling their classes almost wholly upon private tutelage, the academy, and their preparatory department, whenever established. The high school soon began to draw toward itself largely the work of these agencies; and as a consequence, it has rapidly supplanted the private academy and the preparatory department. Within a comparatively brief time over forty such schools in Wisconsin have been suspended or converted into public schools, giving instruction in the secondary branches. Many hundreds of them in other portions of our country have met a similar fate. The Seventh-day Baptists, one of our smallest religious denominations, started nineteen academies in the East and West from ten to sixty years ago, and now only three of them survive as institutions belonging to these people, because they have been changed into colleges, though still retaining most of the old preparatory studies. One-half of the remaining sixteen have become free graded and high schools. Other and more prominent churches in America have, in a greater or less degree, submitted to the same experience.

Still to this day, the high school adheres very persistently, perhaps necessarily, to its

original design of preparing its pupils for the common pursuits of life, although the higher institutions of learning have exhibited such interest in its management. The latest reports state that, on an average, ninety-seven per cent of its graduates in all parts of the country never enter college. In Wisconsin those who do enter are shown to be slightly over three per cent. Like the greater number from the country district and graded grammar schools, the pupils of the high schools are enticed into business and endeavor to settle down for life in some calling or trade, with their imperfect knowledge and insufficient qualifications for doing the best, or even tolerable work. Over one-half of the teachers in the public schools of the United States have received no training for their positions beyond that furnished in our district and high schools. A majority of the young men admitted into many of our medical colleges have pursued only a part of the studies taught in these schools. What shall be said of those who seek places in our stores, on our railroads, in our manufactories and on our farms? What an incalculable amount of labor and what vast quantities of costly materials are wasted as a result of their ignorance and unskillfulness! Yet this condition is doubtless preferable to the one which would confront us if our children enjoyed no advantages for a free education above those provided in the mere elementary schools.

The three per cent of the high school graduates that are enrolled in our colleges and universities does not constitute a sufficient number in itself to justify the maintenance of such schools as feeders to these higher institutions. But how should a larger percentage of them be expected to be thus enrolled when we consider the governing circumstances under which they are usually taught? For terms and for years they are associated with an overwhelming majority of other youth who entertain no desire to secure a better culture for themselves than that obtained by a partial or a complete pursuit of the high school studies, and who furnish no encouragement or stimulus to any class-mates to form the purpose of studying and finishing the college courses. It can be easily understood how the low standard of scholarship which a company of young people accept for their guidance, will effect the aims and the plans of every member. It needs a brave and a resolute spirit to break away from the ideal thus formed and to resist the discouraging influence of his school companions. Such an aspiration becomes especially difficult of realization when the patrons and managers of the school offer no inducements to an ambitious youth to look forward to an entrance into a college. Under such surroundings, the opinion is not a strange or an unexpected one, that graduation from a high school should be regarded as an adequate preparation for discharging the usual duties of a business career. This opinion is the more readily adopted because it accords more nearly with the haste of so many of our young people to be engaged in some permanent occupation. They can easily be led to believe that four years spent in college studies would be simply unnecessary, and would, therefore, embrace lost time to them and the expenditures of energies and money better devoted to more immediate and remunerative ends. Of course, it must be admitted that

there are notable exceptions to such state of affairs in some schools of this kind. But often the instruction given in them makes no reference to the necessary fitting for admission to college classes. Even the celebrated Committee of Ten appointed by our National Educational Association advise that the pupils in the high schools preparing themselves only for the common pursuits and those wishing to enter college should all recite together in the same studies and under the same teachers. The impracticability of holding, under such conditions, the two purposes as distinctly separate and requiring different methods of treatment, convinced this committee that they could not well recommend any other procedure. Besides, the very small number of high school pupils anticipating a collegiate training does not warrant, in most cases, the formation of classes for their special benefit. It would cost the public too much money, and engage too greatly the attention of the teachers, which should be given to much larger classes. The graduation exercises of many high schools are presented on the idea that the pupils have finished their preparation studies for life. There is to be no further drilling in school recitations for them, and no other dreaded school examinations. At the last day of the school year, frequently called commencement day in imitation of the college custom, the graduates furnish orations, and like college seniors having completed their studies, receive well-printed diplomas duly signed by the teachers and the school board, and properly stamped by legal authority. In connection with these exercises, a sermon taking the place of the baccalaureate, is sometimes delivered with becoming seriousness and dignity, and with commendable farewell advice to the graduating class. Alumni reunions are not neglected. A student ending his college career is looked upon as enjoying only one other privilege or honor, and that is the degree conferred upon him; but this has cost him years of brain-racking and ill-compensating toil, and he has neglected golden opportunities for opening business for himself.

