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THE CHRISTIAN'S GOOD-NIGHT.

(Sung by Mr. Sankey, at the funeral of Charles H. Spurgeon.)



SLEEP on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night!

Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good-night!

Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight gloom be overpast—
Good-night!

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—
Good-night!

Until, made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine—
Good-night!

Only "Good-night," beloved, not "Farewell!"
A little while and all his saints shall dwell
In hallowed union indivisible—
Good-night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good-night!

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Sabbath Recorder.

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On another page we print the remarks of the *Independent* on the Arbitration Conference recently held in Washington. The words of this cosmopolitan journal, as published in its issue of April 30, seem to us timely and wise. The deliberations and action of this representative Conference were neither too conservative nor too radical. The "golden mean" seems to have been the predominating feature, thus making it possible to rise to the higher conditions of peace among nations.

Few persons have ever had the means and the disposition to do so much for their fellowmen as did Baron de Hirsch, who recently died. He was one of the greatest of philanthropists, his benefactions amounting to many millions of dollars. This great Jewish benefactor was not limited to his own people in his generous gifts, but gave wherever he saw large or small opportunities to help either Jew or Gentile. It is said that Baron Maurice de Hirsch gave away more money than any man that ever lived. He was in a sense a loyal Jew, yet not a religious Jew. He loved his people and did much for them. He offered the Russian government \$15,000,000 to establish public schools, only asking that Jew and Gentile should share alike in the privileges of instruction. The offer was rejected because of prejudice against the Jew. Then he devoted many millions to aid his persecuted countrymen in emigrating to other lands. He leaves a widow who has favored his projects while he was living, and will doubtless continue to bless the world with her abundance.

The oft-expressed disinclination to controversy is no evidence of a supreme spiritual nature. Sheer intellectual and moral indifference is oftentimes the motive of the so-called man of peace. When our convictions and our possessions are dear to us we will fight for their defense and security. Love is the mightiest warrior in the whole earth.—*Christian Standard*.

Yes, but love is not often found in controversy, after all. The Saviour of men did not allow himself to become entangled in disputations. Rather than to become mixed up in controversy with those who sought that method of ensnaring him, he "answered them never a word." Many are quick to resent a fancied wrong; or to detect and rebuke an apparent mistake or error; to carry on heated discussions without personal profit or general extension and acceptance of the truth. It is better to avoid controversies which tend to stir up unkind feelings. Holmes, in the Autocrat of the Breakfast Table, says, "Controversy equalizes fools and wise men, and the fools know it."

Erskine puts it thus: "Many excellent men have been found on both sides of every political controversy, and the truth is very often in the middle." Paul, 1 Tim. 6: 4, speaks of those who delight in controversy as "Doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

perverse disputings of men of corrupt minds, and destitute of the truth, . . . from such withdraw thyself."

WE were "taken to task" by a kind friend for an editorial, about the time of the World's Fair in Chicago, expressive of our dissent from the silly sentiments of the Theosophists. Since that time we have taken some pains to read and note the movements of these rejectors of Christianity, and must confess that our opinion of their views does not brighten. In speaking of the late president of this rather ghostly body, Wm. Q. Judge, the recent convention declares, "Never was he not, nor shall he hereafter come to be." Well, that must be comforting, whatever it means, and the friends of Mr. Judge will doubtless be more easily reconciled to his departure, after that lucid revelation. From the best light, at present afforded, we must still be allowed to express our dissent from all this foolishness. The plain, simple, and yet profound principles of Christianity, as taught in that old and imperishable book we call the Bible, satisfies every spiritual longing. It has saved millions of men from the follies of a sublimated "Theosophy," has exalted nations from the depths of heathen degradation and will always prove sufficient in purpose and in power, for all who will trust their destinies to its guidance. We append a very expressive editorial comment of the *Independent* on the recent conference in New York. "All the esoteric Buddhist ghosts and ghostesses in the country, all the mahatma nobodies and nothings, which we wish would troop back to their Thibetan jail, have come to New York for a conference; and they are making noisy nonsense about Blavatsky, Judge, and *karma* which no sensible person understands or wants to understand. Only daws care for the chattering of daws. Forbeit understood that Theosophy is a silly humbug from beginning to end, and its professors are either pretenders or dupes. The dupes love to be duped, as is the case with so many who reject Christianity."

SINCE publishing in the last RECORDER some statements from the *Christian Statesman*, Dr. McAllister, editor, we have received the official report of that "Hearing before the Committee on the Judiciary," of March 11, and find the *Evangel and Sabbath Outlook* had by no means overstated the case as the *Statesman* represents. On the contrary, the case is really stronger against Dr. McAllister and his zealous aids than the *Outlook* indicated. We have not space for more than a brief extract from this interesting document, but advise all who wish to read it entire to send to your own Representative and obtain one or more copies of the "Hearing on Joint Resolution Proposing an Amendment to the Constitution of the United States," March 11, 1896. The document has 42 pages. To give our readers a fair view of the run of the "Hearing," we quote the following, beginning on page 32, after the principal speeches were made and questions had been asked and answered for some time.

The Chairman. I want to get at exactly what you mean here. I read from your proposed amendment:

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as supreme authority in civil affairs)—

In civil affairs. That is the point. What do you refer to by his revealed will?

Dr. McAllister. The Bible.
The Chairman. Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?

Dr. McAllister. Yes, sir.

The Chairman. Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?

Dr. McAllister. Certainly.

The Chairman. Then the next step would be that the construction of the Bible would be thrown into the courts, and you would have conflicting decisions, and instead of leaving men to determine the meaning of the Bible in these affairs according to the dictates of their own intelligence and conscience, you would have judicial decisions, would you not?

Dr. McAllister. I will answer your question as soon as you get through.

The Chairman. You deny that?

Dr. McAllister. I deny it as you put it, and I will explain.

The Chairman. Well, do you think if this amendment were adopted that the construction of the Bible and its meaning would be open to the courts at all?

Dr. McAllister. No, sir.

The Chairman. You don't intend that?

Dr. McAllister. Not in the way you put it.

The Chairman. Do you intend to at all?

Dr. McAllister. I will tell you if you will give me the opportunity. I will give you a full answer.

The Chairman. I want to know whether you intend at all to subject the true meaning of the Bible itself to the construction of the courts?

Dr. McAllister. No, sir; it cannot come in that way.

The Chairman. It is not a question whether it would or would not. I ask you what you intend.

Dr. McAllister. This is what is intended. Let me give you an illustration. You had the question in Congress as to whether the gates of the World's Fair should be kept open on Sabbath or not. That was a practical question, and that was a question on which the law-making power had to decide. Now, Congress must take into consideration, as it did then, what the Word of God says. The Senator from Pennsylvania sent up to the Clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath-day to keep it holy."

A Voice. That is the seventh day.

Dr. McAllister. It is not the seventh day. "Remember the Sabbath-day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the Divine Word. The Congress, having the law-making power, having thus decided, the courts should be bound by the law-making power, for it is not the business of the courts to make laws.

Mr. Burton. Now, suppose we adopt this amendment, and a party should be arrested for breaking the Sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States, and say, "You have adopted the Bible as the standard in civil affairs, claiming that the Sabbath-day is Saturday," and that the Supreme Court of the United States should decide that it was Saturday?

Dr. McAllister. The Supreme Court of the United States would have to go by the law.

Mr. Burton. Very well; but when they did go by it that is the end of it.

Dr. McAllister. Certainly.

Mr. Burton. Now, do you want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

Dr. McAllister. No, sir.

Mr. Burton. That is just what you are trying to do. (p. p. 32, 33.)

Dr. McAllister. Not at all.

Mr. Burton. Every lawyer here will tell you that.

The Chairman. The Bible says, "Repent, believe, and be baptized." You would compel every man to be baptized?

Dr. McAllister. No, sir; not at all. Has immersion anything to do with questions of morality?

Mr. Jones. Here is a brother who believes as a Quaker that the Bible does not warrant force. We, for argument's sake, admit that we fight under the authority of the Bible. Now, that is a question of ethics.

Dr. McAllister. The rule of this Government is that you have law in the regulations of the War Department.

Mr. Burton. Exactly; and the Supreme Court finally

passes upon them whether they are constitutional or not.

Mr. Jones. And if it is in the Constitution, it is an open question between you, and the Supreme Court must decide it.

Dr. McAllister. The Supreme Court must, of course, give its decision as to whether any law is constitutional. There is the advantage of this, that anything contrary to Christian morality would be ruled out.

Mr. Burton. Suppose in case of war the President should call out the militia, and it should be said, "Under the Bible which you have adopted as the standard we are not permitted to fight," and the Supreme Court should say "that is true," what would become of your army?

Dr. McAllister. He can do that now.

A Member. Oh, no!

Dr. McAllister. Certainly he can; and he could not interfere with the Congress of the United States in the case of war.

Mr. Jones. But could he not then raise the case to the Supreme Court and have a decision?

Dr. McAllister. He can raise any case now, just as the case may be raised to-day in regard to the Sabbath law.

Dr. Lewis. There are to-day in the United States by the last census, and I give my statement on the authority of Mr. Charles Buell, who was a prominent member of the census corps, one million of people observing the Sabbath according to the Bible, Seventh-day Baptists, Adventists, and Hebrews. Now, I put the question to you, Doctor: Is it not the purpose of this movement—it has certainly been so announced—to compel us, who, on conscientious Biblical grounds, hold to the seventh day, according to the Bible and not according to a tradition, is it not the purpose to compel us to submit?

Dr. McAllister. No, sir.

Dr. Lewis. It has been so announced.

Dr. McAllister. I am not responsible for any such announcement.

Mr. Burton. Conceding that it is not the purpose, would it not be the result?

Dr. McAllister. No, sir; not at all. It could not be. Now, let me give my answer as to this matter in regard to the Bible. In the first place, my good friend, Dr. Lewis, says explicitly that the Seventh-day Sabbath is the Bible ground. That is his interpretation. He has a right to interpret it in that way. I say that the first day of the week is the Bible ground. And that is the way it ever will be. Now, here comes the Congress of the United States, and it must decide; the nation must decide.

Mr. Burton. Let me ask you why should anyone decide except the individual?

Dr. McAllister. The Congress must decide.

Mr. Burton. But why?

Dr. McAllister. You meet here to do certain work, and, like every man, you have to decide whether you will work seven days or six. You must decide whether you will work seven days or not. You have to give a decision. The next point is that when you decide not to work more than six days you must decide which day you will rest. And you have decided to rest on Sunday, the first day. Why? Because it is a Christian country. It is the Christian Sabbath.

Mr. Jones. In several states for several years, for more than one hundred years, those who have kept the Sabbath—Jews, Seventh-day Baptists, and Seventh-day Adventists—have been and are imprisoned or fined under the present state laws, and some are in jail now, I understand. I would ask the brethren if you have made any effort to secure the repeal, or in any earnest way showed sympathy for the people who have thus suffered?

Dr. McAllister. I have used my efforts as editor of the *Christian Statesman*, which endeavors to advocate the principles of Christian citizenship, in favor of the rights of every man to his own fullest, freest conviction. I have done this from the time I was first able to think on these subjects. It has been over forty years of actual work. I have plead for every man's enjoyment of his religious convictions to the fullest extent, whether he is Jew, Seventh-day Baptists, Adventist, Chinaman, or any other. At the same time I say that this nation, according to the propositions I have laid down, must decide as to which day shall be a day of rest. It is decided, as a matter of fact, in favor of the first day. Now, the Christian people have the right on that first day of the week to quiet; they have the right to meet in their places of worship without disturbance. It is a civil right. It is not a matter of ecclesiastical doctrine at all. It is their right as citizens of the United States. If there be anything which infringes on that right the Government should interpose. It is right it should do it. It has the authority to interpose where there is a violation of law. But here a man is brought into court,

charged with working on the first day of the week, contrary to the laws of Pennsylvania. He says, "I believe the seventh day of the week is the day on which the Lord intended us to rest." He has his right to observe it, but he must not publicly infringe on the rights of others.

A Member. Has he a right to work?

Dr. McAllister. He can work in his house, so it will not disturb others.

Mr. Croffut. Can he plow corn?

Dr. McAllister. Not if it is to the disturbance of those who pass to church.

Mr. Croffut. Play baseball?

Dr. McAllister. No, sir.

Mr. Croffut. Why?

