

THE SABBATH RECORDER.

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THE SHADOW OF SAINT PETER.

BY ZITELLA COCKE.



BEAUTIFUL old legend of the apostolic days
Comes floating down the ages, through their
vast and crowded ways,
That when Saint Peter's shadow on the sick and
wounded fell,
It stilled the throb of anguish, and e'en made the dying well.

'Twas but Saint Peter's shadow, as he trod the thronging
street,
Or journeyed on the highway, oft with weary heart and feet,
Yet where it fell came blessing, in the desert or the mart,
To Jew and Greek and Gentile, in the body and the heart!

And blind and halt and leper followed Peter on his way,
In hope the healing shadow as he passed might on them lay,
A wondrous, mighty virtue, for it purified the soul,
And banished pain and sickness and restored the nature
whole.

And thus it is Affliction her dark shadow o'er us throws,
And life is reft of beauty and our days are black with woes,
Yet, if beneath that shadow we but low and passive lie,
Our souls shall know the healing ere the shadow passes by;

For Sorrow's holy angel a forbidding aspect wears
To greet us, but departing smiles upon us, e'en through
tears,
As morning's rosy brightness follows gloom of sullen night,
As near the Vale of Shadows stands the lofty Mount of
Light.

—Congregationalist.

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ONLY A LITTLE WAITING.

BY ARTHUR J. BURDICK.

Only a few more miles; only a little way;

Heaven and home are just ahead, waiting at close of day.

Only a few more days, a few more sighs and tears,

A few more stony hills to climb, a few more doubts and fears.

Only a few more joys; a few more sunny hours;

A few more verdant hills to cross; a few more fragrant flowers;

Only a few more smiles; a few more songs to sing;

A few more hours of sun and shade the journey's end will bring.

Only a few more friends, to meet and know and love;

A few more partings, then the joy of greetings sweet above;

A few more days of toil, of earnest, weary quest;

A few more waking, watchful hours, and then to sleep—and rest.

LOCAL AGENTS for the SABBATH RECORDER in the different Associations are requested to make special efforts to collect subscriptions due, and secure new ones, that they may be placed in the hands of Dr. Lewis during the meetings, who will act for the Business Manager.

FROM the *Daily Chronicle*, London, April 27, under the general heading "Byeways of Faith, and the sub-head "Seventh-day men," was an article which Brother Chas. B. Barber, of London, forwards for the RECORDER. It will doubtless be read with interest by many on this side also; hence we reprint it.

THE Associations are near at hand. The South-Eastern will commence at Greenbriar, W. Va., this week. Their programme, has been printed; and those of the Eastern and Central Associations, will be found in this issue. It is the intention of Dr. Lewis to attend all these Associations occurring in May and June. He will present the interests of Sabbath Reform, the SABBATH RECORDER, and all the work and needs of the Tract Society. We shall await the reports from each of these annual gatherings with anticipations of more than ordinary interest.

Most of the vacant pulpits in our stronger churches have recently been filled, either by temporary supplies or permanent pastors. Thus Westerly, R. I., is to be supplied six months by Bro. Samuel Davis. Plainfield, N. J., is being supplied four months by Rev. M. B. Kelly, Jr. Alfred, N. Y., has chosen Rev. J. Lee Gamble pastor. Rev. Dr. L. A. Platte goes to Milton, and we are informed that Rev. Mr. Seely of Peticodiac, N. B., has been called to the church in Berlin, N. Y. Rev. L. D. Seager has settled in Salem, W. Va., and Rev. J. L. Huffman is due in Farina as soon as his health will permit. Other changes are in contemplation or have actually taken place, of which we are not yet able to speak definitely.

WHILE Florida is becoming famous for her law of discrimination against the natural rights of colored people in her public schools, and is quick to arrest white citizens for per-

mitting colored children and white children to be taught in the same school, or the same building, the opposite condition exists on Long Island. W. J. Ballard, superintendent of schools of Jamaica, Long Island, has been arrested on a charge of violating the law, in discriminating against colored children, refusing to allow them to attend the public schools on account of color. Evidently, Superintendent Ballard should be transferred to Florida, a much more congenial clime for men of his ilk.

THE sad story of the youthful criminals recently sentenced for wrecking a train on the N. Y. Central R. R. last November, should find some compensation in the wholesome and restraining influence the lesson may have on other boys, who aspire to the role of desperadoes. Many a boy's mind is poisoned by the exciting stories of bandits, highwaymen, heroic lovers, cowboys and adventurers, with which the trashy papers and fictions are filled, until they lose sight of their better instruction, smother their aspirations for manliness, and, without counting the cost, dash into some wild schemes of wickedness. These boys, John Watson Hildreth, Theodore Hibbard and Herbert Plato, were sentenced May 8, by Judge McLennan, an honored alumnus of Alfred University; Hildreth, to imprisonment for life, Hibbard and Plato to forty years. They will have ample time now to reflect on their terrible experiment. The sentences are severe, but to lighten the punishment in such cases would tend to lessen the sense of the awful wickedness of the crime of which they were guilty, and encourage similar deeds by others. This lesson should be a warning to parents and children.

SEVERAL of our smaller churches are without pastors. In some instances regular services are maintained and often a sermon is read by some one, or by different persons chosen for that purpose. Occasionally sermons are printed in the RECORDER and these are read to pastorless congregations. It has occurred to us that such congregations might be much benefited by taking regularly *The Cottage Pulpit*, a very creditable little paper printed by Rev. W. T. Helms, 1206 N. Spruce St., Nashville, Tenn. Brother Helms is a convert to the Sabbath, and his excellent paper is a stalwart defender of the Sabbath and of religious liberty. It is published monthly and every issue contains an original sermon. It is on first class paper, in fine mechanical workmanship. Every pastorless church could thus get twelve good orthodox sermons for fifty cents, or four and one-sixth cents each. Lone Sabbath-keepers could easily secure these sermons and they would be profitable Sabbath reading. Try it, and we think you will be abundantly rewarded.

We had the pleasure of visiting Brother Helms and family in their pleasant home, a little more than three years ago, and found them earnest, conscientious, intelligent and hospitable Christian people, in sympathy with Seventh-day Baptists but not having connected themselves with any of our churches by reason of their distance from us. Brother Helms is a modest minister and we trust he will pardon the liberty we have taken in speaking thus freely in behalf of our needy churches and his good paper.

THERE has seemed to be some misapprehension of the wishes of the Tract Board in the matter of dissemination of Sabbath literature. This failure to understand the Board's method of distribution was natural enough for those who have not long been acquainted with our methods, and especially in view of the recent prices fixed and advertized for our new tracts. But those who read the minutes of the last Board meeting will have no difficulty in understanding the action taken in response to these inquiries. The price has not been removed, still the Board cannot refuse those who want tracts or the *Evangel and Sabbath Outlook* for their own personal persual, or to give to others who desire to read them, and all such will be supplied on application to the Agent, J. P. Mosher, Plainfield, N. J. These publications are partly sustained by the contributions of the people, and are published for the dissemination of those truths of the Bible which are not understood and observed by the masses. They are intended mainly to teach the true doctrine of the Sabbath, to awaken the conscience and to exalt and honor the Law of God. Hence the Tract Board, as the servants of the people, publish and gladly distribute their literature wherever there is reason to believe it will be taken and read.

But, brethren, unless the contributions come into the hands of the Treasurer much more abundantly than they have been coming for the most of the present Conference year, there must be serious and embarrassing retrenchment. The Board has been operating somewhat on past encouragements to "launch out into the deep," but unless help comes more generously from the "sovereign people," we, like Peter, will soon be compelled to cry, "Lord save or we perish."

THE LORD'S SUPPER.