But it may be asked, is not the present high school system on the whole more advantageous to our colleges than the olden time academic one? Unquestionably a very large majority of the students under the latter system pursued their studies for only a brief period. They were mainly interested in improving their chances to occupy soon better positions in the ordinary employments. In this respect they resemble most of the present high school pupils. The college was too elevated or too far away for them ever to think of enjoying its instruction. While the young people attending the academy did not number near as many as those now found in the high school, it is true that a larger proportion of them were induced to go to college. In other words, there existed a much closer connection between the two institutions. Prominent citizens and religious bodies interested in sustaining one assisted the other. The academy was very often considered as the stepping-stone to the college. Bright and energetic youth in the former were induced by their instructors to choose a course of study in the latter. These instructors themselves were usually persons of excellent scholarship, most of them having achieved meritorious standings as graduates of higher in-

stitutions. These youth were especially aided in their preparation, being often taught in classes by themselves and sometimes singly in the more advanced academic studies. They were shown what they would have to accomplish when engaged in completing a college course. Besides, some of the best equipped academies and seminaries fitted their students for advanced positions in the colleges—even the Junior Classes. Some of these schools, when afterward chartered as colleges and universities, had to add only the studies of the last two years of the college courses to their curriculum. Evidently, this academic system will never be generally restored, though there is now a well-defined reaction in some communities in favor of increasing these institutions to accommodate such persons as these: country boys and girls who cannot well attend the high schools; youths of some Christian bodies, who may be placed under definite religious influence; younger teachers who desire to add normal training to their secondary studies; and candidates for college, who are attracted to these schools as having as their sole aim the preparation of their scholars for the collegiate courses of study. In my judgment, the high school is permanently established in this country and will steadily increase in number and influence; and on it the college and universities will have to depend in the future for a very large share of the additions to their Freshman Classes. The facts that it furnishes free instruction, that the citizens of the district form a solid basis for its management and pecuniary support, and that a much greater number of young men and women complete in it the secondary studies, warrant the conviction that it will have a stable and growing power in a community, and will prevent any considerable re-appearance of the old academy.

It is not difficult, on another ground, to account for the large percentage of the students of the academies and the pupils of the high schools who have no ambition to attend college and finish its courses. We have already mentioned the discouragement they meet in the spirit and tendencies of many of these schools. But let us notice other unfavorable conditions under which these young people are frequently placed. As a rule in our country, a vast majority of even our intelligent citizens do not advise their children to take up the college studies. In fact, many of them introduce obstacles in the way of this being done or wishing to be done. These parents are satisfied with providing no education beyond the country district, the common graded, or the high school. Generally they see no material advantage arising from the culture of our higher institutions brought into use in the common occupations. In a Western city of considerable size, not many years since, there was not a college graduate to be found among its residents—none among its clergymen, lawyers, doctors, editors, teachers, merchants, and other business men. For some time, out of scores of youth taught in its select, academic and high schools, not one sought a college education. Fortunately, a slight change in this respect occurred, and a higher grade of intellectual culture in its ministry, in its school instructors, and in its leading healers of the sick, was demanded. Still the place has not, to this day, attained even an average degree of literary taste, and none

of its young people have become distinguished in any of the learned professions. But this is not an exceptional case. Too many of our grown-up boys and girls with good natural abilities, are not willing to pay the price demanded for the greatest success in the more useful callings, by patient, prolonged, and laborious application in mastering the higher studies. Seven young men, formerly students of the college with which the writer of this article is connected, and most of them once pupils in high schools, have recently begun attending lectures in four medical colleges, some before they had half completed the collegiate and others the preparatory studies of the institution. No arguments, no persuasion could restrain them. Neither the advice of old graduates who had reached marked distinction as physicians, urging them to finish the collegiate courses before attempting to study medicine, seemingly had any effect upon their minds. They had listened to more acceptable counsels or followed their own imperfectly matured opinions.