Dr. McAllister. Because it is an infringement on the rights of others. A man has rights, but he must not infringe on the rights of others. Clubs could not come here and play baseball and gather out the citizens of Washington. It would be demoralizing to this city. It is demoralizing to the nation, and there should be a law against it—that law to say to clubs and managers that want to gather in dollars on Sunday, big gate receipts, "You have no right to do this."

A Voice. There is no admission on Sunday.

Dr. McAllister. Sunday is a big day in Chicago, St. Louis, and the Western cities, and they have admission.

Dr. Lewis. We do not ask for baseball. We insist that the rights of conscience on the part of the Seventh-day Adventist or the Hebrew are just as sacred in the sight of God as in the conscience of any other man, and we demand freedom. Under this amendment that freedom would not be granted, and whether my good friend, the Doctor, may discard that himself or not, that is true. Again and again it has been said that this amendment was needed in the Constitution to enforce Sunday-observance. We are here to stand on religion, and stand here on that issue as men.

Dr. McAllister. And I will stand by them, maintaining their right; that they worship on what day they see fit, meeting in their place of worship, and worshipping God according to the dictates of their consciences.

Dr. Lewis. But shall we be compelled to sit in our houses on Sunday? That is what we want to know.

Dr. McAllister. You will be obliged to refrain from disturbing the laws of the Commonwealth.

Dr. Lewis. At the present we must shut our church windows and doors on the day we worship. Yet it is here claimed that a man may not plow corn on Sunday, if a man is going to church.

The Chairman. I want to suggest that business has been so dull in the past two years no one has been disturbed.

Mr. Jones. Suppose, if this were adopted, Congress should interpret the Bible to command that we rest on the seventh day and not the first, then would the brother respect it?

Dr. McAllister. Suppose this nation, instead of 45,000,000 being in favor of resting on Sunday, we had the same number who believed the seventh day should be observed, then the acts of the legislature would require observance of the seventh day.

Dr. Lewis. We do not want any Sunday law, and we would not have any civil law with such requirements.

Mr. Burton. Is not this the theory: Each man regard the day he believes to be the Sabbath and the Government protects him in his worship from disturbance or interference?

Dr. McAllister. Not only must this be the case in regard to every man, but the state and the nation must decide for themselves whether they will keep one day or not.

Mr. Connolly. Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution?

Dr. McAllister. Because we must interpret the Bible. [Laughter.] These gentlemen on the other side look at that as ridiculous, and yet you have to interpret every law—Congress has to interpret every law.

Mr. Burton. Supposing the Supreme Court should decide that Saturday was the seventh day?

Dr. McAllister. No sir; they would not. The people themselves are back of the court.

Several Members. Oh, no.

Dr. McAllister. Just wait a minute; there are three departments of government. It is the department of legislation to lay down law; then it is the power of the judiciary to interpret the law, and if that interpretation is not in harmony with the mind of the legislative body in enacting it, the legislature can override the court.

Mr. Burton. Oh, that won't do.

Several Members. It cannot override the Constitution.

Dr. McAllister. Exactly; that is the point we are get-

ting at here. That Constitution is the law to control the legislature.

Mr. Connolly. Suppose the court holds that the Bible does not fix the seventh day of the week?

Dr. McAllister. If the court should say that, and the nation think it is not right, we must change it.

Mr. Connolly. The nation cannot change by statute what the court fixes. Congress cannot change the Constitution.

Dr. McAllister. Now gentlemen, don't get this thing mixed up. I have been making the matter perfectly clear between constitutional law and statutory law. Now, if the legislature, in its enactment of statutory law, feels that the First-day Sabbath is in harmony with the Constitution, then of course it puts that interpretation on its acts. If the Supreme Court overrules it, there is a conflict, and the question goes back as to what the constitutional law is. Then the sovereign people, the maker of constitutions, if they have not got their will sufficiently clear, can act.

Mr. Connolly. They could put it back the way it is now.

Dr. McAllister. Exactly.

The Chairman. The gentleman's fifteen minutes extra time has more than expired. What is the pleasure of the committee as to a further discussion?

Mr. Croffut. I wish to appeal for ten minutes more time for the gentleman. It seems to me this is an opportunity not to be neglected. The gentleman's side is weak and ours strong, and he has occupied only seven or eight times as much time as we have. I appeal that you give him at least ten minutes more.

Mr. Burton. The gentlemen's time has been taken up with questions. Every man here who is a lawyer knows that when this thing comes up, if it is adopted, it is bound to go to the Supreme Court to determine whether it is in accord with the Constitution. The Doctor thinks that if the Constitution is antagonistic to the popular view, then in some way we can change it. I ask that he be given time to conclude.

Mr. Connolly. In two ways—by the long way or by waiting till the Supreme Court die and by putting in new men; but until it is changed by either of these ways, if we should adopt this and a case of this kind should come up, and the Supreme Court should hold that Saturday was the Sabbath, you would have to respect their decision. You would have to worship for at least thirty years on Saturday. It would take thirty years to change the Constitution back again.

Dr. McAllister. Is that a fair representation? Would that compel me to worship on Saturday any more than the Seventh-day Adventists are compelled to worship on Sunday at present?

Mr. Connolly. No, sir; not in one sense, but you could not work on Saturday.

Dr. McAllister. It would turn things round. If I should go to a Jewish nation, I would have to submit to that.

Mr. Burton. That is, if that was their theory of government. But is not our theory of government different—to worship according to the dictates of a man's conscience, go to church wherever you please, or not go at all?

Dr. McAllister. That is my theory that I have presented to you here to-day; that he has a right to go and worship on whatever day he will. I have maintained that all along.

The Chairman. There is something in the New Testament which says in effect that the women must keep still in meeting and not talk. Then it says again somewhere that wives shall obey their husbands. Now, if this amendment were adopted, those commands would become part of the fundamental law of the land, and the plain duty of the courts would be to enforce them, and therefore every woman would be violating the Constitution should she speak in meeting or fail to obey her husband, as some would construe it.

This might not be so as others would construe it. In other words, by adopting this amendment would you not make what you believe to be the Word of God a football to be kicked about and trampled upon by justices of the peace, police justices, and courts of all sorts all through this land? A Baptist would decide one way, a Methodist another, and a Catholic would differ from both. Church fights would be transferred to the polls. Would you not degrade, prostitute the Bible, and destroy its sacred character?

Dr. McAllister. These questions would not come up. They have no place in civil affairs.

This gives a fair idea of the trend of the investigation, and the animus of the advocates of the enforcement of Sunday-observance, as well as the view taken of the measure by a fair-minded committee,

NEWS AND COMMENTS.

THERE have been 2,967 students at the Johns Hopkins University since its founding, but of these only 748 have taken degrees.

PRESIDENT ELIOT of Harvard University will deliver the address to the graduating class of 1896, in the Chautauqua Literary and Scientific Circle at Chautauqua Assembly on August 19.

As was quite generally expected, the news reported to have been received from Dr. Nansen, the Arctic explorer, is now authoritatively contradicted. The governor of Yakutsk reports officially that the inhabitants of Ust-Yansk have not heard from him.

SERMONS will be preached at Chautauqua next summer by Rev. Geo. A. Gordon of Boston, Dr. F. W. Gunsaulus of Chicago, Pres. E. Benj. Andrews of Brown, Rev. Chas. Aked of Liverpool, England; Prof. George Adam Smith of Scotland, and Bishop John H. Vincent.

THE Shah of Persia was killed May 1, by a fanatic disguised as a woman. The Shah was entering a shrine for devotion when a bullet pierced his body near the heart. He died in a few minutes. President Cleveland sent a message of condolence and condemnation of the crime.

"IN this country 2,500 women are practicing medicine, 275 preaching the Gospel, more than 6,000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the Patent Office has granted over 2,500 patents to women, and in New York city 27,000 women support their husbands."

It is reported that M. Gerard, the French Minister to China, has secured from the Emperor an order sent to the local authorities throughout all China to remove all restrictions prohibiting the propagation of the Christian religion. This statement comes to Washington through Minister Denby at Peking.

JAPAN'S distinguished field-marshal, Yamagata (pronounced Ya-ma-ta, g being silent) has made this country a flying visit. He is Japan's greatest statesman and organizer. He has made Japan one of the most progressive and powerful of nations. He was commander of the Japanese armies in the late war with China. He is on his way to Russia to attend the coronation of the Czar.

SPAIN has instituted Arbor-day recently as a step toward restoring the denuded forests. The king takes a special interest in the enterprise, and recently went to a village a few miles from Madrid and planted a sapling. His example was followed by two thousand children who each planted a tree. Medals were distributed among the children with the inscription "First Arbor-day instituted in the reign of Alfonso XIII, 1896."

Two territories are knocking at the doors of Congress for admission as new states, Arizona and New Mexico. The population of Arizona is placed at 80,000, and that of New Mexico at 153,000. The greater part of the inhabitants in each of these territories consists of Mexicans, Indians and half-breeds, and are very illiterate. For political reasons

there is a minority report, but the majority of the committee favor admission.

PREPARATIONS have been made for giving music lovers at Chautauqua an unusual treat this year. The orchestra has been largely increased; the chorus of five hundred voices under Dr. Palmer will give frequent concerts, and assisted by eminent soloists will render the Stabat Mater and other music of high order. The soloists will be Miss Marie Decca, prima donna; Mr. Whitney Tew, of London, basso; Mr. Homer Moore, baritone; and Mrs. J. Otis Huff, contralto.

PROBABLY no question of to-day consumes more time or creates more excitement at the Methodist Episcopal Conference than that concerning the propriety of allowing women to be appointed delegates from the churches. Every inch of advance that is made meets with spirited opposition. The able editor of the *Christian Advocate* is one of the strongest opposers of this movement. With all of his learning and good spirit generally, we think he is off his base on that question.

CONTRIBUTED EDITORIALS.

Bible Reading in the Public Schools.

The Woman's Educational Union in Chicago has recently compiled a book of selections from the Bible for use in the public schools of the city and is earnestly advocating its adoption. The clergymen of the different denominations have been asked to preach upon the subject, and a number of them have complied. Blank resolutions have been sent to the churches addressed to the Board of Education as follows:

WHEREAS, The fundamental laws of Illinois require in the public schools instruction in that religion, morality and knowledge which is necessary to good government and the happiness of mankind; and,

WHEREAS, These laws specify the Bible as the book containing the primary elements of that religion and morality; and,

WHEREAS, Portions of the Bible have been, and are, read as an opening exercise in public schools, with no tendency toward the disturbance of the constitutional relation of church and state in New York, Brooklyn, Boston, Philadelphia, and throughout the country generally,

Therefore, we, the congregation of _____ church, respectfully petition your honorable body to have a brief portion from the Bible, or from a book of Bible selections, read without note or comment as an opening exercise in the schools under your jurisdiction.

By thus respecting the Book recognized as sacred by the laws of the United States and other enlightened nations, you will faithfully discharge your duties as officers of the government, comply with the wishes of statesmen, educators, and citizens, and provide for the public schools of Chicago the greatest improvement within your power to bestow.

We would oppose the use of this book of Bible readings in the public schools of the city on the same grounds that we would oppose the use of the Bible itself. It is practically the same thing. If a teacher should read from the Bible as a morning exercise, he would make selections of his own. He would not take everything in order—the deep philosophy of Job, the hidden predictions of the minor prophets, the chapters of genealogy in Numbers. He would choose what he regarded as the portions best suited to needs and comprehension of his pupils—at least, he ought to.

This book of readings saves the trouble on the part of the teacher and insures careful selections. We are the more certain that this book is to be judged on the same principles

as the Bible itself, because it is so regarded in the petition. This asks the Board of Education to "thus respect the book recognized as sacred," etc.

The reason given by our friends for wanting the book adopted is precisely the reason why we should protest against its adoption. The question of the Bible in the public schools is not the same here that it was when you taught school at Pleasant Valley or Cross Roads and I in the Crumb district. We were wont to open the school in the morning with a chapter and a brief prayer for blessing upon our work. There was no one to object and it seemed an appropriate way of beginning the day. Under the same conditions we might do the same thing again. When we come to a great cosmopolitan city, however, with its mixed population and heterogeneous elements, we face a different problem. We have Jews, Roman Catholics, infidels and the mass of the people whom we might denominate as irreligious—as well as the Protestant population. Strenuous objections are raised against teaching the Bible to all these children, and the question of religious liberty at once arises.