Whatever else may be indirectly implied and comprehended in the celebration of the Lord's Supper, or service of communion, it is certain that its chief design was and is to perpetuate the sacred memory, and an affectionate regard for the great sacrifice of the Saviour of men. "This do in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 24, 26.

One of the saddest mistakes which Christians have made, connected with this institution, is its partial, and many times almost entire, perversion. Through a misapprehension, it has been treated as though it had more of a social than a memorial nature. Brethren have remembered each other more than they have seemed to remember their Saviour. Instead of heeding the instruction, "Let a man examine himself and so let him eat," many have seemed to read the passage thus: "Let a man examine his brethren, and if any of them appear to him unworthy, let him decline to eat." The impression, that, in some way, we endorse the wrong-doing or erroneous sentiments of those who sit at the same communion table with us is a serious mistake; it tends to destroy the peace of mind and prevent the joyful experience which communion with Christ, and charitable fellowship with each other, through the Lord's Supper, is designed to promote. This is not the time to sit in judgment over our fellowmen; but rather a time for self-examination, a time for humiliation, a time to "forgive if

ye have aught against any;" a time to concentrate our thoughts, our affections upon Jesus, and renew our vows of allegiance to him as our precious Friend and Saviour. If anyone sitting in the same room with me shall eat and drink unworthily, "not discerning the Lord's body," that is not my special concern. I am simply told to examine myself, and to eat. With this conception, the blessed institution becomes more and more precious and significant with each recurring season.

NEWS AND COMMENTS.

In New York state, bicycles must now be carried as baggage on passenger trains.

VASSAR COLLEGE is likely to share in the munificence of John D. Rockefeller, who has promised \$100,000 for a new dormitory or recitation hall.

TWENTY-ONE steel companies in the United States have united to form one company, or trust, of tremendous power, with a capital of \$300,000,000.

THE students of Chicago University are said to have invited Eugene V. Debs, with the consent of the Faculty, to address them on the labor question.

A RABID dog created terror at Union Hill and Hoboken, N. J., last week. It succeeded in biting eleven children, one man, and one woman before it could be killed.

In order to promote prompt and early attendance at church in Germany, a court has decided that a pew holder cannot claim his seat after the services have begun.

THE fire which burned Cripple Creek, Colo., April 25, at a loss of \$1,000,000, is said to have resulted from an angry woman's throwing a burning lamp at a person with whom she was displeased.

A FATHER and three sons took refuge under a tree top in a thunder storm in Kentucky May 12, and were all killed by lightning. After the storm the wife and mother went to look for them and found them dead. It is strange that people will seek such a dangerous shelter in a thunder storm. Safer, by far, to remain in the open field.

JOHN LOVE, a defaulting bank cashier of Watkins, N. Y., has just been arrested. He disappeared Feb. 8, 1894 with a shortage in accounts of \$100,000, First National Bank of Watkins. Leaving some indications of having committed suicide he finally was detected posing as a sport in Chicago, and has been brought to Rochester, N. Y., for trial.

ACCORDING to the Baptist Year-Book, there are in the United States seven Baptist theological seminaries, having in all sixty-seven instructors and 1,002 students. The property of these seven institutions is valued at \$3,774,000. There are also 17 universities and 19 colleges, with 807 instructors, 7,432 collegiate students and \$22,722,000 of property.

THE bill for consolidating New York and Brooklyn has been signed by Governor Morton. It will take nearly two years to make all the needful arrangements for the change, and then "Greater New York" becomes the

second city in population in the world, and will amount to about 3,000,000 people. According to the bill its provisions are to take effect Jan. 1, 1898.

THE decision of the courts in the Leland Stanford will case has been very gratifying to the trustees and friends of the Stanford University, and also to Mrs. Stanford, who has now been enabled to pay the full amount of \$2,500,000 to the trustees. To keep the university alive during the litigation, Mrs. Stanford heroically met the bills, by cutting her own personal expenses down to the lowest degree.

By the economical use of the wind power for the generation of electricity and the storage of the latter power for use as needed, many kinds of machinery can be successfully operated, and at a very low cost. A Frenchman now has a windmill in successful use by which he furnishes, at mere nominal cost, electric light for his factory, from ten storage batteries. When the wind blows, the batteries are charged and ready for use.

THE capture of the schooner *Competitor* by the Spaniards, with five men, three of whom were Americans, and their speedy trial and sentence of death under charge of being armed and going to the aid of the Cuban insurgents, created much excitement in this and other countries last week. Our government, through its Consul-General Williams, made a vigorous protest, and the execution of the sentence has not taken place.

SPAIN'S crisis seems near at hand. There is nothing better for Weyler than to resign, and nothing better for Spain than to accept. This inefficient officer has promised great things but has been exceedingly small in the matter of execution. He has made no progress toward subduing the insurgents. His bravest acts have been deeds of inhumanity and savagery unbecoming a man worthy to be called General. But it matters little who is in command of the Spanish forces, Cuba is destined to be free from its present tyrannical rule.

THE New York Presbytery examined three young men last week who desired to be licensed to preach the gospel. One of the them was from Princeton Seminary, one from Yale and one from Union. An attempt was made to rule the Union young man, Henry W. Bainton, out because he had studied in the seminary where Dr. Briggs is one of the Professors, and whose theology is not acceptable to the General Assembly. But Mr. Bainton was accepted after a most searching examination. This is regarded as a triumph for Union Seminary.

BARNARD COLLEGE, New York, has just been having a lively race for funds. Some unknown benefactor had offered to give the college \$100,000 on condition that the trustees raise another \$100,000 to pay the mortgage on the new site. They had raised \$52,000, leaving \$48,000 to be raised. Another unknown man offered \$25,000 toward this amount if they would secure the remaining \$23,000. All of this was to be done within a specified time of twenty-four hours. The work was lively and crowned with success. The unknown man who offered the \$25,000 proved to be John D. Rockefeller. So the \$100,000 are also assured.

CONTRIBUTED EDITORIALS.

Church Etiquette Again.

There ought not to be the slightest objection to "speaking to people" "in the vestibule or on the steps"—or in the belfry or anywhere else if there is "ten times the opportunity" there for doing so that there is in other places. Whether Prof. Shaw has his figures in right proportion, when he accords the vestibule and steps that pre-eminence, the reader may judge for himself. From an experience of a few years only, the balance seems to us to fall the other way. This is only our opinion, however. There is no vital need of insisting upon it. But when it is laid down—not on the score of convenience, but in obedience to the behests of "etiquette" that "all greetings, recognitions and conversations should be conducted in the vestibule," we are still prepared to express cheerful contempt for the restriction imposed.

We are quite in accord with Brother Shaw's protest against the "thoughtless, selfish spirit" which blocks the way in the church aisles and vestibules.

We would deplore with him the "racing about in games," running over the pews," the "playing and singing of all sorts of music" at the church organ. Yes, we are with him in his evident conviction that it is better not to eat pie with a knife in an ostentatious manner where that custom is offensive. What bewilders the Contributing Editor is why the Professor should seem to regard him as responsible for all these reprehensible things, or at least, as holding ideas which have some necessary connection with them.

Yes, indeed, shake hands in the vestibule and outside. Shake hands on week days by all means, or say good morning with a hand shake in your voice, or show yourself such a friend that you will not have to be shaking hands to prove it. But with all humility, we would still suggest that the audience room of a church is one of the best places in the world for a "God bless you" after service. Here is a man you have not seen for a week—and even though you saw him yesterday he has been on your heart—you are glad to see him there and want to tell him so. Oftentimes it is the welcome which a man hungers for quite as much as the sermon. Many a pastor has done his best in the pulpit and never touched his man until he got hold of his hand; and the man went away strangely touched, thinking of the yearning look he saw in the pastor's eyes. The vestibule is all right, but it is too small usually for a church full of people to greet each other in. How hard it used to be to get through it at Milton! The outdoor air is excellent in pleasant weather; but you cannot count on that. In evening meetings the audience room is far the best place for these expressions of interest which mean so much. Often it is the *only* place. And will some one tell us—why not? Why not, Brother Shaw?