It is sad, it is sometimes very discouraging, to see promising young men and women neglecting or refusing to weigh the consequences of such acts—the deliberate casting away from themselves the finest openings for a brilliant success in the near and resplendent future. Take the following statement as bearing upon this subject: It has recently been shown from the most reliable statistics, that a college graduate has *two hundred and thirty-six* chances to reach the best positions in business, the government offices, and the church in our country, where the non-college man has only *one*. Also another estimate has lately been made from wholly independent data on this point, and the result is stated thus: "The college man starts with *two hundred and fifty* times as good a chance as the man without its training." Truly, the latter has to "make a race with all the odds against him, a needless weight to be imposed in our day." Besides all this, a non-college graduate has, as a usual thing, to strive until he is forty-five years of age to secure a position and a success in his life-work, while a college graduate attains the same at thirty-five, a saving to him of ten years in the best period of his life. Such facts should be repeated again and again in our high schools and other preparatory ones and before the leaders of opinion in very many of our communities.

There is a general complaint in the collegiate institutions of our country, that our high schools, as a rule, imperfectly and inadequately fit their graduates for admission into the Freshman Classes. Some of our colleges refuse to accept such pupils without passing an entrance examination. Many of the colleges which do receive them on the high school standings are compelled to institute recitations in several of the studies that they should have mastered in their preparatory work. This is certainly the case in some English branches, in ancient and modern history, in a few of the mathematics, in all the physical sciences, and in the ancient languages. Thus a burden is devolved upon these institutions which they should not be compelled to carry. These pupils from the high schools have evidently, in most instances, been hurried through their studies, required to take more than they could well grasp, and not thoroughly grounded in the fundamental ideas and facts presented in their lessons. As

a consequence, they have not formed, as a general thing, correct habits of studying and expressing themselves. Their judgments are quite apt to be immature from hasty and superficial thinking, and their style of speech or writing in the recitations and in public exercises has to be severely and constantly criticised. On these points the distinguished head of a great state university in the West says of high school pupils coming to his institution: "The great difficulty with them is that, while they know a little of almost an infinite number of things, they know very little indeed of any particular thing. As an example, the inability of the mass of students when entering college to write good English, or even to spell with an approach to decent accuracy, is depressing and almost appalling.

Our college boys, when they graduate from the high school, if they are called upon to write on any subject, dash away without very much reference to grammatical construction and with no appreciation whatever of real accuracy and force. It is lamentable what an alarming proportion of time has to be spent in college in the mere reiterated flagellation of bad writing."

For these unsavory results, the high school is not altogether to blame. Its patrons and its pupils often demand a sort of a hurryscurry, a railroading, through its course. Then, the three or four years are usually overcrowded with different studies. New sciences formed out of the researches of recent years have to be introduced. The college itself has relegated to the high school and its own preparatory course some of the subjects that it formerly taught in its lowest classes, and it would gladly now relieve itself in this way of some other studies that have lately been thrown on its over-burdened shoulders. The all-important truth is, that the high school, as well as the college, will have to confine its work to fewer subjects, and these the more essential ones—such as develop and discipline fully and rigidly the intellectual powers, not those which impart the most information even of a practical nature, in order to produce the most desirable scholarship and prepare its graduates for the most efficient labor in their several callings in subsequent life.

RESOLUTIONS.

WHEREAS, In the providence of God, death has again entered our ranks, and taken from our midst our beloved friend and faithful fellow-laborer, Deacon J. Frank Stilson, who for more than two years was the efficient president of our Y. P. S. C. E.; therefore,

Resolved, That while we bow in humble submission to the divine will, we keenly feel and deeply mourn the sudden and sad death of our dear brother.

Resolved, That while we miss his wise counsel and helpful labors and enthusiasm, we will endeavor to emulate his faithfulness in duty, and his zeal and earnestness in every good work.

Resolved, That we tender our deepest sympathy to the stricken wife and relatives in this their great affliction, and our prayers that "He who doth not willingly afflict" will sustain them.