The principle is generally conceded—in form at least—that there should be no sectarian instruction in the public schools. The school is the creature of the government and the government should show no preference to one sect over another. But from the standpoint of the Jew, the reading of the New Testament in the the public schools, as a book "recognized as sacred," would be sectarian instruction. The infidel would take the same attitude toward the whole Bible. You and I may not regard the infidel as a desirable citizen. We might wish his place were taken by someone who believes in God and squares his life by that belief. Or, better still, we might wish that the infidel himself were converted. But, until he is, he has as good a right to be in this country as we have. His rights must be respected and the government must not insist on teaching his children any religion against his protest. Then there is the Roman Catholic. He believes in the Bible, you say. But his Bible is not the Protestant Bible. Not only that, but it is not Catholic practice to place even their own Bible in the hands of the people generally. It is part of the Catholic creed that the priest must interpret the Bible to the people. Our ancestors long ago discarded all such notions. It is in our very blood and bones to protest against them. We are *protestants*. But I should protest even more strongly against *forcing* our ideas of the Bible and its proper use upon our Catholic citizens.

The Catholics *want*, in the schools to which they send their children, religious instruction—that is, Catholic instruction. They call the schools godless because there is no such instruction there. They have long been asking that they be permitted to put the money which they pay as taxes for school purposes, into schools of their own. The consistent and constant reply has been: "No, the government shall not teach religion." Shall we put ourselves on record before the Catholic in an attitude like this: "You must send your children to the public schools. Your only alternative is to send them to your own schools at your own expense. If you can afford to pay taxes for the public schools out of one pocket, and support the private schools out

of the other, all right. Most of you will not be able to do this. You will send your children to the public schools. Now in these schools, Mr. Catholic, we propose to have the Bible read. We know you do not like it, but that makes no difference—we are in the majority. And the Bible from which we make our selections shall be the Protestant Bible." Is this right? I most earnestly believe that it is not. After taking this attitude what could we say, if by the turn of history, the Catholics, coming into power, should propose to teach their doctrine to our children?

Seventh-day Baptists have stood throughout their history for religious liberty. They ought to, for they have often been the persecuted. Tracing our line back through the Waldenses, we have stood from the apostles down for an open Bible and a sovereign soul. It is the function of government to secure to every man the liberty to worship God according to the dictates of his own conscience—not my conscience—not your conscience—not the conscience of the great majority—but his own conscience.

Christ said, "My kingdom is not of this world." He did not mean that it was not for the world, but that it was not of the world's nature and was not to be advanced by world force.

The Christian church is in constant danger of forgetting this and relying on the arm of flesh. It is the mistake of our Sunday laws. It is the mistake of the "National Reform" movement—trying to get a recognition of God and the Christian religion into the Constitution. The greatest victories the church ever won were in the first centuries when it could expect no help from the government; when, indeed, the government was against it. Persecuted and opposed, the men of that day relied on the power of the spirit working through the channels of godly lives and personal persuasion. But the stream of Christianity, starting pure and clear from the hills, ran through human soils. It ran through gnosticism, Greek philosophy and Roman ideas of civil religion. When the church became sufficiently corrupted from its pristine purity, the alliance with the Roman state was made and the night of the Middle Ages began.

All that we should ask for the religion of the Lord Jesus Christ is: "hands off"—a fair field and no favor. It neither courts persecution nor seeks legislation in its behalf. Its voice is raised for free speech and liberty of conscience and it regards as the ideal government that nation where all men—regardless of belief—have equal rights before the law.

A Sanctified Seventh-day Salvationist.

She took her seat modestly near the entrance—a plainly-dressed, pleasant faced young woman. In answer to the pastor's inquiry she said she was a member of the Salvation Army and a Sabbath-keeper. She had found our place of meeting and had come to look upon the faces of the people who were also keeping the Sabbath. Upon the pastor's introduction she gave a two minute talk at close of the service. It had the sweet, happy ring which you and I always like to hear from a professed Christian, and which tells its own story of trust. She was like the clover—she had three leaves: salvation, sanctification and the Sabbath. She rejoiced in keeping the Sabbath because it was God's day. She claimed sanctification, not so much as a doc-

trine as a fact. And in closing she spoke some tender, impressive words to the children, inviting them to Christ.

When the service was over, one of the brethren lingered. I knew there was something on his mind by the thoughtful look on his face. "That is just the trouble," he said. "The Seventh-day Baptists and Seventh-day Adventists might get together, declare that the keeping of the seventh day as the Sabbath is all wrong and formally decide to give it up. But they could not stop it. Here and there someone would get to reading the Bible and find out that the seventh day is the Sabbath. The only way to stop it would be to stop people from reading the Bible."

THE ARBITRATION CONFERENCE.

The press of the country has given far less space to reports of the Arbitration Conference than the character of the delegates and the importance of the proceedings merit. It is seldom, indeed, that such a body of jurists, educators, authors, editors, merchants, and prominent public men are brought together. The addresses were of a high order; and the resolutions adopted, wisely conservative and yet wonderfully comprehensive, are worthy the study and approval of all good citizens. The strength of the Conference is shown in the cautious way in which its utterances are expressed. The danger was that extreme views would find place in the platform, and the movement be prejudiced at the start. Men of character and intelligence, who believe that honorable peace is better than war, will find it hard to disagree with the principles of the Washington Conference. It does not call for complete disarmament; it does not say that all international questions must be submitted to arbitration; it does not demand that there be no further sea or land police. In short, it did not resolve the immediate establishment of the millennium; but that war, being always and everywhere an awful and destructive method of settling international questions, should be made as nearly impossible between civilized nations as the condition of morality and intelligence will permit. While one of the speakers was inveighing against the maintenance of an armed force, some of those present remembered how grateful the country was, a few years ago, in the midst of the riot and violence in Chicago, that there was a United States Army which the President could send to the scene of the disturbance and restore order, prevent further bloodshed, and cause the inflamed rioters to submit to the operation of the law. We need a few soldiers, not a large army; we must have a few warships, not a great navy, that the turbulent spirits of our own land may know that the Government has sufficient power in reserve to maintain order; and that semi-civilized nations like Turkey may be prevented from oppressing our citizens and trampling upon their rights. At the same time we want to guard against hasty action between ourselves and Great Britain, when national sensibilities are roused. Arbitration gives, as President Angell said, time for reflection, and quiet, earnest reflection would help nations as well as individuals out of many a difficulty. We shall publish next week a full discussion of the whole subject of Arbitration by eminent thinkers and experts in international law.—*Independent*.

THE CODE OF HEALTH.

The laws which relate to individual health may be concisely summed up as follows:

1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.
6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation and sufficient sleep.
8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long, comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses, and even a large proportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable. An eminent English sanitarian once remarked, "When a man dies of typhoid fever, somebody ought to be hanged." Somebody is clearly responsible for the annual slaughter, for not less than one-third of all the sickness, and pretty nearly as large a proportion of the deaths. Let us each, with soberness and consideration, ask the reaching question, "Is it I?"—*J. H. Kellogg, M. D. in Signs of the Times.*

TRACT SOCIETY.

Receipts in April, 1896.

Church, Leonardsville, N. Y.....	\$ 6 42
" Nortonville, Kan.....	12 84
" Milton, Wis.....	14 30
" Albion, Wis.....	3 07
" Plainfield, N. J.....	79 01
" Westerly, R. I.....	58 17
" Nile, N. Y.....	11 24
" Otselic, N. Y.....	3 00
" Scott, N. Y.....	3 19
" Independence, N. Y.....	10 00
" Little Genesee, N. Y.....	12 66
" Walworth, Wis.....	6 00
" Brookfield, N. Y.....	8 42
" " Dr. Lewis Fund	1 00
" Westerly, R. I.	4 00
Fannie E. Stillman, Salem, W. Va.	10 00
Mrs. M. M. Hull, Ocala, Fla.,	5 00
S. H. Crandall, Bolivar, N. Y.,	11 60
Dr. Ella F. Swinney, Smyrna, Del.,	3 00
Woman's Executive Board,	41 00
" " " " " "	67 99
Mrs. Nathan Rogers, Preston, N. Y.....	5 00
A Friend (P. S., Wis).....	5 00
Mr. and Mrs. C. A. Loofboro, Green Mt. Falls, Colo.....	4 00
Mrs. Wm. A. Rogers, Waterville, Me.....	10 00
A. C. Davis, Farina, Ill.....	5 00
S. S. Clarke, Independence, N. Y.....	5 00
S. C. Maxson, M. D., Utica, N. Y.....	10 00
Zebulon Bee, Bolair, W. Va.....	2 00
Mrs. F. M. Dealing, New York City.....	4 00
Mrs. C. D. Potter, Adams Centre, N. Y.....	100 00
E. E. Whitford, Factoryville, Pa.....	5 00
Total.....	\$526 91

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, May 1, 1896.

THE day is God's, and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. What sweet voices—like the "influences of the Pleiades"—are God's promises to our chastened hearts! What deep melodies of praise do the night hours hear! The Lord commandeth his loving kindness in the daytime, and in the night his song shall bewith me.—*Theodore L. Cuyler, D. D.*

Woman's Work.

"PEOPLED and warm is the valley,
Lonely and chill is the height,
But the peak that is nearer the storm-cloud
Is nearer the stars of light."

IDOLATRY in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing, to their religion. Heathenism depends upon every one, Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Golden Rule.*

A FOREIGN missionary recently told of a woman who, on a school teacher's salary of one thousand dollars, lived on one-half, and with the other half supported a substitute in China. She felt then that she was really two persons, and was carrying out her life-long desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said, namely, "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels who serve him day and night, for at the antipodes her substitute is working while she sleeps."—*Helping Hand.*

EXTRACTS FROM "THE MISSIONARY."

Dr. Pierson says: "A fire may be fanned with wind, but it must be fed with fuel; and funds are the fuel to be gathered, then kindled by God's Spirit, and then scattered as live coals elsewhere."

To this the *Interior* adds: "A fire must not only be fed with fuel, but the fuel must be heaped together. Coal must touch coal in order to generate heat and power. And so it must be in the generation of power and enthusiasm in any great cause; eye must see to eye, heart speak to heart. Facts communicated by the living voice have life and power to move men which facts on the printed page do not possess. The evangelization of the world began in a convocation of disciples gathered at the Master's command, and breathed upon by the Holy Spirit, and it has received fresh impulse from age to age through similar gatherings and inspirations."

It is interesting to note that the Presbyterian church in Japan is about to undertake foreign missionary work in Formosa. Three thousand dollars are to be raised among the Japanese churches for this work.

During the past year, the American Bible Society sold and distributed in China, Bibles and portions thereof to the extent of 385,875 copies.

ONLY A STEP TO JESUS.

"Only a step to Jesus" we sing, and do we stop to think how many times we fail to take that step through prayer, and so are weighed down by our heavy burdens that he would help us carry, are beset by sins that he would help us conquer?

Only a step to Jesus, O Christian; but many of these prayer-steps are necessary, every day if we would live happy, joyous lives for him and in him; for the world, the flesh, and the devil are ever tempting us away.

Only a step to Jesus, weary one, and you receive new strength to fight life's battles.

Only a step, discouraged one, and you receive new faith and hope.

Only a step, lonely one, and the loving Jesus is with you, to comfort and to bless.

Only a step, perplexed one, and you receive heavenly wisdom.

Only a step, wandering one, and you again clasp the hand of Jesus, and he leads you.

Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians—Jesus is yours.

Only a step with Jesus, aged one, to the mansions he has prepared for you. He carries you over death's dark stream, like Saint Christopher in the legend. Oh, what light, and love, and joy beyond, when with his glory we are face to face.—*Canadian Missionary Link.*

UNITED EFFORT.*

BY MRS. A. L. HESELTINE.

A tiny drop of water comes falling from the clouds, and is instantly absorbed by the parched and thirsty earth, leaving no trace of moisture upon its surface; its feeble efforts to assuage the drouth and heat apparently lost forever. But soon another comes, and then another, until, with others following in quick succession, their traces begin to be visible on the dusty earth. And as the drops increase in size and frequency, until the rain pours down in a copious shower, the change is traced from drouth to moisture, until, with thirst assuaged, the earth is soon sending off the surplus in little rills and rivulets; and at length, as the storm increases in force, until the windows of heaven seem opened for another deluge, they unite, and become a mighty rushing torrent, carrying all before it, creating terror and dismay, and often leaving death and destruction in its track. But this mighty destroying element is only the result of the united forces of those little tiny drops, which, singly, seemed so insignificant and powerless for good or ill.