It will be a matter of surprise to your Contributing Editor if either of his brother editors endorse the rule to which he took exceptions. If they do, they will have to be listed with that class of men who are better than their creeds. The cordial grip which Professor Shaw has a way of getting upon the young people who come under his charge, by which they instinctively know that he is their friend,

is too well known to need more than a passing reference. The splendid work which he did in a series of revival meetings a year ago will always be in the writer's memory. As for the Editor, he was my pastor once. Those were halcyon days at the old Walworth church—days to which hundreds of people look back with a peculiar tenderness. They used to shake hands in the aisles, the pews, and—awful to relate—even in the pulpit itself; and Elder Livermore was the worst offender (?) of all. If I have been badly brought up, he is partly to blame for it.

We would have reverence without stiffness; geniality without frivolity; courtesy without oppressive formality. It is not necessary to stifle the joyousness and freedom of the heart in order to prove that we fear the Lord.

Making due allowance for misunderstanding of words, there is a difference in people. We have different tastes. One wants to worship quietly, thoughtfully. Another loves the atmosphere of amens and hallelujahs. We have Rhode Island and West Virginia. An infusion of New England granite would help West Virginia, and some of the Southern warmth would assuredly improve Rhode Island. But they cannot be changed off-hand. I have attended grand meetings of both kinds. They were grand because the Lord was there. It is the presence of the Holy Spirit that puts reverence into a meeting.

I sat in a meeting at a noted university one night, and at a Salvation Army rally the next. The sermon at the former was as clear as ice—and almost as cold. Everything was in perfect order and decorum. When anyone gaped, he concealed the fact in a well-bred way. But there was little interest or real attention. It was not reverence—but listlessness.

Possibly you might have thought the Salvation Army meeting the next night rather noisy. Well, it was; but to me it was deeply reverential—the reverence of men and women who had been saved with a great salvation and could not praise the Lord enough for it.

Now it was not the noise that made the veneration any more than it was the cap and gowns which were responsible for the lack of it. I have attended other Salvation Army meetings where—perhaps the difference was in me—it seemed like “sounding brass and a tinkling cymbal.” I have since enjoyed services at the same university which were heart-searching and uplifting.

We plead for liberty—freedom. Let not the Salvation Army lassie say that no one can worship properly without a bass drum. Let not the Presbyterian insist upon silence during prayer as an indispensable mark of adoration. And if any oracle gives it out that it is not good form to shake hands in a church audience-room, then again “so much the worse for good form.” We want to go on record as consistently, constantly, emphatically, unequivocally (and if there be any other word more emphatic, please insert it) [not deemed necessary] opposed to all such attempted curtailments of Christian liberty.

Let there be perfect freedom to express the deep personal interest in one another which may the good Lord give us if we have it not. Shake hands with the friendless boy as soon as you can get where he is. Not for the sake of being obstinate, but because I believe it from the bottom of my heart. I say again that “one of the fundamental causes of the lack

of power in many churches” lies along “the border line” of the cold and formal customs which smother many an expression of kindly interest under its oppressive weight.

Some of us feel deeply on this subject. After wrestling against ice, snow, frost and spiritual coldness in high places, we haven't much patience with the mantle under which they hide. Why do you have an evangelist come to your church? To get you to shaking hands for one thing. If you would express the same interest in the unconverted—in your own brethren even—if there were the yearning in your souls and the liberty in your meetings which the Spirit of the Lord takes with him wherever he is present, the evangelists would be springing up from among your own number. If I were to draw a characteristic picture of John Huffman, one that should be indicative of the real man, it would not represent him in the pulpit but walking down the aisle shaking hands in that glorious West Virginia way.

This is not a case of collusion between the Young People's Editor and the Western Contributor for the sake of stirring up an interest in our respective departments. But this department congratulates that on its able article, and is glad it was written. There is apparent in it the training of the Philomathean Society where we got at the bottom of questions years ago by discussing them from all sides. A pair of shears works by virtue of the principle of opposition. The two knives almost cut one another, yet there is the space of a new dress between them. Perhaps the clashing of the editorial shears may sometimes make a truth clearer cut to the reader and promote an interest that would not otherwise have been. Pass it on. Let some one pitch into one of the other editors in the same thought-provoking (not temper-provoking) way. Try President Whitford or Mrs. Rogers. It will do them good (we speak from experience), and the RECORDER will be the better for it. Or, if the Contributing Editor seems a “softer mark,” “a cordial invitation is extended to all.”

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.

(Concluded from last week.)

3. In the third place, communion with God involves our feeling toward him; it involves love to God. Love unites, binds together; hatred severs, draws apart. Persons when they are together in any relation must, unless they be cold and lifeless as granite rock, have some feeling toward one another. This feeling must approximate toward love or hatred. At first it may be mere like or dislike; but it must be there. Absolute indifference is impossible. Now if we know God, and if we order our conduct with reference to him, we must have some feeling toward him. We will either love him or hate him. The feeling may not be strong, I grant, especially the feeling of love. Human nature, if we may reason from its apparent manifestations, is inclined away from righteousness. Life in harmony with God's will is irksome, and love is apt to diminish. Especially is this true if we become embittered by failures. In order to perfect love there must be an utter harmony. That is never attained in this life; our love to God will not be perfect till we reach yonder

blissful home, where righteousness alone is found, and the King of Righteousness reigns eternally. Love is a strong word. How little real, true, positive love we find in families or between friends on earth. If we do not like to do God's will, we cannot even *like* God. I speak it soberly and mean it. If we do not like to do what God requires and approves as much as we like to do other things which we know merit his displeasure, how can we *expect* to like him, much less to love him? I say, how can we reasonably *expect* to love him? We may even love him and yet offend him. A man may love his wife and yet do things sometimes which he knows displease her. The love is there, but it is for the time hidden. In the natural development of Christian character, love flows from doing God's will. Love for doing God's will, delight in the law of God, even if it be only “after the inward man,” begets in us love toward God. Often, it is true, love to God comes to us as a revelation. It is so when we first have peace in believing. The first realization of God's love to us awakens in us a love to him which will urge us to learn his will and do it. So it was with St. Paul. When on the road to Damascus, after a life of fruitless endeavor to obtain peace and rest in the vain hope of satisfying the demands of God's law, Jesus himself appeared to him and showed him his mercy, grace and favor—showed him, in a word, God's love alongside God's law—then there sprang into Paul's heart love to God and a true desire to do his will, not from a selfish desire to secure peace, but from gratitude on account of the peace bestowed. Nevertheless, in the onward march of the life experience of the Christian, the order is as I have stated it. We have all heard the tender gospel messages all our lives; but a coldness has settled down upon us as Christians. We do not love God; we have lost that communion with him which we had for a moment. We are not in the “secret place” of the Most High. Let us not waste our time mourning. Let us return. He will receive us. Knowing his will, let us do it. Knowing his love for us, let us give him ours, and so dwell in the “secret place” of the Most High.