Resolved, That a copy of these resolutions be presented to the family, also that they be placed upon the minutes of the society, and that we request their publication in the SABBATH RECORDER.

CORA J. WILLIAMS,

MRS. ADA H. PERRY,

A. A. THAYER,

MRS. EFFIE M. NEWEX,

} Com.

FIRST VERONA, N. Y.

I HAVE these four reasons for being a total abstainer: First, my health is stronger. Second, my head is clearer. Third, my heart is lighter. Fourth, my purse is heavier.—
Rev. Dr. John Guthrie.

Popular Science.

Shooting Stars.

On almost any clear night more or less of what we call shooting stars can be seen. These meteors are not stars at all, but small cosmic bodies in immense numbers floating in space, and are chiefly composed of iron and carbon.

They seem to gather in swarms, and although so minute, follow the laws of all larger bodies and move around the sun in a very elongated ellipse. It has been shown that these meteors, although so small, travel at the enormous rate of 297,990 feet per second. Our earth travels in her orbit around the sun at the rate of 206,220 feet per second, our atmosphere going with it so that when any one of these meteors comes into the field of our atmosphere they travel 504,000 feet per second and become red hot, produced by friction in their rapid flight. The heat thus produced is estimated to exceed 3,000 degrees centigrade, the body of the meteor at once becomes incandescent, then melted and perhaps volatilized. Sometimes they pass beyond our atmosphere again into space, but more generally evaporate and slowly reach the earth in the form of dust. These meteors are constantly falling every hour of the day and night.

A few years since, in Rensselaer county, N. Y., while walking with a friend at about eleven o'clock in the forenoon, we were startled by a report as of a cannon near at hand. Knowing there was not a cannon within twenty miles, we looked in every direction for the smoke of powder from blasting rock, but nothing could be seen. We then concluded that the boiler in a saw mill some three miles away had exploded; on gaining an eminence we saw the mill was all right. Finally we decided that a powder mill some twelve miles away had exploded and been blown to atoms. Judge of our surprise, when on the next day, we learned that a large meteor had fallen about four miles distant, and on reaching the earth had exploded and made a large hole in the ground. Had this taken place in a dark night we would have seen it and the heavens all aglow with brilliant light.

It is estimated that as many as one hundred and forty-six billions of these meteors fall every year and reach the earth. Where was once the home of these small bodies? from whence do they come? What world has been destroyed, and so to speak, "ground to powder," filling space with its particles? Wonderful things transpiring in the heavens continually.

The Age of The World.

The question is now often banded about, "How old is the world anyway? Is the Bible statement correct that it was made in six literal days?" The common thinker says yes; a closer thinker says, each day represented a thousand years, "that one day with the Lord is as a thousand years, and a thousand years as one day."

Then came Sir William Thompson, a geologist, with his arguments to show from stratified rocks that the age of the world could not be less than about a hundred million years. Then Baron von Helmholtz, using the theory of the sun's heat, came to the conclusion that Sir William had pitched the time

too high; the Baron estimated its age at about twenty millions.

At this point a believer in the original six-day theory came in with a criticism on both Sir William and the Baron and said, "Some dig and bore the solid earth, and from its strata there, extract a register by which they know that he who made the world and revealed its date to Moses was mistaken in its age."

Mr. Clarence King lately has made an estimate, based on experimental evidence, connected with solidity of the earth, and he puts its age at about twenty-four millions of years. Mr. C. D. Walcott, who has lately been studying the fossils on the Pacific slope, estimates that at least forty-five million of years must have elapsed since the earliest known fossils.

Other geologists and physicists have made estimates, and they generally conclude that from fifteen to twenty millions of years is the more probable number. There being such a divergence of opinion among others, and for the want of more reliable and correct data, I think it best to withhold my opinion as to its correct age for the present. H. H. B.

THE EMPRESS OF JAPAN.

The Empress of Japan was not educated in the West. She is, however, highly intelligent and progressive, especially interested in promoting the welfare of Japanese women and founder of the Peeresses' school in Tokio for the advanced education of girls. She frequently visits this institution, and one of her poems hangs on its walls. She is also a patron of the Red Cross Society, the Tokio Charity Hospital and other helpful organizations.