Thus it is also in Christian labors. Though no effort honestly put forth for good is ever really lost, yet how seemingly futile are the efforts of a single individual to effect any great reform in a community. How like to the single drops of water on the thirsty land! But let a few earnest souls unite their efforts in an enterprise, and how soon we see the work moving forward until their influence is felt throughout the community, and often great good is accomplished. A single dime contributed for a cause requiring a large sum of money surely does not forward the work much, but if one hundred persons unite, each giving a dime, there are ten dollars, making a nucleus for larger contributions.

Thus in our united labors as an Evangelical Society some good has been accomplished in aiding the causes for which we have labored; and perhaps not the least of that good has accrued to our own souls, in our increase of interest in, and desire to do more for, the cause of our blessed Saviour. But how much more we might do if we each realized our individual responsibility in the work, and that however small our ability to do, or contribute, yet each mite given, or labor performed, is adding strength and influence to the cause of our blessed Master.

We see the effects of united effort exemplified in the growth and success of 'woman's

work in our denomination. When our good Brother Rogers started out in the interest of the American Sabbath Tract Board, something over twenty years ago, to try to induce the women of the various churches of the denomination to do something to help raise the greatly needed funds with which to carry on the work of Sabbath Reform, he found but little interest in the work, at first, and less faith in the result. But he succeeded in organizing a few societies as Woman's Auxiliary Sabbath Tract Societies. Among them one here at Alfred. We were at first faint-hearted and faithless as to the result, but willing to do what we could, and labored to arouse more interest in the work. Many would not join us, nor contribute to the work, for what could a few women do to raise money? It would have to come from their husbands' pockets, and they would give that much less in their usual contributions. So there would be no real gain to the cause. And many of the men looked with disfavor upon the movement, thinking we were taking the work out of their hands, and prophesying failure. So we labored under discouragements, but by perseverance and some self-sacrifice we succeeded beyond our expectations. I cannot remember how much money we raised the first year, (perhaps some of you can). The statistics showed that there had been no falling off in the usual contributions of the church, but, instead, an increase. And the Tract Board were aided a little by the amount raised. And from year to year the funds increased, and our interest in the work, until we were not content with merely helping the Tract Board, but desired to aid in other denominational work, and accordingly reorganized as the Ladies' Evangelical Society. Since which time we have raised money for the Home and Foreign Mission work, and the Educational work of the denomination, as well as for the Sabbath Reform work. And I think the report of last year gave the amount raised as over three hundred dollars, and when we add to that the yearly amount for the past twenty years, it is not so very insignificant a sum. And all through the denomination the work has increased in proportion, until we now have an organized Woman's Board, doing a good work, helping greatly in raising money to carry on the work of saving souls for Christ. And there has been a corresponding increase in the interest and contributions of our brethren throughout the denomination. And with the increase of funds, the work, and call for work, has increased in greater proportion. See how the Home Mission work has developed and enlarged through the West, South-west, and South, within the past twenty years. Also the spread of Sabbath truth and the many conversions to the Sabbath through the labors of the Tract Board. And new mission fields are opening continually with calls for laborers to occupy them. Look also at the increase in our China mission work. How many laborers had we in that field twenty years ago? Brethren Wardner and Carpenter with their wives had left the work on account of failing health, and the Mission was left with none but native helpers; and they pleading for help to be sent with every letter. Since that time, that Mission has been reinforced, first by Brother D. H. Davis and wife and Sister Nelson. Then in a few years Brother and Sister Randolph, accompanied

*Paper read before the Ladies' Evangelical Society of Alfred.

by Dr. Swinney, to start a medical department in connection with the Mission, which has been wonderfully successful. Since then our own Susie Burdick, to assist in the children's school, and later still Dr. Palmberg as assistant to Dr. Swinney. Two schools are established; one for boys and one for girls, and since the return of Brother and Sister Randolph, more help is greatly needed, particularly to carry on the boys' school, and the call is urgent for money for that purpose. So that while we rejoice that we have been permitted to add our mite to aid in this glorious work, yet while the calls are so urgent, and souls are perishing for the bread of life, we may not lay down our armor, or rest from our labors, but need to redouble our efforts, and while we labor for the means to carry on the blessed work, to give more earnest prayers, that our labors and money may be blessed to the salvation of many precious souls.

COMMUNION WITH GOD, AND ITS BLESSINGS.

BY THE REV. WILLIAM C. DALAND.

TEXT.—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91: 1.

A great many people have a sort of disinclination toward texts from the Old Testament. When a minister takes his text from the Old Testament they expect either some barren and fruitless historical disquisition, or else a rather far-fetched application of some narrative (which is generally too personal and practical to suit luke-warm Christians) or else, and especially if the text be from the Psalms, some wishy-washy kind of poetry. They look for something dry and uninteresting, or something too far-fetched and practical, or something weak and miserable. And they get it too, sometimes. But apart from the subject and its treatment, they have a feeling that the Old Testament sustains to them only a very distant sort of relation at best. Of course they accept its history; but it is a far-away history of the olden time, and awakens only a very transient interest in the affairs which then transpired. The social and religious life of that early time was coarse and savage; its morality often seems very questionable in the light of our modern Christian ideas; its miracles are rude and primitive; its conception of God is low and human, and sometimes, as seems to us, even brutal. The whole influence seems to be that of a primitive experiment, and there is a sense of incompleteness, of a sort of chaotic confusion through which we look to the gospel, as amidst the din of battle we try to discern through the tumult and the smoke some sign which may make for peace. We accept the original account of the beginnings of the race, for we have no other. At the long and checkered history of the nation of Israel we wonder, and we know it all meant some great purpose in the mind of God. Type and symbol and prophecy we recognize, and our assent is given to them because we can discern, though dimly, their meaning. We know it was all as it should be, but why so long a process of experimenting was necessary is not altogether clear to us. We strive to explain it to ourselves, and we succeed to a degree, and then mystify ourselves for the rest, and are content. We see that it was all to foreshadow the gospel. It was God's preparation for his last great revelation. Though we do not understand it, we have faith and rest secure.

What does it matter? We have the result in Christ, what do we care for the process? We have the flower and the fruit; let the stalk and root perish. We have the gospel with all its kindness, its beneficence, its geniality, its gentle and tender messages. We have besides this the more general statements of principles, which jar less upon our sensitive natures, and so we let the Old Testament go. The Old Testament was for the childhood of the race; children need careful and labored explanation; children need severe punishment sometimes. But we are men; we are the latest development of Christian civilization. Some even think we have got beyond the gospel, and are looking for some new revelation. We do not need the study of the Old Testament. To us it is meaningless. And so we cut the old book loose, and let it drift back where we flatter ourselves it belongs.

Now while we may not all do this in just this way, yet we do neglect a great part of the Bible, especially of the Old Testament, instead of seeking all through it for God's will, instead of trying to find what messages God's Word has for us in every part. Human nature is essentially the same in all ages, and the Bible is God's revelation to meet the needs of human nature. It was the old Scripture which Jesus described to the lawyers as the "key of knowledge," as the means whereby we can attain to the truest wisdom. Let us therefore not be surprised to find the most advanced experiences of a child of God in these old books. Especially are the Psalms rich in true Christian experience, and for this reason they are the least neglected of all the books of the Old Testament. Often, it is true, we may find even here sentiments which seem more suitable to be sung by a savage warrior than to be breathed as the prayer of a gentle Christian spirit, and the thoughts appear almost incongruous; still if we have the aid of the Divine Spirit, we can find precious truth in even the most unlikely passages. These old truths are eternal truths. The truths of sin, atonement, belief, trust and obedience are on almost every page of the Bible, even from the beginning. Christianity in its essence is as old as the human race itself. The Holy Spirit was present in the hearts of men from the beginning, and Jesus Christ is the "Lamb slain from the foundation of the world." Rev. 13: 8. Redemption was a historic fact when sin entered into the world. Let us then not despise the old truth, nor think that we cannot learn wisdom from the ancients.

The words of our text are very simple, and yet grand and far-reaching with it all. It consists of two parts; the first, expressing communion with God; and the second, expressing the blessedness of that communion. These are quite similar in their statement, and constitute that feature of Hebrew poetry, which is called parallelism. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The words "secret place" in the first part correspond to the word "shadow" in the second part; the word "dwell" in the first part corresponds to the word "abide" in the second part. But the difference in meaning is to be noticed. The word "dwell" implies a regular and settled life; there is an idea of permanence in it; as, when we say a man lives in a certain town, meaning that it is his settled home. The word "abide" is literally to "lodge," to "pass the night," and so

to rest. "Secret place" is a translation of a word literally meaning a "covering," and hence a covered place where things can be kept safely and secretly. The word "shadow" is literal, and indicates protection and peace, protection from the sun and a peaceful shade. The conception is that one who dwells all his life in the secret place of the Most High shall lodge or rest under the shadow of the Almighty. First, we have the idea of habitual communion with God, of a life with him in a secret and thorough union; and second, the idea of the blessed peace, rest and protection enjoyed by one who so lives. It is this communion with God which is the essence of the religious life as well in the time of the Psalmist as under the Christian dispensation.

What then is this communion? How shall we dwell in the secret place of the Most High? Communion with God is:

1. *Intellectual*—involving our knowledge of God.
2. *Ethical*—involving our conduct with reference to God.
3. *Aesthetic*—involving our feeling towards God.

Or more practically:

1. Our knowledge of God's will.
2. Our doing God's will.
3. Our love to God.

In the first place, communion involves a knowledge of God and of his will. We cannot be intimate with a person who is not thoroughly known to us. If there is a part of his life or of his thought which we might know (perhaps which we ought to know) but which we do not know, our communion is cut off. For example, we have a friend whose friendship and confidence we thought we possessed. We find out a secret kept from us, and thus our lives grow apart. The deception makes an end of the communion. We cannot know God entirely, for he is infinite, but we can know him as well as finite beings can know anything, and as far as he has revealed himself to us. We can daily increase in our knowledge of God, and we shall know him perfectly in the life further on when "we shall see him as he is." We can know his nature as revealed in the universe and as shown in natural laws. There we learn that he is "the same yesterday, to-day, and forever," and that he executes all his decrees with inflexible exactness. We see that he has planned the whole machinery of the universe with unerring wisdom, and that his plans will not fail. We see his wonderful beneficence in the creation of the varying forms of life, the marvelous provision for all the wants of the tiniest creatures, and the adaptation of each to its condition in nature. Then, too, we learn in the Bible of his moral law, of his holiness, his perfection, his hatred of sin, and of his requirement of an utter surrender of all our power and will to his. We see his wondrous purpose of grace in saving us from the power of sin, if we will but submit to him in all things. We are told of his love for fallen man, of his beneficent provision for our salvation, when in the fullness of time he came in the person of his Son to die that we might have life. We see, too, the influence of his providence in our lives; we recognize that all the features in our lives were marked out by his unerring counsel. As we look over the past we cannot but realize by what a way we have been led, and we know that the plan was made before. And as all these open before us we grow more and more acquainted

with our heavenly Father, and we begin to recognize his Holy Spirit in his influence upon our hearts, and as in all these ways the knowledge of his will comes to us, it is supplemented by that personal manifestation which gives us the assurance that we indeed know whom we have believed. We then begin to enter the "secret place" of the Most High. May we all have grace to dwell there continually, so that we shall know all the secrets of the infinite Father.

In the second place, communion with God involves conduct in harmony with the divine nature and the divine will. Having known what God is, and what he is for us, it behooves us to order our lives in accordance with our knowledge of God's character. Having learned God's will we must bend ourselves into conformity to that will. If we do not do this, we shall never enjoy full and complete communion with God. We shall never know what it means to have companionship with God. We may hear Christians talk about it, but their words will seem to us as idle and foolish talk. When, however, we have known first our God, and then have begun with his help to live the life which is "hid with Christ in God," when we have dwelt near to the Father, and have learned to question every act, every word, every thought, to see if it is in conformity to God's will; then do we begin to realize what communion means in this direction. Hence we see that communion is not an idle thing. It means work; it means incessant labor, with ever-watchful diligence that the life within and the life without may agree with the ideal life in God. Here we are taught to "work out our salvation," to complete it in order to the full development of Christian character. Here we learn what Jesus meant when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We, as Christians, must learn self-denial; we must, for the sake of others, learn to give up practices which in themselves may have no harm; we must in a measure, like Christ, die that others may live. Many who profess Christ's name have not learned this lesson of communion. They are not yet working out their salvation. They will probably be saved, but what a mean, miserable, weakly kind of a salvation they will get. They will lose the best part of the happiness of heaven, because in this life they have enjoyed their good things, regardless of the higher duty of consecration to God and the everlasting welfare of their fellow men. Right conduct, conformity to God's will when known, is the basis of the Christian character; it develops moral fiber and leads the soul into the truest communion with God, even into the "secret place" of the Most High.