Now in order to this complete and utter communion with God, we must have divine aid. We can go a long way, but without God's own help we shall never attain to the “secret place” of the Most High. We must have divine wisdom in order to a thorough knowledge of God; we must have divinely imparted strength in order to completely perform his will; and we must have divine grace in our hearts before we can truly love God and thoroughly enjoy his service. *Divine wisdom* and guidance come first from the study of the Scriptures. That is the one source of knowledge for the Christian. Some say we can get anything we please out of the Bible. It is not so. If it were, the quicker we get into an infallible church the better. We can put anything we please *into* the Bible, and, having gotten it in, it is very easy, like the conjurer with his hat, to bring it out again. But if we take what the Bible itself strictly teaches, getting if possible at the true meaning of the text, viewing it in every just relation, we are sure of a sufficient rule of faith and practice, to which tradition, prejudice and sentiment must in the end submit. “All scripture is given by inspira-

tion of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Another source of guidance is God's providence and the indications of his will in the circumstances of our lives. We all know how God points out for us the right path; how he raises up barriers, thorns and rocks in the way of evil, to compel us to turn to himself. Then, too, we have the guidance of the Holy Spirit, speaking directly to us. God is not so much in the whirlwind, the earthquake and the fire, as in the still small voice of conscience when enlightened by God's blessed Spirit. Therefore, God in his Word, in his dealings with his children, in the voice of his Spirit, is the source of knowledge. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. *Divine strength* comes directly in answer to prayer. There is in God an infinite power upon which we can draw. He is omnipotent and can supply all our weakness. Then, again, strength is begotten by doing God's will. Moral exercise develops moral muscle and ethical fibre, which will stand the Christian in right good stead in the time of temptation. Self-denial and the discipline of a rigorous life of thorough consecration are sources of power which the self-indulgent Christian cannot understand and will hardly believe. *Divine grace* comes directly from God to his trusting and believing children. Meditation upon the precious truths of the gospel, contemplation of Christ and his work, patient endeavor to live as he lived and to let his sweet life shine through ours, together with a firm trust and hope in the strong love of God to us will culminate in the most perfect union between the soul of the Christian and the soul of the Most High.

But we must *dwell* in this companionship with God. This communion with God must be continuous, lifelong and unending. Our study must be uninterrupted, our zeal and effort must be unflagging, and our love must be kept warm by a never-failing devotion to the God of our Salvation. "He that endureth to the end shall be saved." There must be no relaxation. The highest pressure of consecration must be kept up all the time. So shall we ever *dwell* in the "secret place" of the Most High. If we thus live, then we shall have rest and blessedness "under the shadow of the Almighty."

Now let us consider the peace and blessedness of this communion. When we think of the blessedness of communion under the figure of a rest "under the shadow of the Almighty," there come to us three suggestions. The first is one of protection; the second is one of rest and comfort; and the third is one of peace. Taking these in their inverse order we cannot fail to notice the *peace* which they have who are in intimate fellowship with God. Peace is given instead of tumult and warfare. We are no longer battling against God. Peace is made for us by Christ, and the Comforter, the Spirit of peace breathes a calming influence upon our souls. Peace cannot but come from the knowledge of the truth concerning God. The writer of the book of Job said of Jehovah, "Acquaint now thyself with him and be at peace." We know what God is and what he

is to us, and in trusting him we have peace. Besides this, when we live near to him and do his will, when we make it our highest aim to do as he would have us, when we try to live the life the Saviour lived, the life of devotion to God and our fellow-men, then we have sweet peace, even though in the midst of seeming trouble and difficulty. "Great peace have they which love thy law," said the Psalmist, "and nothing shall offend them." Then, too, when we know what it is to love God himself, when we feel that he alone can satisfy the needs of the soul, when our hearts go out to him with all their richest affection, then we know that love when perfect drives away all fear, and peace reigns supreme in our souls. Again, what a suggestion of *rest and comfort* there is in companionship with God. We shall "abide under the shadow of the Almighty." Like the tired and footsore traveler, who in his weary journey stops for a time under the grateful shade of some great tree by the roadside, so, weary and worn on our way through life's long and toilsome road, discouraged by failure, disheartened by weakness, and baffled by the powers that make for evil, we turn aside and rest, knowing that God rules over it all, and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

When our minds are thus fixed on God, and we are united to him in this sweet companionship, which it is our privilege to do and our fault if we do not, we will not worry or fret over the slow advance of God's kingdom; we will not give up our work in a pet because others are not doing their share; we will not get ourselves into a fever of anxiety because God is not, as we fancy, managing the universe just as it ought to be; but resting in the knowledge of our Heavenly Father, patiently doing his will as revealed to us, and gratefully giving all up into his hands, accepting cheerfully what in his wisdom he sends, we have perfect rest and comfort in his service. And, finally, there is an assuring suggestion in the text of *protection*. As the shade affords protection from the noon-day sun, so does the "shadow of the Almighty" keep us from the evil. All the lack of peace, all the unrest, all the trouble and discomfort of our lives comes from the evil, the sin in our hearts and the evil influences from without. If we have accepted Jesus as our friend and Saviour, the sin within is washed away. If we will only let him, he will come and dwell within our hearts and live our lives for us, and where Jesus is no sin can come. If he does not dwell there, it is because we shut the door and will not give him entrance. He loves you all; he stands sadly waiting for you to open and let him in. He has waited too long for some. Well we know he will cleanse the heart, but against the evil from without we need protection. Temptation assails; evil suggestions and influences come upon us. If we could steal away and live alone we might be good, but in the world it is hard, so hard. We feel like giving up, so many times we have tried, and it has always been the same old story of failure. But what says the text? "He that dwelleth in the secret place of the Most High shall abide

under the shadow of the Almighty." We can be kept from the power of these influences from without. If we dwell always near to God, we are safe. Protection, rest and peace we can have if we stay by our Father. His might is greater than the powers of evil. If we dwell with him, we have his everlasting arms under us and about us; but ah! when we wander away, when we think little of God, when we neglect his will, when our love grows cold, then his protecting care is removed a little to show us our folly. Our peace is gone; our rest departs; we are uneasy, anxious and suspicious, or, if we are careless and indifferent, so much the worse. The enemy has come in and torn away all that we had of love for our Master. Shall we not heed the lesson? Shall we not seek to dwell with God, our Father, our Saviour, our Comforter? Come to Jesus and through him know God, and having known him and his will, seek to make his will yours; learn of his love to you and give him yours in return, and you will not only have pardon and redemption, but will find protection all through the coming time, and rest and peace without end. If you have already known the blessedness of this communion, you will bear witness that what I say is true. If you have not yet tasted the sweetness of this life in the "secret place" of the Father, I beg of you, come to him now. May God grant us his grace through Christ!

TRACT SOCIETY.—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 10, 1896, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, J. A. Hubbard, J. M. Titsworth, J. D. Spicer, A. H. Lewis, E. R. Pope, H. M. Maxson, L. E. Livermore, C. C. Chipman, Corliss F. Randolph, F. L. Greene, A. A. Titsworth, A. L. Titsworth.

Visitors: Rev. M. B. Kelly, Jr., J. P. Mosher, T. B. Titsworth.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Committee on Distribution of Literature presented some questions concerning advertisements in the *Evangel and Sabbath Outlook*, which on motion were referred to the Supervisory Committee.

Dr. A. H. Lewis reported for the Advisory Committee on work accomplished since the last meeting in the line of Sabbath reform.

Correspondence was received from Pres. W. C. Whitford, Miss Carpenter, J. Lee Gamble, and F. J. Bakker.

Growing out of inquiries presented in correspondence received, it was voted that any person upon application to the Publishing Agent can be supplied gratuitously with Sabbath Tracts and the *Evangel and Sabbath Outlook*, either for personal use or personal distribution.

Correspondence from F. J. Bakker was on motion referred to the Committee on Distribution.

Voted that the Supervisory Committee be instructed to procure paper for the next volume of the *Evangel and Sabbath Outlook* of a quality and weight equal to the RECORDER paper, and that the list be cut down sufficiently to keep the expense the same as at present.