On Feb. 11, 1889, when the Mikado gave the people of Japan a constitutional government, voluntarily limiting thereby his own power, he put his wife on his level by riding in the royal coach with her during an imperial progress through Tokio. Before that she had followed at a respectful distance with her attendants, while he headed the procession with his.

The wife of Count Oyama, Marshal of the Japanese army, is a Vassar graduate.—*Sel.*

Special Notices.

SOUTH EASTERN ASSOCIATION.

This programme was prepared by the Executive Committee for the session at Greenbriar, W. Va., May 21-24, 1896.

FIFTH-DAY MORNING.

10. Introductory Sermon, R. G. Davis, Alternate L. D. Seager. Report of the Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

2. Appointment of standing committees. Annual reports. Essay. Report of committees on resolutions—S. D. Davis. Delegates from corresponding bodies.

SIXTH-DAY MORNING.

9. Business.

9.30 Essay, Prayer and Conference, M. E. Martin.

10. Tract Society Hour.

11. Sermon by delegate from North-Western Association.

AFTERNOON.

2. Missionary Hour.

3. Essay. Praise service, D. C. Lippincott.

3.30 Woman's Hour, Mrs. C. R. Clawson.

4.30 Business.

EVENING.

7.30 Young People's meeting, E. B. Saunders.

SABBATH-MORNING.

10. Sabbath-school, Greenbriar Superintendent.

11. Sermon, Delegate Central Association.

AFTERNOON.

2.30 Sermon, Delegate Western Association. Prayer and Conference, S. D. Davis.

EVENING.

9.30 Educational Work, T. L. Gardiner.

FIRST-DAY MORNING.

9. Business.

10. Prayer and Conference, M. G. Stillman.

10.30 Sermon, A. H. Lewis.

AFTERNOON.

2. Sermon, Delegate Eastern Association. Unfinished business.

S. B. BOND, Sec.

J. H. WOLFE, Mod.

ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.

EASTERN, May 28-31, Westerly, R. I.

CENTRAL, June 4-7, DeRuyter, N. Y.

WESTERN, June 11-14, Little Genesee, N. Y.

NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1. 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLIS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THERE will be a Roll Call of the DeRuyter church the first Sabbath in May, and our members are earnestly invited to be present, or send letters to be read at that meeting.

L. R. SWINNEY.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

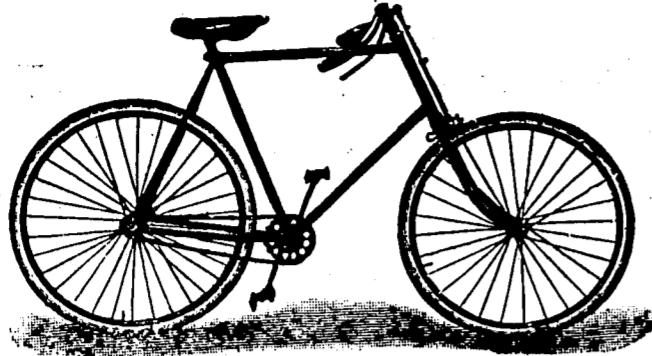
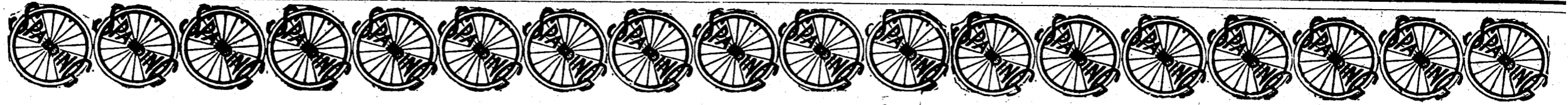
\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.



If you want a new Wheel,
let me sell it to you.

If you want a second-hand Wheel,
I will sell it to you cheap.

SPALDINGS, \$100.00
STEARNS, \$100.00
CREDENDAS, \$75.00
CRAWFORDS, \$60, \$50, \$40



Write to me and I will be glad
to mail a list of my second-hand
Wheels, with prices.

W. H. ROGERS,

PLAINFIELD,

NEW JERSEY.



Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I.
REV. W. C. DALAND, Recording Secretary,
Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary,
Westerly, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers
occur the third Wednesday in January, April,
July, and October.

Hope Valley, R. I.