(Concluded next week.)

BEFORE THE FLOOD.

BY REV. GEO. W. HILLS.

Of late I have heard a great deal said about what took place "before the flood." People tell me about what they saw, and many particulars about their city as they knew it, "before the flood."

This sounded very strangely to me at first, but after a time I became so accustomed to it that the strangeness wore away.

The flood in which Noah ran his "life-boat" under the direction of the Lord, is not the one referred to; but the flood of 1894 which

inundated the beautiful little city of Boulder, Colorado.

The melting snows and heavy rains of the last of May and the first of June of that year, sent torrents of water down Boulder Canon from the mountains, which in its mad rush swept away some portions of the city which is nestled up against the "foot hills" of the Rockies, where plains and mountains meet. The channel of the stream has since been improved so carefully that no fears are now entertained of a repetition of such a calamity.

The Seventh-day Baptist church, which was then in process of construction, was considerably damaged at that time, but from the ruins caused by the flood has sprung up a very substantial and neat little stone edifice, with a seating capacity of 150 to 175, heated by furnace and lighted by electricity.

In this church, meetings began the 13th of March by the subscriber, and continued for several weeks with gratifying results, which Bro. Wheeler, the pastor, has noticed in an article of recent date.

In these weeks of labor at this place we have become much attached to this people, who succeeded admirably in their attempts to make the stay of the evangelist pleasant.

On the night of April 21 a social, with a supper, was held in the church, which was very enjoyable indeed. The proceeds of the evening, which are to go into the treasury of the Missionary Society, were very satisfactory.

The young people, determined not to be "outdone" by the older members, planned an excursion up Boulder Canon to "Castle Rock," seventeen miles from the city.

The purpose of the trip was to show the writer the grandeur of rugged mountainscenery, and the beauties in wild, untamed, and untamable nature.

Accordingly, on the morning of April 26, a "six-in-hand" mountain tally-ho—one of the vehicles of the company—dashed up to the pleasant home of Eld. Wheeler on Marine St., for the evangelist who was the guest for the day of that free-hearted, pleasant-faced company of young people, who are adepts at entertaining.

If any of our Eastern friends fall into the hands of this company of young entertainers, and remain in their keeping for one day in the Rockies, they will remember with fullest pleasure both the inspiring scenery and their hosts, for a life-time.

Of course, Boulder Canon—like many other localities—has its "Lover's leap." It also boasts of the far-famed "perfect tree," which is a real beauty. A rock in shape of a huge tea-pot stands perched upon the summit of a very high rock. The Eagle's Nest, where Mrs. Maxwell, of Boulder, secured young eagles for the Centennial by letting herself down the face of the rock by a rope from the top, a couple of hundred feet, was plainly in view, some three or four hundred feet above us.

We passed several mine entrances where gold quartz is found; also several quartz mills, which are as numerous, and in many places more so, than the grist mills in New England.

We crossed the stream many times in our windings up the Canon, and the ease and dexterity with which our driver handled his six horses around sharp curves, across bridges, and along precipices, showed him to be an expert in his calling.

Castle Rock reaches a perpendicular height of 500 feet above the stream, which rushes madly along at its base. At the foot of this renowned rock dinner was served. Our artist secured several views, and, after a climb and a brief stay, we were soon on our way back to the city of the plains, stopping a short time at the beautiful, roaring Boulder Falls.

About as the sun disappeared beyond the Western Mountains, our party came whirling out from the canon, a tired, but light-hearted, company.

As your scribe leaves this beautiful place and hospitable people this day's entertainment, among the many other pleasant days spent at Boulder, will afford many pleasant memories.

THE GREAT CONVOCATION.

Five hundred and thirty-seven ministers and laymen assembled on the morning of the first day of this month in the city of Cleveland, having accepted representative positions which required them to stay there until, by the vote of a majority, the General Conference of 1896 shall adjourn *sine die*; for each General Conference dies when it finally adjourns.

What business is there sufficient to justify taking these ministers from their churches, these educators from their classes, these laymen from their respective spheres? They are the representatives of the ministry and laity of the Methodist Episcopal church, the ministry numbering 17,026, the laity 2,768,656, including probationers.

This body is the sole law-making power of the church. It has the power to repeal every statute in Methodism and strip everything from the General Conference but the constitution, to remove from the Discipline everything it contains except the constitution. It can lessen burdens, remove burdens, and add burdens. It has the power to put the time limit back to two years, increase it to twenty, or remove it entirely. It controls the missionary Society of the Methodist Episcopal church, that in the last twelve years has distributed \$12,864,401 43 at home and abroad. It is supreme over the Church Extension, the Freedmen's Aid and Southern Education, the Education, the Sunday-school Union and Tract Societies, and all the other denominational enterprises. It elects the Book Committee to superintend the Eastern and Western Concerns and all their dependencies. It chooses editors of the *Methodist Review*, *The Christian Advocate*, the Sunday-school publications, the *Northern Christian Advocate*, the *Pittsburg Christian Advocate*, the *Western Christian Advocate*, the *Northwestern Christian Advocate*, the *Central Christian Advocate*, the *California Christian Advocate*, the *Southwestern Christian Advocate*, the *Epworth Herald*, *Der Christliche Apologete*, and *Haus and Herd*. It selects the Corresponding Secretaries of the Missionary Society, the Sunday-school Union and Tract Society, the Board of Church Extension, the Freedman's Aid and Southern Education Society, and the Board of Education. It sits in judgment upon appeals from Judicial Conferences. It reviews the character and conduct, personal and official, of Bishops. It inquires into their effectiveness, and determines whether they shall be retired, or continued in service; it examines their administration, and considers all appeals that may be taken from their law decisions. Moreover, it elects Bishops, determines who shall decide the destinies of all pastors.

It would be impossible to detail the varied forms of responsibility with which this body is invested. They are all summed up in the comprehensive words, The General Conference described in the Constitution "shall have full power to make Rules and Regulations for our Church." The Limitations and Restrictions which teach this body that it is not absolute in power have recently been expounded in this paper under the title of The Constitution of the Methodist Episcopal church.—*The Christian Advocate*.

Young People's Work

HAVE patience, my boy, *to go slow*. You cannot expect to plant potatoes to-day and next week harvest the new crop.

You will in all probability fail if you try to build a chimney by beginning at the top.

A little child once planted a bean, and in its eagerness to see the growth of the seed, dug it up the next day, and so killed it. The mother gave it another bean, and this time the plant was allowed to come up, but the child was in such a hurry for the new beans to come on, that it tried to help the plant grow, not by supplying it with moisture and sunlight, but by pulling on the stem to help it along, and, of course, spoiled the bean, not only for growing, but even for food.

Boys, do not be like this child. You have started at some trade, or in some business, or have entered school. Have patience to grow. Because some of the other people about you are "larger beans" than you are, do not, in your haste, dig yourselves up, or pull yourselves out by the root. Just be contented to grow steadily along, and if you get discouraged, take a look at the "beans" that are even smaller than you are. Then "wait, meekly wait, and murmur not," for "Rome was not built in a day."

MANY of the boys and girls who organized and maintained the Christian Endeavor Societies eight and ten years ago are no longer active members. They have some time ago caused their names to be placed on the affiliated list; for the cares of home and business, and Christian work in other lines have made it advisable for them to give up going to the prayer meeting with a degree of regularity suited to an active member.

But should those of us who belong to this class be contented to stop in our efforts which have helped us so much? While it is really better that we drop out of our places in the regular society and give some one else the advantage of the benefit which belongs to active work, still we ought not to pause, we ought to keep on going forward. Now what is there for us? This is a question which has come to me quite frequently during the past ten years.

I have a great admiration for the leaders of the Christian Endeavor movement, but I have not and do not follow them in a slavish way. These men have proposed a solution of the question, "What is to become of us who graduate from the society?" and it meets my hearty approval. I am inclined to believe that people will be very slow in adopting it, but I am ready to stand by it. It consists in forming a Senior Christian Endeavor Society, the prayer meeting of which is to be the regular church prayer meeting. It simply means an organized prayer meeting, doing work in a systematic way. Have you thought about this matter? You can get a copy of the constitution and pledge by dropping a postal card to the *Golden Rule*, Boston, Mass. I am sure our weekly church prayer meeting would be improved if it were to be adopted by such an organization.

THOSE that can look with dry and undispleased eyes upon another's sin, never truly mourned for their own. It is a godless heart that doth not find itself concerned in God's quarrel, and that can laugh at that which the God of heaven frowns at.—*Bishop Hall*.

PRESIDENT'S LETTER.

Dear Young People:

Our series of meetings closed on Sunday night at Berea, with the Ritchie church. They have been in progress more than three weeks. People have attended for miles around, night after night; worked hard in the day time, and then came, mostly on foot, to the meetings. Those who have horses are compelled to work them hard during the day, and so are not willing to ride them at night.

I have not been used to seeing people—women as well as men—walk from four to six miles to attend even a good gospel meeting, after working all day. I don't know how they do it; but if you will look in some fashion papers you will find how they do not do it.

More than twenty, we think, have been converted, and some reclaimed. On Thursday, at half-past six, just before the evening service, we gathered at the bank of the river for baptism. Bro. Seager, pastor of the church, administered baptism to fifteen candidates. On Monday evening last the Christian Endeavor Society met for election of officers, of which I may write later, and at the close of this meeting we again repaired to the water for baptism, as Bro. Seager was to leave with me the following morning for another field of labor. Here, in the moonlight, at nine o'clock at night, one other candidate put on Christ in baptism.

This is one of our very hopeful societies of young people, not less than fifty, I think, of the young people alone, and we may well be proud of them. There are others who should, and we hope will, soon be baptized. The time of year is not suitable for continuing the meetings longer.

The church is making an effort to obtain another pastor, as Eld. Seager goes to Salem. I do hope they may be successful, for it is thought they are in the best condition they have been for years, if not in their entire history. They have no parsonage, and nearly all are in very moderate circumstances, but most of them are Christians, "the child of a King," thank God! How many of our churches have striven hard to reach the spiritual condition of this church, then relinquished their efforts, or got into a strife of some kind and, finally, died out. Pray for this people.

E. B. SAUNDERS.

NEW MILTON, W. Va.

LETTER FROM N. I. DEW TO THE CHURCH CHOIR.

Dear Friends:—There are in every church congregation a goodly number of very good people who have this fault: They take it upon themselves to criticise, and find fault with, and grumble at the church choir. No matter how appropriate and well-rendered the music may be, no matter how reverential and circumspect the deportment of the choir during the services, no matter how upright their conduct and how guarded their words during the week, still these self-appointed critics will always find something harsh and unpleasant to say. The chorister and organist doubtless are subjected to the largest amount of this un-paid-for censure, but not one of you is free from the biting tongue of some one. You have often felt like giving up your position and taking a place in the pews, but for various reasons you have not done so as yet. I do not wonder that you feel vexed. Just a few days ago I heard one of these per-

sons giving vent in a most uncalled-for manner to his *opinions* something as follows: "It is a miserable shame the way our choir is acting. Now, to-day was the time for covenant meeting and communion, when we have no sermon, and so no choir singing, and do you know, out of a choir of twelve members only two were present. I suppose they thought that they would take a vacation, but it seems to me that of all Sabbaths on which to take a vacation, that the communion season is the least suitable for a consistent church member."

This is only a sample. Here is another. "I wish Miss Funny would stop her whispering during the sermon. She bothers me dreadfully, for she sits up there where I cannot help but see her. Then she smiles at some one about half the time down in the audience. It is perfectly ridiculous."

Here is another: "I don't see why Charley Slow can not come to Sabbath-school. It does not seem to me that just because he sings bass in the choir is any reason why he should excuse himself from Sabbath-school. I asked him the other day why he did not come, and he replied that he felt that all his efforts should be given to the choir, that he was afraid his talking in the Sabbath-school would injure his voice, and that it put him out of breath to hurry so in the morning getting to Sabbath-school that he could not half sing when the time came for the church services."