The Treasurer presented statement of bills due, which, on motion, were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Missions.

EVANGELIST E. B. SAUNDERS closed his evangelistic labors with the Ritchie church, W. Va., April 26th. Thirty were added to the church, sixteen by baptism. The church is greatly revived and strengthened. Bro. Saunders went from Ritchie to the Middle Island church, at New Milton, W. Va., where he and Bro. L. D. Seager are holding meetings. A revival spirit is apparent among the people, and many have been melted to tears. Let us pray for a thorough work of grace in New Milton, where they greatly need it.

BRO. S. H. BABCOCK is about closing up the meetings at Fish Lake, Wis., which he and Bro. D. B. Coon have been holding. Two had offered themselves for baptism and membership in the Coloma church, and it is hoped there will be others. Four have taken a decided stand for Christ for the first time; backsliders and wanderers have returned to the Saviour and his service, and Christian workers have been quickened to greater activity. There seems to prevail in the whole community a general spirit of inquiry and interest.

FROM R. S. WILSON.

Dear Brother Whitford:

This finds us at the close of another quarter, and we have much to thank the Lord for. My health is still poor, but I have been able, by the help of the Lord, to be at my post all the time. We have had very good meetings with very good attendance. Mrs. J. T. Green left us last Thursday for the North. She will stop awhile in Washington with her son, and her youngest son, Walter, will leave Wednesday next for Alfred, N. Y., where he will enter school at the first of the term, in April. We all are sorry to have them go, and we will miss Walter very much, as he was such a good worker in the church. He and I have just returned from a visit to Bro. Williams in Culman county, Ala., a distance of 50 miles from Attalla. We found Bro. Williams keeping the Sabbath, and another good old brother by the name of Mason, who was formerly a deacon in the First-day Baptist church. He sent his name by me for membership in our church. He is a lonely old man, and is brimful of religion. He has a good farm, well stocked, and his son and daughter-in-law live with him. They say they have lost confidence in Sunday and are keeping no day now. The young brother Mason says as soon as he can get rid of his hired hands he will keep the Sabbath. He is a school-teacher and is liked by all who know him. Mrs. Mason said if I would move there I could build up a good church right away, and I promised to visit them again in July or August. I preached only three times while there. The measles so prevail there that the people would not turn out at night, and they were busy farming, and we could not get any to come out only on Sunday. We reached there Thursday, preached Friday night, and had a prayer meeting at Bro. Williams Sabbath-day, and preached the night after the Sabbath. Sunday I preached on the Sabbath question to a good audience. Everybody seemed good-natured, and at the close of the service I offered tracts to all who wished to read them, and I gave away about 1,500 pages. I think we have a good interest there. Bro. Williams' wife does not keep

the Sabbath with him, but she said she would keep it if she did not find more Scripture for Sunday than what she had found. I think by summer she will arrive at some conclusion. Bro. J. A. Belton, from Hakes Bluff, Ala., was over at our meeting yesterday. He has accepted the Sabbath, and is a very good Seventh-day Baptist. He is an educated man and an able minister from the First-day Baptist church. There is about here now an unusual interest, almost an excitement, over the Sabbath question. It is hoped that many will come to the Sabbath.

ATTALLA, Ala.

FROM L. F. SKAGGS.

I have visited the Corinth church, in Barry county, twice the last quarter. The attendance and general interest were about as usual. The little church at this place is contending for the faith once delivered to the saints. I preached once while there, at Monsey Chapel, four miles west of this church, and was invited to return and preach again. At the Delaware church we preach, as a rule, two days in each month, Sabbath and Sunday. The only resident members are my family. In January I visited Jas. Pearce and family, who live twelve miles away, in Stone county. They were resident members of this church until about two years ago. Preached three times while there, at a church house called Pearson. Was requested to come and preach again. The Providence church, in Texas county, have visited twice the last quarter. Held a series of meetings there in January, preaching twelve times. A number asked for prayers. The Christian people were quickened and stirred to a sense of their duty. The First-day Baptists continued the meetings at the same place, after the writer closed, which resulted in about fourteen conversions, and a number of additions to the First-day Baptist church. The prospect here for building up a Seventh-day Baptist church is very discouraging at present, as I have already written to you about the surroundings. I have not visited the Indian Territory field yet. Have written to Elders Quillen and Millikin, who live at Elk and Nebo, and they seem to think it best not to come there until July 1, as the people there are farmers, and will be very busy until July. So I have written that I would visit them in July, and hold a series of meetings. Oh, how I do need some one to come out at that time to help hold a series of meetings at each preaching point, and stay two or three months. I believe it would result in great good, through God's blessing. Pray for this field.

BOAZ, Mo.

FROM W. D. BURDICK.

Dear Bro. Whitford:

In regard to the work at Stokes I will say that the Adventists are quietly opposing us all the time. Their influence is not good among the Sunday people, and they are constantly trying to get those who came out in the meetings last fall.

Considerable feeling has been manifested in the neighborhood over the Sabbath question this quarter. I am preaching a series of sermons on the Ten Commandments, and expect to preach on the Fourth Commandment next Sabbath night. I have never preached upon the Sabbath question to a mixed congregation at Stokes, and hope to do some good this time. Am going there each week, but my

work there this quarter has been interrupted by other meetings in the house, one funeral, and one or two stormy days.

The Sabbath-school did excellent work last quarter, and I think it will be better attended this quarter. I expect to meet them to learn new pieces in the Pentecostal Hymns every other Sabbath afternoon at 3 o'clock, remaining to preach in the evening.

I expect to be away from Ohio about two months during the Associations and following the Northwestern Association. Eight or ten are intending to go to the Northwestern Association from Jackson Centre.

JACKSON CENTRE, Ohio, April, 1, 1896.

FROM O. S. MILLS.

Our work here goes on with about the usual interest. Stormy weather has made light attendance at some of the Sabbath services.

We assisted in a union revival meeting of four weeks at Lincklaen, in the M. E. church. The preaching was by seven different pastors, so I preached but twice. I led the "after meeting about one-half of the time. Quite a number were converted, or restored, among whom were seven men, heads of families, in middle life, or older. Two of them, at least, were skeptics, another a hard drinker, about 55 years old. These seven men are stronger, financially and in influence, than all the male church members that they had before the meetings. The Lord worked with us in power; to him be all the glory.

In this work we have greatly extended our influence, and now we are hoping and praying that the Lord will lead some of these to study the Sabbath, since prejudice is so much overcome. Throughout the meetings the importance of studying and obeying the Bible was emphasized. The growth of our church must be from the outside, as we have scarcely any children. My strongest hope is to get even yet some of these outsiders to join us.

LINCKLAEN CENTER, N. Y.

MISSIONARIES' WIVES.

I never saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. . . . It is the missionary's wife, who by years of endurance and acquired experience in the foreign field, has made it possible in these later years—for unmarried ladies to go abroad and live and work among the people of Eastern lands.—*Dr. Herrick.*

THE Chicago *Tribune's* record of gifts to benevolent institutions in this country in sums of \$10,000, or over, for the year 1895, shows a total of \$28,943,549, an increase of over \$9,000,000 from the gifts for 1894. The gifts of less than \$10,000 were correspondingly larger, and may be estimated at \$15,000,000 more. It is safe to place the voluntary benevolences, not counting the support of local churches, at a total of over \$40,000,000 for the year.—*The Interior.*

Woman's Work.

OLD HYMNS.

BY EMILY S. STRYKER.

Sing o'er again the good old hymns
We sang in years gone by,
When father in his old arm-chair
Sang praise to God, Most High,
When mother for "Old Hundred" called;
And on the Sabbath air
Rang out the chorus, loud and full,
Before we knelt in prayer.