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

Alfred, N. Y.

ALFRED UNIVERSITY,
Equal privileges for Gentlemen and Ladies.
Fourth Quarter begins Tuesday, April 14, 1896.
REV. BOOTHE COLWELL DAVIS, A. M., President.
E. M. TOMLINSON, A. M., Secretary.

UNIVERSITY BANK,
Incorporated Sept. 1, 1894.
Capital.....\$25,000.
Surplus and Undivided Profits..... 1,500.
W. H. CRANDALL, President.
L. A. PLATTS, Vice President.
E. E. HAMILTON, Cashier.
MOTTO:—Courtesy, Security, Promptness.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session at Alfred, N. Y., Aug. 19-24, 1896.
W. H. INGHAM, Milton, Wis., President.
REV. L. A. PLATTS, Alfred, N. Y., Cor. Sec'y.
REV. W. C. WHITFORD, Alfred, N. Y., Treasurer.
PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
GEO. B. SHAW, Corresponding Secretary,
Nile, N. Y.
T. M. DAVIS, Recording Secretary, Alfred,
N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
Regular quarterly meetings in February, May,
August, and November, at the call of the president.

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

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

Utica, N. Y.

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

Leonardsville, N. Y.

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

DeRuyter, N. Y.

SABBATH SCHOOL BOARD.
REV. L. R. SWINNEY, President, DeRuyter, N. Y.
REV. J. ALLISON PLATTS, Secretary, Leonardsville, N. Y.
CHARLES J. YORK, Treasurer, DeRuyter, N. Y.
Vice Presidents—M. H. VanHorn, Salem, W. Va.;
Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall,
Verona, N. Y.; Geo. B. Shaw, Nile, N. Y.; H. D. Clarke,
Dodge Centre, Minn.; Geo. W. Lewis, Hammond,
La.

New York City.

HERBERT G. WHIPPLE,
COUNSELOR AT LAW,
150 Nassau Street.

C. C. CHIPMAN,
ARCHITECT,
150 Nassau Street.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
C. POTTER, Pres., J. F. HUBBARD, Treas.
A. L. TITSWORTH, Sec., REV. F. E. PETERSON,
Plainfield, N. J., Cor. Sec., Dunellen, N. J.
Regular meeting of the Board, at Plainfield, N. J.,
the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J.
E. R. POPE, Treasurer, Plainfield, N. J.
J. F. HUBBARD, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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

Chicago, Ill.

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

Milton, Wis.

MILTON COLLEGE,
Spring Term opens April 1, 1896.
REV. W. C. WHITFORD, D. D., President.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis.
President, MRS. J. B. MORTON, Milton, Wis.
Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.
Treasurer, MRS. GEO. R. BOSS, Milton, Wis.
Rec. Sec., MRS. E. M. DUNN, Milton, Wis.
Secretary, Eastern Association, MRS. A. T. MAXSON, Plainfield, N. J.
South-Eastern Association, MRS. C. R. CLAWSON, Salem, W. Va.
Central Association, MRS. A. C. ROGERS, Brookfield, N. Y.
Western Association, MRS. M. G. STILLMAN, Richburg, N. Y.
North-Western Association, MISS PHEBE S. COON, Walworth, Wis.
South-Western Association, MISS ESTELLA WILSON, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

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

\$25 to \$50 per week to Agents, Ladies or Gentlemen, using or calling "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc., quickly done by dipping in molten metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 4 to 10 years, fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Prints large. W. F. Harrison & Co., Columbus, O.

The Peculiar People.

EDITORS:

THE REV. WM. C. DALAND,
THE REV. S. S. POWELL.

A Jewish Monthly in English,

Representing Biblical Christianity among the Jews. Jewish manners and customs, history, literature, Biography, lands of the Jewish dispersion, Palestine and Jerusalem all receive attention. All who love the Bible will love the Bible the more for being interested in the people of the Book as well as in the Holy Land. No pains will be spared to make the *Peculiar People* bright and interesting.

Send for sample copy. Your subscription is solicited.

Price, 35 Cts. per Annum; Foreign Countries, 50 Cts.

Address, J. P. MOSHER, Ag't,
Babcock Building,
Plainfield, N. J.

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.

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

ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

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