Now, dear friends, I hope that any such annoying remarks as these which may come to your ears will be given only that attention which they deserve, and that you will go on with your duties unruffled and unconcerned because of these talkative busy-bodies.

GO AND TAKE ANOTHER!

It is related of Sir William Napier, the famous military commander and author, that upon one occasion, while he sat in his tent profoundly studying a plan of battle, the conflict meanwhile raging without, a young captain rushed into his presence. "Sir," he cried, "I have taken one of the enemy's standards, and here it is!" Sir William did not at first see or hear him, being intent on the plan of action before him.

"Sir," repeated the young captain, in louder tones, "I have taken one of the enemy's standards!"

Turning to him, the General cried, "Sir, go and take another!"

It was no time, while the battle was on and the victory not yet won, to boast of an action, however heroic.

But that is the characteristic of youth. Remember, though, that is not the way to win. Nothing less than a position in the front rank of your chosen vocation should satisfy you. And that may only be attained by "forgetting those things that are behind" and pressing forward, making each point successfully gained a stepping-stone to a higher one. More than one standard is to be taken before the field is yours. The record of a *successful* life is always that of a *busy* one. Only by steady, persistent effort is the battle to be won.

When you have taken one standard, "Go and take another!"—*Sel.*

LET no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon*.

Children's Page.

NEGLECTED PETS.

BY FLORENCE HALLOWELL HOYT.

It seems to me that our boys and girls need a few words said to them on the lack of care received by their pets. How many can say truthfully that they give their pets the attention required for cleanliness and health? It has struck me that the majority of the pets are more or less neglected as soon as the novelty of possession wears away. To illustrate this I will give a few of the many incidents of this sort which have come under my observation lately. Others can doubtless be readily supplied by the consciences of my young readers.

Visiting a few weeks since at the house of a friend who lives in a suburban town, and who has two boys of ten and twelve years of age, I overheard the maid who was waiting on the breakfast table, say in a low voice to the elder boy:

"Those dogs were after the rabbits again last night, Arthur."

"Did they get into the hutch?" asked Arthur.

The maid shook her head.

"But they came pretty near it," she said.

"I thought you were going to attend to that hutch, Arthur," said Mrs. G—, looking up from pouring the coffee. "You've been promising for the last three weeks to put that hutch in such shape that there would be no danger from the dogs."

"Well, I am going to do it," rejoined Arthur, looking a little vexed.

"If you put it off much longer you won't have any rabbits," said his father. "Have they been fed this morning?"

Arthur looked down at his plate.

"No, sir," he answered in a low voice. "It's Harry's turn to feed them."

"It isn't either," cried Harry, hotly. "You're always saying it's my turn."

"Which of you fed them yesterday?" asked Mr. G—.

It developed that the rabbits had not been fed at all the previous day.

The hutch was in the back yard, and after breakfast I went out with the two boys to look at it.

It was a small, rough structure, and on one side was a deep hole dug by the dogs on the previous night. Only a single wall of loose bricks had prevented them from effecting an entrance to the foundation. The damp, sodden straw in one corner, and the general untidy appearance of the place gave evidence that it was long since it had received attention. The rabbits—four in number—were thin and feeble looking. They hopped hungrily toward the door of the hutch as we drew near.

"A very dirty home for such delicate little creatures," I remarked.

The boys hung their heads, but—after the manner of culprits generally—began to excuse and accuse.

"It isn't fair for Harry to put all the cleaning off on me," said Arthur. "They're as much his rabbits as they are mine."

"I see to 'em whenever it's my turn," said Harry, "but I won't do it day in and day out, like Arthur wants me to do."

"It was you who asked father to buy them for us," rejoined his brother, "and mother

said one must take as much care of them as the other."

I stopped the discussion by sending Harry for food and water, and set Arthur to cleaning out the hutch. It was all in good order in half an hour with the exception of the hole, which the boys promised to fill later, and cover with a board and some heavy stones, as a protection against those ravenous canines. But they went to an amateur baseball match that afternoon, and forgot all about the rabbits, of course. The next morning all four of the little creatures were dead, the dogs having at last succeeded in effecting an entrance to the hutch, and the four mangled, mutilated bodies were consigned to a grave hastily dug in a convenient field not far away.

"This is the last of your keeping rabbits," said Mr. G—. "Don't ask me to buy any more. If you won't take proper care of your pets you can't have any."

The following week I was in Washington City where I spent ten days at the house of a relative whose little boy of ten years, an only child, had half a dozen pigeons in a large dry-goods box in the back yard. I went out to see them, Jimmie accompanying me. The box had slats nailed across the front and a single perch, on which roosted the six pigeons. They all looked dull and half sick. I did not have to seek far for the cause: the drinking-cup was dry and not a particle of food was to be seen. The box, too, was offensively dirty.

"I think Jimmie has grown a little tired of his pigeons," said the boy's mother, who had followed us. "He used to spend a great deal of his time out here at first, but I notice that he seems to avoid his pets now."

A few minutes sufficed to give the pigeons all necessary attention, and as long as I remained in the house I reminded Jimmie every morning that the pigeons must be fed and provided with fresh water. It was of little avail, however, in the long run, for I heard a month later that all the pigeons had starved to death after my departure.

How many girls give their canaries proper and regular attention? I believe that at least half these imprisoned little songsters are sadly neglected. Calling recently on a friend who lives in a boarding-house, I waited in the hall while the maid carried my card up stairs. Hanging in a dark corner of the hall was a bird cage, the little occupant of which was sitting on a perch with his head beneath his wing. Inspection showed me that not half a dozen seeds were in the seed cup, and the one intended for water was perfectly dry. The floor of the cage was covered with a piece of newspaper which had evidently done duty for several weeks, and the perches were encrusted with dirt. I spoke to the bird but he did not take his head from under his wing; he was evidently too feeble to respond.

On the return of the maid I asked her to whom the canary belonged, and was told that it was the property of the landlady's daughter, a girl of fourteen years of age.

"It doesn't sing any more," the maid remarked.

"Because it is dying of neglect," I rejoined.

"Yes'm, I shouldn't wonder if it was," the girl answered. "Susie never seems to have time to see to it, what with her school and her music lessons; and I guess she has got sort of tired of it, anyway. Birds are a lot of trouble, I think."

This is only one of the many neglected canaries I have seen during the past three or four years. And yet it takes such a little while each morning to put a cage in order, and provide for the well-being of the little occupant! Fresh water, seeds, and a leaf of lettuce or cabbage, a piece of apple, and the little captive is made happy for the day, and shows his appreciation of the care given him by many a burst of melody. Don't hang the cage in a dark place. Canaries need sunshine and light, and they are such sociable little creatures that they like to be made members of the family.

Only last week I was told by a boy who has been trying to keep gold fish that he had lost five out of six of his funny pets during the warm weather.

"How often do you change the water in the globe?" I asked.

"About once in ten days," he answered.

I told him that all during the heated term I had changed the water in my fish-globe every morning, and had kept the fish out of the sun. Not one had died. I feed them only as much fish food as they will eat from the top of the water, and never give them bread or cracker, as some people do.

All domestic animals thrive under and respond readily to good treatment and tender care. Let the boys and girls having pets think how dependent are those which are imprisoned. They must submit silently and helplessly to neglect until death comes to their relief.—*The Standard, Columbus, Ohio.*

ETIQUETTE.

Do not be unduly familiar; you merit contempt if you are. Neither should you be dogmatic in your assertions, arrogating to yourself much consequence in your opinions.

Do not be too lavish in your praise of various members of your own family when speaking to strangers; the persons to whom you are speaking know some faults that you do not.

Do not make a parade of being acquainted with distinguished or wealthy people, or having been to college or of having visited foreign lands. All this is no evidence of any real genuine worth on your part.

Do not yield to bashfulness. Do not isolate yourself, sitting back in a corner, waiting for some one to come and talk with you. Step out, have something to say, though you may not say it very well, keep on. You will gain courage and will improve. It is as much your duty to entertain others, as theirs to amuse you.

Do not whisper in company; do not engage in private conversation; do not speak a foreign language which the general company present may not comprehend, unless it is understood that the foreigner is unable to speak your own language.

(More next week.)

A WORD TO BOYS.

Please don't kill the birds or rob their nests. Don't abuse the cats, but shelter and feed them.

Be kind to the dogs, and give them water. Don't jerk, kick, whip, or overwork your horse.

Don't dog or stone the cows. Don't fish or hunt for sport, or use steel or other cruel traps.

Don't give pain to any creature. When you see any creature in need, please give it food and water.

When you see any creature abused, don't fail to earnestly but kindly protest against such abuse.

Be above using tobacco or liquors. Be above using profane or vulgar language. Be clean in body and mind.

Always do good and never do evil. These are the ways to be happy and beloved.—*Mercy Drama.*

Home News.

Rhode Island.

WESTERLY.—These model spring days find all things rejoicing in their graciousness and promise. Two weeks ago June weather reigned for several days. That was followed by such decidedly March, boisterous bluster that colds and influenzas followed, as a natural result, to those who had been beguiled into trusting that summer days were to abide. Fortunately, vegetation did not suffer materially, notwithstanding premature and rapid development.

Two of the local churches that have for some months remained pastorless, have at last found satisfactory under-shepherds. The Rev. Geo. E. Merrill has been settled as pastor of the Broad street Christian church for some weeks. The pastor chosen for the Congregationalist church has not yet located in Westerly, but his parishioners are anticipating his soon coming to them. The Rev. Robert Elder, of the Calvary Baptist church, has presented his resignation to take effect in the near future. Our own pastor, Mr. Daland, has already left us, having on April 25, conducted his final service with us. That is, final for the present, for many hearts anticipate again welcoming him among us. By the pastor's request, communion was observed, and the theme for consideration was the "Body of Christ." Ephesians 1st, 2d and 3d chapters. In no particular did the service seem like a farewell, save in the loving exhortation to support by love and loyal sympathy whoever should succeed him as pastor. The mutual need, one of the other, existing between the head and the body, and the dependence of each upon the other, were strongly portrayed. The two prayers, Eph. 2: 17-23; and 3: 14-21, seemed also the prayers of the pastor for his flock. Throughout the whole service the presence and power of the Holy Spirit was very evident; and the message came as from one already rejoicing in the "heavenly places in Christ Jesus;" already comprehending "the love of Christ;" already tasting the "fulness of God." Hearts were filled with regret at the thought of separation, yet without sadness, for the exultant buoyancy of the speaker seemed, for the time, imparted to his hearers. Never did his power to control and bring his audience in accord with his own thought and spirit seem more strongly manifested. Numbered among us are those to whom Mr. Daland has brought saving knowledge of Christ; those to whom has come, through his prayerful ministrations, a wider knowledge of and more engrossing love for the way of holiness and life eternal.

The remark has been frequently made that no other pastor could leave behind him so wide a sense of loss outside his own church as Mr. Daland. His versatile gifts and their thorough culture kept him in such continual work that some have said the thought that he for awhile could not work so unceasingly, but must have some time to rest, has reconciled them to his going away. Mr. Daland was the President of the Y. P. S. C. E. connected with our own church, and President for the State Society until since his going to London was known. He was President of the ministers' meeting at the time of his departure, and has always been active in its varied efforts. At no time has there been a more close and sympathetic union among

the local pastors than is now existing. This is largely resultant from the influence of cooperation in the People's Mission, in which Mr. Daland has rendered hearty and efficient support from its first inception.

There is something of satisfaction in the thought that the separation seems less from the fact that he goes to a mission in which his late charge find an active interest; in which they can still count it a privilege to accord to him a hearty and loyal support; and in which they can watch the continuance of that growth in the life and power of the Holy Spirit which has greatly increased and strengthened within him since his coming to us. It can hardly be said that he goes to new fields, for they seem but a broadening of those upon which he had already entered, and in which, through his own intense interest, he has enlisted the interest of others.

Mr. Samuel Davis, the temperance evangelist, comes, as pulpit supply, for some months, near June 1. The entertainment of the Eastern Association in Westerly is beginning to occupy the thought of many, and plans for giving all who come a warm welcome are presenting themselves. In our lack of an under-shepherd, will not prayers ascend for us that Christ himself shall lead us to his own praise.