How often in the dear old church,
While in the high-backed pew,
We heard the choir sing the tunes
Which in those days we knew.
Many who then joined in the song
Sleep low beneath the sod;
Their labors done, their trials o'er,
Their souls have gone to God.

"See Israel's Gentle Shepherd stands
With all engaging charms;
Hark how He calls the tender lambs,
And folds them in His arms."
When little children oft we sang
This hymn in thoughtless play,
And now the words refresh my heart,
Though years have passed away.

"O Thou whose tender mercy hears
Contrition's humble sigh,"
When I can read my title clear
To mansions in the sky."
There is a land of pure delight
Where saints immortal reign."
"I know that my Redeemer lives,"
And I shall rise again.

"O Rock of Ages cleft for me,"
I'll hide within Thy shade;
Dear "Jesus, Lover of my soul,"
I'll ever seek Thine aid
Till "High in yonder realms of light"
I'll join with saints above,
And sing the everlasting song
Of Christ's redeeming love.

"Glory to Thee my God, this night,"
We sang at evening praise.
"Time like an ever-flowing stream,"
Was one of the old lays.
With modern hymns they may seem quaint,
Unworthy to be told;
To me they're "sweet as Sharon's rose,"
"More precious than fine gold."

'Tis but a little while His saints
Will sing His praises here;
But if in faith we upward look,
Our hearts need have no fear.
"Jerusalem, my happy home,
Name ever dear to me,"
Jerusalem, my waiting soul
Looks forth with joy toward thee.

And while "on Jordan's banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."
"Why thus impatient to be gone?
Such wishes breath no more!"
Soon "shall my disimprisoned soul
Behold Him and adore!"

"Praise God from whom all blessings flow,"
We sang with holy joy.
"Praise Him all creatures here below,"
This is our best employ.
"Praise Him above, ye Heavenly Host,"
For trials that are o'er;
"Praise Father, Son and Holy Ghost,"
Give thanks for evermore.

—Christian Intelligencer.

To our Benevolent Societies:

This month of May ushers in the last quarter of our Conference year. We have but a few weeks more to work and to give for the interests that claim our labors and gifts for this year of service for our Master. Let me urge you to regard all this remaining time as very precious, and so plan your work that all obligations may be fully met before the Treasurer of the Women's Board shall close her books on the 31st of July. If times are hard, let not the pressure be felt in the Lord's work this year. Let self be denied, if necessary, and let the sacrifice count in your favor rather than against you.

MRS. ALBERT WHITFORD, Cor. Sec.

SOME "dont's" for the missionary meeting: Don't sing "Greenland's Icy Mountains" every time. Don't talk about a "peny collection" or a "collection" of any sort;

call it "offering." Don't speak of "begging money." Don't make it appear that the only reason your church has for doing missionary work is that it would be a shame to have the other churches do more. Don't fail to teach that our ancestors were heathen, saved by foreign missionaries. Don't always mention the heathen as "dying" and "suffering," until children come to associate a missionary meeting with long faces and funeral tones.—Morning Guide.

ON one of the Samoan Islands John Williams found a small chapel and about fifty persons who called themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while and bring home some religion, "and when that is gone, I take my canoe and go and fetch more. Now won't you give us a man *all full of religion*, so that I won't have to risk my life going after it?" And just that is needed in all heathen and all home lands—"man full of religion."—Missionary Review.

A MISSIONARY SOCIAL.

A very pleasant missionary social was held in Milton, Wis., May 6, at the home of Dea. and Mrs. H. M. Estee. After the opening prayer by Mrs. H. S. Clarke, honorary President of the Woman's Board, a hymn, "Rescue the Perishing," was sung by the company. A recitation by two girls of the Junior Christian Endeavor Society was followed by a beautiful song by two others, both pleading for help for those "over the sea," for whom Christ died. The following paper was then read and requested for publication in the woman's page of the RECORDER:

Our missionaries in China organized two schools a few years ago, one for the girls and the other for the boys, as the Chinese do not believe in co-education. The boys had a suitable building for their use until the hospital for Dr. Swinney's work was needed, when it was made a part of that building, and since that time they have been moved about from place to place and have had no suitable accommodations. Since Dr. Swinney's return, and Dr. Palmberg could not keep the hospital open on account of not being yet able to master the Chinese language, the boys have again been moved and temporarily occupy a place in the hospital building. But this room can only be spared them a short time as Dr. Palmberg promised to re-open the hospital and go on with the work, after she had had a year's opportunity to acquire the language. Besides, our people are now very hopeful that Dr. Swinney, whose health is so much improved, will also be able to return to China with Miss Susie Burdick and resume her work. The school has lately been re-opened since the Chinese New Year, and Mr. Davis has just sent us some new photographs of it, one of which we shall be pleased to show you this evening. There are sixteen as bright, good looking and intelligent boys as you could hope to find in any school in our own country, and as you look into their young faces, it is my prayer that each shall urge its claim upon your help to secure an education. And there are so many reasons why we who live in a Christian country, with its wonderful privileges for education and

Christian training, should heed this urgent call for help in saving these worthy young people. Mr. Davis says, "We need the school not only as an educating, but also as a Christianizing, agency. If religious training is important for Christian work at home, it is doubly important for those born in heathenism." Besides, we hope from among them are to come native helpers for our future work. "Success under God must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom, experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians." But still the evangelization of a people must be done mainly by that people themselves. Those who would get best returns from small investments, it seems to me, can realize it in this way, by training and fitting these boys to become native helpers. It has often been asked if the Chinese have the qualities that give us reason to hope they will take up the work of the propagation of religion among themselves, and if we may safely commit to them the sacred deposit of the truth. "They are not so impetuous as the Japanese, but their very conservatism will tend to keep them in the 'mold of doctrine' wherein they have been cast, and make them hold fast the form of sound words. The Chinese have been very successful in their efforts for self-help and self-support. There are now in China over one hundred self-supporting churches. In the Foochow districts there is a total membership of 570 Christian Endeavorers." It is said that of all heathen countries China offers the best inducements for successful missionary labor, and it is marvelously true that the followers of Christ in heathen lands willingly follow him to martyrdom, rather than give up their faith in him. We believe the saving of these boys means also the saving to our faith of the girls we are educating, and the future establishment of Christian homes. We have not to go into the wilds of heathenism to seek those whom Christ commanded us to give the light of his glorious gospel, but they are already among our missionaries, have had much earnest and prayerful labor bestowed upon them, they are precious to the heart of our sister, Susie Burdick, who is now earnestly pleading for them among our people. Many gifts have come to our Woman's Board in their behalf, and will you not also help in this grandly important work?

The proceeds of the entertainment will be given to the Boy's School fund.

MRS. ALBERT WHITFORD.

RESULTS OF A DISAPPOINTMENT.

A colporteur went to an Indian village 'mela' (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the 'mela,' he was driven away after having sold only one gospel. He returned home weary and disheartened, thinking his brave exertions had been all in vain; but on visiting the place a year later, a man came up to him and said: "Last year you sold me a gospel. I and my brother have been reading it." The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother, but three or four families besides were prepared to accept Chris-

tianity. Sixteen persons were soon afterwards baptized, and the number of Christians in that village has since doubled. God's ways are not our ways; and he accomplished by means of one gospel in a single year results which often are not seen after years of patient labor. Let us trust him with our failures; the reaping time will come when he sees best."—*Awake*.

"TIS BUT."

One way to help fill the mission treasury is suggested in the following clipping:

A little box came into a missionary collection inscribed with the singular words, "'Tis but." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "'Tis but a dollar; 'tis but a trifle." This year she determined, when tempted, to put her "'tis but" into the missionary box, and it surprised her to find that they amounted to one hundred and fifty dollars.—*Ex*.

PERSONAL REMINISCENCES OF ELDER E. M. DUNN.

It is not the writer's intention to enlarge upon the well-deserved tributes that others have brought to the memory of Milton's late beloved pastor, now "called up higher;" but he would lay his bunch of lilies with the rest at the shrine of him whose memory he will ever cherish as having been a spiritual father, being "of him begotten through the gospel."

My earliest recollection of Eld. Dunn is of him in his pulpit where for so many years he proclaimed the word of life with such ability and power. I was not in sympathy then with the man or his message; but having heard him once, there remained a desire to hear him again. He seemed to meet the opinions of those who differed with him, however radically, with a fairness and frankness that was new to me; for it was indeed, with me then a rare thing to hear a minister who could get through a reference to Darwin or Strauss without several boisterous rounds of abuse, which the average listener was supposed to value far more than calm, convincing argument. Another quality of Eld. Dunn's sermons which attracted and held me was their power to stimulate thought. Every sentence seemed charged as a cartridge is with expansive force. Many a paragraph contained thought enough for an ordinary sermon. He never indulged in any display of learning or eloquence merely for effect, although the mark of the scholar was upon all he wrote, and not infrequently the flame of his animated spirit burst forth spontaneously into passages of eloquent power. There was nothing of the disjointed patchwork of borrowed thought about his sermons. Nor did they contain any of those interstices of vacuity where the semblance of thought is maintained by relating blood-chilling events which never happened, and which only children believe. I always felt that even my short plummet-line had sounded bottom when a minister resorted to these cheap devices. But Eld. Dunn always had more than sufficient material of his own without recourse to any of the nondescript stories that fill the back pages of cheap religious periodicals. His listeners invariably felt that he had gone a little beyond them, so that they never could quite fathom the depths of his thinking. He left the impression that

he had not exhausted all his resources, or said his last word upon the subject in hand.

Thus, a boy who was intensely prejudiced against the gospel, who yet loved fairness and had a great deal of respect for sincerity of belief, was led to come again and again to a back pew (the Lord be praised for the back pews) in the house of God, to listen to the ringing blows, which, unknown to himself, were surely and swiftly cutting the links of steel which held him in the bondage of sin and unbelief.

There was one other element about Eld. Dunn's sermons that I always liked, and that was the natural and spontaneous humor that frequently would bubble to the surface, and set the sober level of staid propriety into dancing wavelets. There were two classes of martyrs at such times (and these times were not so far apart that one might forget)—the martyr in the pulpit who was vainly striving *not* to make people laugh—who thought he would not when he ascended the pulpit steps, but who could not get the mirth entirely out of all of his illustrations. And there was the other class of martyrs in the front pews who vainly strived not to be amused, who felt the awful responsibility of preserving a solemn mein, a few faces at least during the entire service for the sake of the reputation of the congregation. Blessed souls! they will have their reward. But cannot God draw the world to himself through smiles as well as through tears? An affected joke as well as an affected sigh in the house of God is a profanation. But there is also holy mirth as there are holy tears. For true laughter and tears lie close together, and it was a way the Elder had, very often, first to arouse the sensibilities with a wholesome and natural bit of humor, then to follow in pathetic and eloquent appeal, arresting, impressing and moving his auditors in a manner that displayed his understanding of the human mind, and his instinctive gift of oratorical power.

The impinging qualities of Eld. Dunn's preaching were due to an enthusiastic love for his Lord and Saviour, coupled with an earnest personal desire for the conversion of souls and the edification of the church. The preaching that comes from such motives will always be good. The same principle inspired him which the Apostle Paul claimed as the secret of his successful proclamation of the Word, "The love of Christ constraineth me." One day, while visiting us in our newly made home, he rose suddenly from his chair and strode across the parlor. "I tell you, Frank, I would rather be a minister of the gospel than to be President of the United States!" We had been conversing on the subject of callings, and I had asked his advice about entering the ministry. He must have read the incredulity in my astonished look, for he repeated with emphatic distinctness, "It may be a great deal to say, but I would not exchange my pulpit for Queen Victoria's throne, if I were no longer to preach the gospel." Life to him was a grand opportunity, not for personal ease or earthly gain, but for the great work of delivering men from the thralldom of sin. He saw a world of ruined souls about him. He saw a power that can save. He felt that somehow this power was committed to him, that he was permitted to be a part of the chain of causality whose last link is salvation to perishing souls. And to be thus a colaborer with God was a greater

honor than that of wearing any earthly crown, yea, it was to him like standing at the throne of eternal glory. He felt the God-like pulse in his heart, and tasted the joy of heaven over repentant sinners.

Nowhere was Eld. Dunn's knowledge of human nature displayed more than in his personal dealing with the young. In my own case, I thought it was because of indifference on his part that he did not hunt me out and "labor" with me, when he knew that I was becoming serious in the matter of religion; and yet, that was the very thing I did not want him to do. It was not until long afterward that I learned how he had sought the advice of my most intimate friend and teacher, who had said to him, "No, don't go now; when he is ready to be talked to, he will come to you." And so it proved, for, one spring day, when I really wanted his counsel, I rang the parsonage bell, and received his warm welcome. "You do not have to settle all your beliefs in a day," he said in answer to some question of mine along the line of whether the Bible *contains* the Word of God, or *is* the Word of God. "We are not told that we must believe there is a personal devil in order to be saved, but 'believe on the Lord Jesus Christ and thou shalt be saved.'" The suggestion was timely, for I had supposed that to be an orthodox Christian, one must swallow the pill whole! "Study both sides," he said, with reference to the Sabbath question; and he gave me one of his written sermons to read which he had preached on the subject, in my absence also a book by Dr. A. H. Lewis. The text I have forgotten as well as the main drift of the argument, but there was one passage toward the last that made so deep an impression that its force will remain with me to the end of my days. A problem that was perplexing me then, was one that confronts every Seventh-day young man when he is laying the plans for his career in life; *viz*: "can I keep the Sabbath and make a living?" The exact form of the words which so impressed me, and helped to determine my life's course, is gone from my memory; but the thought remains. The simile was that of Elijah at the brook Cherith, fed by the ravens. When we yield obedience to a command of God which seems to involve a manifest impossibility of compliance, God will always prove himself better than his word. How strange it must have seemed to Elijah to be sent to a brook, which would of course soon dry in its bed! How improbable that the carrion-feeding ravens should supply him regularly with food such as man could eat! Elijah might have preferred many hiding-places to Cherith, but that was the only place where the ravens would bring his supplies, and where God was bound to protect him from the blood-hounds of Jezebel. God's command was clear and unmistakable. There was no other alternative but to obey. "So he went and did according to the word of the Lord." And there, reclining upon his mossy bed, listening to the music of running water, protected by the rocks from his enemies, shielded by the interlacing foilage from the sun's scorching rays, he sees the young ravens each morning and evening bringing him bread and meat. What a lesson was this of God's watchful providence in providing for the needs of his obedient children! How often in after days Elijah must have recurred to this proof of God's faithfulness,

with ever renewed assurance that he would never fail him, no matter what strait or trial through which he might be called to pass. Our supreme thought should always be, "Am I where God wants me to be?" If so, God will work a direct miracle rather than suffer us to lack. If we are doing God's will and God's work, he will see that we get our daily bread. "Consider the ravens; for they neither sow nor reap; which have neither storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?"