WESTERLY, R. I., April 30, 1896.

New York.

VERONA MILLS.—Our church and community were favored with an address on "Sabbath Reform in the United States," Sunday evening, April 26. Our Dr. A. H. Lewis was the speaker, presenting in his usual eloquent and convincing style the facts in regard to God's Sabbath in its relation to Sunday, and the progress of Christ's kingdom. The following appeared in the Rome papers:

"A crowded house greeted the Rev. A. H. Lewis at the Seventh-day Baptist church Sunday night. His address on "Sabbath Reform in the United States" was one of the most masterly efforts to which the people of this community have ever listened. Dr. Lewis has made the subject with which he is so conversant a life-long study. His address was replete with historical facts, Scriptural truths, interesting illustrations, and sound logic. His lecture of an hour seemed short, and many were sorry when his last sentence was uttered."

Many who listened to him have since remarked, "Well, he has the right day, that's certain." The address was favorably received and we trust will be productive of *acceptors*.

MARTIN SINDALL.

SCOTT.—At a quarterly meeting, recently held, composed of churches in the Central Association, Eld. L. M. Cottrell was appointed to canvass the church in the interest of Sabbath Reform. This duty has been attended to with commendable promptness and encouraging success, though not yet completed.

Last week he spent a few days with us at Scott. On Sabbath he gave a very interesting discourse on the subject of the "Spirit and work of the Seventh-day Baptists." It consisted of a condensed statement of what we as a denomination are composed; our aims and methods of work, noting some of the successes that have attended the efforts thus far put forth. It was a discourse worthy a hearing in all our churches.

Though quite difficult to raise money for

any purpose, yet we are glad to know that in this part of the Association there is sufficient interest to contribute something to the cause of Sabbath Reform.

We are looking forward with much interest to the session of the Central Association with the church at DeRuyter, hoping and praying that great good may come to all the churches.

B. F. R.

New Jersey.

PLAINFIELD.—Last Sabbath, May 2, was a day of unusual interest in our church. It was the last Sabbath Rev. W. C. Daland was to spend in this country before going to England, and we were more than glad to have him with us. At the covenant meeting on Friday evening, instead of following our usual order of service, the time was occupied by the four ministers present, Brethren Kelly, Livermore, Daland and Lewis, all of whom spoke in a most instructive and impressive manner upon the subject of our covenant relations and the Lord's Supper.

On Sabbath morning Bro. Daland preached a discourse full of good thoughts appropriate to the occasion, and assisted in the communion service. The Plainfield church being the place where our brother first found fellowship with Seventh-day Baptists—the home of his childhood in his new and more complete faith, as he expressed it,—and where he was ordained to the gospel ministry, it seemed peculiarly fitting that this should also be the place from which he would go forth into new and more extended fields of labor.

On the evening following the Sabbath a farewell reception was tendered Mr. and Mrs. Daland, at the home of Mr. and Mrs. Charles Potter, and many of our congregation were present to take them by the hand and assure them that the thoughts and the prayers of the Plainfield friends would go with them to their new and far-away home.

J. D. SPICER.

MAY 7, 1896.

Illinois.

FARINA.—One week ago last Sabbath the Farina church celebrated the thirtieth anniversary of its organization by a covenant meeting and communion season. After the celebration of the Lord's Supper, seven young persons, members of the Sabbath-school, followed their Lord in baptism. Two persons were also received into membership by experience, who had recently begun the observance of the Sabbath. Another former observer of Sunday was received as a member last Sabbath. This last addition is the seventy-fifth received into the church since the writer entered upon the pastorate of the church, forty-seven having been added by baptism, and twenty-eight by letter and verbal testimony.

The church was organized April 14, 1866, and on the 15th of this present April, Deacon Daniel B. Irish, one of the original band at the organization, passed from the church militant to the church triumphant.

The church has been in the habit of celebrating yearly the anniversary of its organization on the Sabbath nearest the 14th of April. The exact date of the organization coming the day before his death, the deacon on that day said that he had been present at every celebration of the anniversary from the first. He had been a habitual attendant of the Sabbath-school during the thirty years except

when ill, and had been a teacher the greater part of the time.

He was born in North Stonington, Conn., Feb. 9, 1818. When he was about eighteen, his father's family moved into Hopkinton, R. I. During a great revival in that place, under the labors of Elder N. V. Hull, he made a profession of religion, was baptized by Eld. Russel R. Wells, and joined the First Hopkinton church. He was married in 1843 to Miss Mary Babcock, daughter of Dea. Elnathan Babcock. They began housekeeping in the town of Westerly, from whence they moved to Waterford Conn. He united with the Waterford church, and was ordained deacon by that church. During a number of years he followed school-teaching a portion of the year. In 1866 he moved with his family to Farina, Ill., in time to become one of the constituent members of the Farina church, which he served acceptably as a deacon until his last sickness. He died in the confident hope of a blessed immortality. His funeral was held in the church, attended by a large number of people; many of his Sunday-keeping acquaintances by their attendance, paying respect to his memory. His wife and one son, Henry P., survive him.

In consequence of ill health, the pastor-elect of this church has not been able to begin his labors at the first of the month, as had been expected. In a recent letter he stated that his health was improving and he hoped to be able to begin his labors here about the 1st of May. If his hope is fulfilled he will be here next Sabbath.

And now in closing my ministry of nine years and a quarter with this church, I take pleasure in saying that I have enjoyed greatly my work here, and in bearing testimony to the kind and cordial relations that have existed between the people and myself and family. I would also acknowledge with gratitude the kindness of my heavenly Father, in so preserving my health that I have not been disabled from preaching more than five Sabbaths in my whole ministry of thirty-six years. In the nine and a quarter years of my ministry here, I do not remember being absent from this pulpit more than seven Sabbaths except when representing the church in other places. Five of these Sabbaths mark the first sickness of my life since my remembrance.

Last evening the Junior Endeavor Society and their parents gave a reception to their retiring pastor and his family, at the residence of Dea. W. S. Clarke. The Juniors presented a very interesting program of exercises, and a gift of silver. The members of the society, together with their parents, made up quite a large company. It was a very enjoyable occasion and greatly appreciated by the writer and family. The older Society of Christian Endeavor made a visit at our house some weeks ago, when a program was rendered and a substantial gift presented. Both these Societies have been doing well. The Juniors have held meetings for children at private houses in the village at which a number have professed conversion.

C. A. BURDICK.

FARINA, April 29, 1896.

If the strength we spend in bearing to-morrow's burdens were used in lifting from our brothers the burdens of to-day, no life would be weighted beyond endurance.

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. Jews 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: 36-68
June 27. Review.....	

LESSON VII.—PARABLE OF THE POUNDS.

For Sabbath-day, May 16, 1896.

LESSON TEXT.—Luke 19: 11-27.

INTRODUCTORY.

In the interval between lesson six and seven, a young man came to Jesus to ask the way of eternal life. Christ again foretold his suffering and crucifixion; he reproved the ambition of James and John; two blind men near Jericho called upon Jesus and he healed them. Jesus also reclined as a guest at the table of Zachæus. The parable in the present lesson was spoken to correct the false expectations that were held concerning the coming of the kingdom, to emphasize the spirituality of his mission, (for many, both friends and foes, supposed that he was going up to Jerusalem to start a political revolution), to teach that the establishment of his kingdom would not come until after his own death and resurrection, to admonish his disciples to be faithful in his absence and to warn those who reject him of the consequences of that rejection.

EXPLANATORY.

v. 11. "Parable." The best form of teaching for the mixed multitude of followers crowding about Jesus on the road to Jerusalem. "Nigh." About nineteen miles off, up the steep road from Jericho. "Kingdom of God." By this term the people understood the restoration to temporal authority of the Jewish people.

v. 12. "A certain nobleman." This refers to Christ. It was a parable that would be readily understood, for it was a frequent occurrence for a king of some tributary province to go to Rome to obtain the sanction of the emperor and senate to his claims. And about thirty years before this Archelaus, son of Herod, had departed to Rome from this very city of Jericho, to secure his throne, and had given to each of his servants a mina (the name of a Greek and Roman coin), the same sum of money mentioned in the parable, with which to trade for him until his return. A Jewish deputation followed him to Rome to oppose his appointment as king, an act which Archelaus afterwards avenged in the blood of his enemies. "Into a far country." Heaven. To receive for himself a kingdom. Christ in a sense received his kingdom on the Day of Pentecost, when his Spirit was poured out on the church. In the Greek there is nothing to indicate whether the country was far or near. He simply went abroad.

v. 13. "Servants of his." We are ever to keep in mind that we belong to our Master. "Ten pounds." Each received a pound, or mina, equal to one hundred drachma, or about seventeen dollars of our money. Ten is a round number to represent all men. The pound was designed to represent the common privilege of grace and mercy which our Lord gives to all men alike, and not the different talents which are bestowed upon them as indicated by another parable, which see, Matt. 25: 14-30. To trade with so small a sum would be more difficult, and success would imply greater ability. "Occupy." Trade with this. Jesus wished to teach that they must work first and reign afterwards.

v. 14. "His citizens hated him." This alludes primarily to the Jews who rejected Christ, but it may be extended to all open enemies of truth and righteousness. But rebellion did not then, and will not now, destroy the authority of Christ, nor prevent his returning to summon all men to judgment.

v. 15. "When he returned." Here the parable leaps across the centuries between the ascension of our Lord and his final coming to judge the world. "To be called unto him." Every follower of Christ will be called upon to render an account of his endowments and opportunities. "How much every man had gained." What use each has made of his spiritual opportunities.

v. 16. "Thy pound hath gained." The faithful servant does not refer to the pound as his own or that it was his merit that had produced the increase. It is God's grace working in us that accomplishes good among men.

v. 17. "Good servant." He had simply done what

he ought to do, yet his master commends him. "Ten cities." This style of language illustrates the ancient custom of rewarding favorites with the rule and revenues of cities and provinces. Cyrus the Great bestowed seven cities upon one of his servants; and Artaxerxes gave four to the Themistocles the Grecian. Faithful in the matter of seventeen dollars and given in the government of ten cities. What a contrast! So much higher and more glorious will be the rewards of Christian faithfulness than the gains of earthly treasure.

v. 19. "Be thou over five cities." The omission of well done and good servant may indicate that he had not done so much as his opportunities would warrant. There are degrees of reward in heaven as there are degrees of zeal on earth. Some Christians do very poor work.

v. 20. The unmentioned seven were doubtless faithful and received their proportionate reward. "Another." Literally, the other. This one represents the professed followers of Christ who make no use of their talents and influence. "I have kept." The unfaithful servant is the only one who refers to what he had done, the others spoke of their lord's money.

v. 21. "I feared thee." A rebellious fear of one looking up to the hated authority. "Austere." Hard. The unfaithful servant looked upon his master as one who would not be satisfied with any reasonable success. "Didst not sow." Unreasonable, requiring too much and taking what did not belong to him.

v. 22. "Out of thine own mouth." By your own principles of judgment. "Thou knewest." This is not an assertion, but is to be read interrogatively. If you considered me such a man, why then did you not prepare to meet me? "Usury." Interest, the produce of the investment.

v. 24. "Take from him." Mental and spiritual endowment, in fact all gifts are lost by neglect and disuse. "Give to him." A used muscle grows stronger. Our capacities to understand and receive God grow larger by the use.

v. 25. "Lord he hath ten pounds." These words seem to express the wonder of those who stood by in the great confidence which the Lord bestows upon the most diligent and faithful servant.

v. 26. "To everyone that hath shall be given." This means to every one that makes use of what he has. Do not misunderstand this verse. "And from him that hath not." A disuse of spiritual as well as natural powers brings soon the inability to use them. "Hold fast that which thou hast, that no man take thy crown."

v. 27. "Mine enemies." A fearful prediction of the approaching destruction of the Jewish people who so insultingly rejected their rightful king; and the no less certain punishment of all sinners who refuse to make him their Saviour.

OBITUARY.

Margaret Berthursa Spain was born in Smith County, Tennessee, April 16, 1857, and came with her parents to Southern Illinois in her infancy and settled near Crab Orchard, Williamson County, Illinois, where she had always lived up to the autumn of 1885, when she was married to H. P. Grace. After nearly two years residence in Southern Illinois, she had since lived, with her husband, in the counties of Chase and Marion, in the state of Kansas. She was the mother of three children, two boys and one girl, all of whom survive her. She made a profession of religion in the autumn of 1881, under the preaching of Eld. F. F. Johnson, and was baptized by him and united with the Stone Fort, (Ill.) Seventh-day Baptist church, of which she remained a member to the time of her death. Truly it can be said, a true woman has lain down her life. She was always ready for the right, a good and kind neighbor, an affectionate mother and a devoted wife; conscientious and true to the last. Her final sickness and death were brought on by a seige of the pneumonia in the winter of 1889-90, which affected her lungs somewhat, and then two seiges of the grippe, of later years, brought on the disease that terminated in her death. A beacon light on the other shore, to await the final family re-union. "Blessed are the dead who die in the Lord; yea, from henceforth, saith the spirit, for they rest from their labors, and their works do follow them."

H. P. GRACE.

Popular Science.

Delft-ware.

There is standing before me upon my table a lamp, the shade of which is what is called "Delft-ware." This lamp shade combines the choice products of nature, science, mechanics and art; of nature in the clays, of science in its preparation to get the blue shades, of mechanics to get its peculiar form, and of art, in the beautiful paintings showing landscapes, distant mountains, trees with coniferous foliage, buildings, with roofs covered with snow, trees stripped of their foliage, snow drifts, etc., etc., showing winter scenery, and all these burned into the clay and made indelible. Perhaps in no one thing do we find so great and varied combination of science and art as in delft-ware. Delft-ware receives its name from Delft Haven, a town in Holland where the ware originated in the fourteenth century, and began to be decorated. It evidently must have been known previously, I think by the Chinese and Japanese, but I fail to find so far any records. In the sixteenth century some improvement was made in decorations and in its quality. In the seventeenth century this clay was exported from America and made into wares by Chinese workmen, and imported and called China-ware, and was costly and found only on the side-boards of the rich.

The potters in this country contented themselves in making bricks, drain pipes, ordinary earthen jars and common commercial wares, but a very few attempted any ceramic work. In 1876, John Bennett, an Englishman, started to make artistic work at Greenpoint, on Long Island, but he soon gave it up and went back to England.

A Mr. Volkman, who by his genius and shrewd management has brought the Delft-ware in this country to its high state of perfection, stands as an artist and critic at the head of the profession in America. This gentleman, in learning to paint, spent a season in France near to a pottery which he often visited and in which work he became interested. He discovered that improvements could be made and offered to learn the trade, but they would not take an apprentice; they finally agreed to employ him for a while to work but not to teach him any of the secrets. So he worked on, observing and learning what he could. He afterward got work in other potteries as an employee, and finally worked nearly a year in one, that he might become familiar with all the different parts of manufacture. Thus one by one he gathered up the secrets and arts, and coming home has given us those beautiful gems of science and art.

I fear the editor will scissor my article if I give in detail the manufacture, but I venture a synopsis. New Jersey and Ohio now only furnish this peculiar kind of clay. The clay is mixed, strained and boiled to the right consistency. It is then pressed or worked into molds for vases, urns, pitchers, boxes, cups and saucers, plaques and numerous other mantle ornaments. When dried they are ready for the artist; they are clear and beautiful. Plates made of bronze are prepared, and oiled paper is used to transfer a picture or a portrait or landscape to whatever plate, cup, saucer, or vase may be selected, or picture duplicated. Designs are first made on paper, then on copper plates, after

which they are transformed to the wares. The wares are dipped in a bath composition that will glaze and polish and again they are committed to the glowing ovens where they have to be watched by skillful artists to determine when they are finished and should be removed.

When I look at the beautiful objects, the pure white, the blue tint that will not look black by lamp-light, the varied tints and shades of all colors, the golden bands, and all indelibly transfixed by the use of these elements so common as clay, water and fire, I am filled with admiration while viewing the unification of nature, science and art. H. H. B.

A SHREWD MALAY MERCHANT.

The recognized trustworthiness of Christians is well illustrated by the story of a Malay merchant related by the *American Messenger*:

A ship commanded by a New England sea captain visiting India was boarded by a Malay merchant, a man of property, who asked him if he had any tracts he could part with.

The captain, surprised by the request from a heathen, as he considered him, asked, "What do you want of English tracts? You cannot read them."

"True, but I have use for them, nevertheless," said the Malay, through his interpreter. "Whenever one of your countrymen or an Englishman calls on me to trade I put a tract in his way and watch him. If he reads it soberly and with interest I infer that he will not cheat me; if he throws it to one side with contempt, or with an oath of profanity, I have no more to do with him—I cannot trust him."

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

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

FRANK J. CHENEY.

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

A. W. GLEASON,
Notary Public.

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

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

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. 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.

J. H. WOLFE, Mod.

S. B. BOND, Sec.

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.

THE Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will meet with the Walworth church May 29-31. A full attendance is hoped for.
E. A. WALTERS, Clerk.

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 Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, care of Mr. C. B. Barber, Sion College, Victoria Embankment, London, E. C. Sabbath-keepers and others visiting London will be cordially welcomed.

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

THE Semi-annual meeting of the churches of Berlin, Marquette, and Coloma, will be held at Coloma Station, beginning on Sixth-day evening, May 22, and ending May 24.

Pres. Whitford, of Milton, Wis., is invited to preach the introductory discourse. Eld. S. H. Babcock, of Walworth, Wis., alternate.

Mrs. A. L. Burdick, Miss L. Richmond, Miss Laura Gilbert, and Miss Nellie Hill are requested to prepare essays for the occasion.
E. C. RICHMOND, Clerk.

DEATHS.

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

DAVIS.—On Robinson's Fork, near Salem, W. Va., of pneumonia, Glenn, son of Chesley and Edith Davis, aged 7 months and 19 days. L. D. S.

RANDOLPH.—Phineas F. Randolph was born Aug. 7, 1804, and died March 29, 1896, aged 91 years, 7 months and 22 days.

The subject of this sketch was the oldest resident of Salem and vicinity. He had lived for more than 60 years in the house in which he died. He lived an upright, honest life, respected by all. Two daughters, Mrs. William Jeffrey, of Salem, and Mrs. Clark, of Greenbriar, survive him. L. D. S.

HULL.—Margaret Sweet Hull, wife of B. F. Hull, was born in Adams, 1823, and died at Adams Centre, N. Y., April 29, 1896.

Her husband, to whom she was married April 19, 1845, and three children, survive her. She had been a valued member of the Adams church for 56 years. She was a conscientious, spiritually-minded Christian. Her faith in God was expressed in the text she chose for her funeral more than seven years before her death: "The Lord is my Shepherd, I shall not want." Psa. 23: 1. A. B. P.

GARDINER.—At his home near Lowell, N. Y., April 27, 1896, of nervous prostration and heart disease, Ichabod Williams Gardiner, aged 62 years and 6 months.

Our brother was born near the place of his death Oct. 29, 1833, and was one of nine children. He was converted during the winter of 1855 under the ministration of Rev. Joshua Clarke, at which time he joined the First Verona church. The testimony of saint and sinner is, "He was a good man." Oct. 6, 1874, he was united in marriage to Miss Florence E. Gould, who with a son, G. Williams, and daughter Nellie, also a sister, Mrs. Mary Allen, of Sherril, N. Y., and brother, Dea. Geo. Gardiner, of Adams, survive him. Text: Isaiah 51: 11.

CLAIRE.—The funeral services of Mary June Davis Claire were held in the Second Seventh-day Baptist church of Alfred, May 6, 1896. Sermon preached by the pastor on "The value of the soul."

The deceased was born Oct. 24, 1837, and was therefore 59 years of age. She was a peculiar sufferer for 23 years. There was some aberration of mind during these years, and in one of these attacks she took her own life. She leaves five children. A. P. A.

BURDICK.—In Scott, N. Y., April 27, 1896, from a fracture of the femur, terminating in heart failure, Mrs. Lucy Almada, wife of D. D. L. Burdick, in the 72d year of her age.

Sister Burdick was converted when about 20 years of age, and joined the Scott Seventh-day Baptist church, of which she remained a faithful member till called by the Master to her rest above. For a few years her health and home cares were such that only occasionally had she been able to meet with the church in Sabbath worship, yet always ready when opportunity offered to give expression for the Master's cause and the welfare of the church. She leaves to mourn their loss, a husband, one son and daughter, with their families; also one brother and sister. Surely it is well to live the life of the righteous that their death may be ours also. B. F. R.

Literary Notes.

SOME of the features in *Harper's Weekly* for May 9 are: "The Exposition at Buda Pesth," with a double-page illustration and an article by Robert Howard Russell; "The Tennessee Exposition," illustrated; "The Insurrection in Cuba," illustrated; and "Garden Trucking," by L. J. Vance, illustrated.

The last-mentioned article will treat of the increasing industry of raising vegetables and fruit in the South for sale in the Northern and Western markets during the winter season.

THE *Treasury of Religious Thought* for May begins the fourteenth volume, the second volume of its new form, as an illustrated magazine of practical Christianity. The year's experience has shown that in bringing out more prominently the feature of Applied Christianity there need be no sacrifice of scholarly homiletic value. In no year has the magazine included a more able and cultivated body of contributors, while its general attractiveness has been much increased. The magazine opens with an interesting illustrated article on Principles Embodied in Monuments; and this is followed by an illustrated account of Vacant Lot Farming, one of the most recent and practical forms of charity. Prof. Small gives a chapter on Congregationalists, with interesting portraits of leading men in that branch of the church. The Timely service of Memorial

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

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"ONLY A BOY."

Half a century ago, says a writer in *The Youth's Companion*, a faithful minister, coming early to the kirk, met one of his deacons, whose pale face wore a very resolute but distressed expression.

"I come early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, sir," said the deacon. "But 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but charity suffereth long, and is kind; beareth all things; hopeth all things." I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirk yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation; and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained—no one? "Only a boy."

The boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think if I were willing

to work harder for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some years ago there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

It is hard to trust when no evidence of fruit appears. But the harvests of the right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that boy was to the world.—*Christian Standard*.

THE PROMISE CLAIMED.

Sometimes we teachers become discouraged, and wonder if our work is worth the cost of time, effort, and strength we put into it. Our boys are inattentive, or they are more intent upon devising plans of mischief than upon the study of the lesson. This is not confined to mission schools, such boys are found in our church schools as well. Perchance we give these boys attractive papers and Scripture cards only to find them left in their seats or dropped on the street on their way home. We grieve over this waste of good reading, saying it was not thus in our childhood days, forgetting that the scarcity of books and papers made them correspondingly precious to us. The following illustrative story was told me by a pastor, who vouches for its truth. I repeat it as nearly as possible in the words of the narrator:

A few years ago, in one of the cities of New York, a gentleman was on his way to his office, when he was told that one of his boys in his mission Sabbath-school class—whom we will call Harry—had been run over by the car, and both legs severed from his body. He at once went to the boy's home, and was taken to Henry's room, where he talked with him in loving, tender words, repeating the old, old story of Jesus and his love. He left him, promising to return that night. When he returned, the boy was dead, and the mother, at his request, took him to see the poor mutilated body, which loving hands had prepared as best they could for the burial.

In the cold hands were clasped

some soiled cards, and Mr. — asked the mother what they were; and this is the story she told him:

"When Henry was dying he asked me to bring all his picture and card texts he had received in Sabbath-school. He spread them all out on the bed before him, and, after reading them, chose the two which he holds in his hands, saying: 'Mother, you know I am going to die. I want you to leave these cards in my hands, and when I get to the door of heaven, I will knock. When Jesus comes, he will ask what I want. I will tell him I want to come in, and hold up his promises to me.'"

Mr. — gently drew the cards from the clasped hands, and read, "Him that cometh to me I will in no wise cast out," and "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."

It is worth all it costs to be a Sabbath-school teacher. It does pay to provide cards, books, and papers for the children of our Sabbath-schools, if only once in a hundred times they are carried into homes that have little or no reading worth the mention. Blessed was that Sabbath-school teacher who placed in Henry's hands the card with the promise of Jesus, which, with, unquestioning faith, the dying boy claimed as his own!

Many times these city arabs, who only occasionally enter the mission school, all unwittingly become city missionaries. They bear their sermons, written upon cards or Sabbath-school papers, into corners of heathendom in our large cities seldom visited even by the self-denying slum sister of the Salvation Army, or the faithful superintendent or teacher of mission schools.

Recalled Stormy Times.

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

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