When Mr. Randolph and myself entered the Baptist seminary, at Morgan Park, Ill., we carried a letter of introduction from pastor Dunn to the faculty of that institution. "Ah, yes," said the venerable president, Dr. Northrup, "It is with great pleasure that we recall Mr. Dunn's stay with us. His recommendation is quite sufficient. Mr. Livermore was in school at the same time; we shall have no complaint to make, young gentlemen, if you go out from this institution to reflect such credit upon it as do they."

There will be many a heart-pang as the old students and friends come back to Milton, to find a stranger in the place filled so many years by him who is gone from our sight, but not from our loving remembrance. But he has only taken another step higher up and nearer to his Master. Passing on from this life in the fulness of intellectual and spiritual power, he has carried the lesson, which he taught and exemplified while among us, beyond the grave,—losing none of the past and present as another great future burst upon his enraptured vision. For the rich heritage of such a life, let us exclaim, in the words recently spoken of another life of blessed usefulness: "God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells." F. E. PETERSON.

BYEWAYS OF FAITH.

I.—SEVENTH-DAY MEN.

Disraeli as novelist puts into the mouth of one of his characters—most of whom it should be known are addicted to idle epigram—these highly suggestive words: "My religion is the religion of all wise men." "And what is that?" "Wise men never tell." This incident from popular fiction may be recalled if only because the other day—probably in these very columns—some impious writer described an ornate choral High Mass celebrated at the Pro-Cathedral, Kensington, as savouring of *religion de luxe*. "Where, then," appeals an indignant ecclesiastic, "do you find the religion of the poor?" The rebuke is just. Taking Christian Europe in some historic completeness it is not rash to say that the religion of the poor has been largely the religion of Rome. But can it be said that this or that is the religion of the poor? Let the records of Protestantism afford a possible answer. Of the two hundred sects into which Protestant Britain is "unhappily" divided, all but an insignificant few have had their origin in and have derived their support from the humblest ranks of society. Each has its own pretensions, its own (often pathetic) history, its own claims to respect. Forsaking, then, for awhile, the highways of religious effort, it cannot but be interesting to inquire

as to the reason of the hope that gives spiritual vitality to so many of the byeway churches of Christendom. The first that invites attention is the church of the Seventh-day Baptists, one of the earliest of seceding bodies, partly because it is, perhaps, the smallest sect in England, but especially because of its leanings toward neo-Judaism. The essential characteristic of the Seventh-day Baptist community is its devotion to the Book of the Law. No dividing line is drawn between the New and the Old dispensations. The revelation of Scripture is at unity with itself. So is also the church of the Messiah at unity with its Hebraic origin. And the observance of the seventh day of the week as the Christian Sabbath is its outward and visible sign of the inward and spiritual grace which its pastors seek to develop.

The Seventh-day men—as they were called two centuries ago—have but one chapel in London. There is, indeed, another community, known as the Seventh-day Adventists, in North London, who have added to the original tenets of the sect a passionate faith in the millennium. But the congregation of Mill Yard Chapel—now, alas! no more—are the legitimate inheritors of the doctrine which gave them name and independence. Somewhere in Gloucestershire, we are assured, another little community exists inheriting the same traditions. In America the sect is fairly numerous. From Mill Yard Chapel the Seventh-day men were evicted some years ago under peculiar circumstances to make way for a railway, and since that time they have found convenient shelter under the roof of the Welch Baptist Chapel, Eldon Street, Finsbury. Thither, on Saturday, we bent our steps for the usual "Sabbath-day" service. The Seventh-day Baptists are properly the modern representatives of the "Traskites," or Sabbatarians of the seventeenth century. That gives them as a date of origin 1618. John Trask, the founder was a Somerset man who, like Savonarola, preached repentance so earnestly that he caused his auditors to weep—"yea, to roar," so old Fuller saith—in a manner disquieting to the neighborhood. He seems to have been persuaded by one Jackson, who afterwards became a Jewish proselyte, to adopt Saturday as the Christian Sabbath. Naturally enough, he was brought before the Star Chamber, together with his wife, and he was pilloried for his opinions, while she endured imprisonment for fifteen or sixteen years as the penalty of feminine obstinacy in heretical opinion. But a further claim to the seed of martyrs is put at a later date, which gives John James as the first pastor of Mill Yard church; the same John James who was wrongfully hanged, drawn, and quartered for "speaking treasonable words against the king." Be the origin of the community as it may, the Seventh-day Baptists make out a fair claim for the respect due to well-crested religious opinions, unpopular though they must ever be. The long line of preachers who have sought the ear of the religious world has included men of recognized scholarship. The late minister of the community was Dr. W. M. Jones, an Arabic and Hebrew scholar of eminence, whose philological attainments secured for him the intimate friendship of the late Prince Lucien Bonaparte. His predecessor was that virile scholar and antiquary, W. H. Black, F. S. A., Deputy Keeper of the Public Records,

who anticipated forty years ago much of the so-called "new criticism" of the Prophetic Scriptures. The pulpit is now vacant, but in a few weeks' time it will be filled by another talented man, the Rev. W. C. Daland, from Rhode Island. On the Sabbath, it must be confessed, the community did look exceedingly small. The number of living "church members," so we are assured, is only eighteen; and it is only necessary to say that of these a large portion were absent. In fact, the congregation, if so it may be called, numbered only seven persons, including a stranger. Nevertheless, although he was quite unconscious of the stranger's identity, Major T. W. Richardson—who officiated and preached the sermon—gave utterance to some of the cardinal ideas of the faith upon which the Seventh-day men base their reasons for separate existence. He referred to the passage of Scripture (from the gospel of St. Matthew) which contains the phrase, "Is not this the builder's son?" and another, "A prophet is not unknown save in his own country." The stalwart, red-bearded Major made out a very strong case for the belief that the resurrection of our Lord took place, not on the Sunday, as we commemorate it, but on the Saturday, which was the Jewish Sabbath. When the blessed virgin visited the tomb "toward the first day" it was empty; the three complete days foretold as to the raising of the temple were completed on the Sabbath; the words, "Now, late on the Sabbath-day" must have referred to the Jewish Sabbath. Again, Major Richardson declared that the Lord's Supper was the Christian Passover, rebuked those who would minimize the effect of the connection between the law and the gospel, and with much oratorical fervor pressed upon us the plain grammatical meaning of the inspired Scriptures. Supposing that Christ rose on the first day—why should we abandon the law in order to commemorate that fact? Why not make it the Wednesday, or the Friday, or any other day associated with the act of the atonement? No. The law of the Scripture is the law of Sinai, and—so far as may be gathered from the Seventh-day men—the continuity of inspiration throughout the Old and New Testament Scriptures is not more certain than the continuity of God's will toward men. The continuity, that is to say, of the theocratic form of government is essential to a complete realization of the Divine Will in the incarnation of Jesus Christ.—*Daily Chronicle*, (London, Eng.)

THERE is a great deal of that which is shadowy and dubious about the communion that many have with God. They have no such consciousness of having met and conversed with God as they have of their communications with men. They know that God is revealed in his Word as gracious and merciful toward the race of man, but they have not considered that it is the province of faith to single out the believer and bring him by himself into the presence of his Maker. He is to enter into peculiar and well-understood relations to God. God is his God, he is the child of God, and there must be a conscious acquaintance and intimacy quite distinct from the general goodness of God to mankind. We must resolve to be satisfied with nothing less than the bright shining of the divine presence upon our individual soul.—*The Rev. George Bowen.*

Young People's Work

A YOUNG woman Endeavorer of Santiago, Chile, the president of her society, last year, raised more than a thousand dollars, by her own efforts, for missionary and benevolent purposes.

THE international character of Christian Endeavor is manifested anew by the fact that the British National Council has invited the International Convention of 1900 to meet in the city of London.

A ROYAL campaign of righteousness was that waged by the Christian Endeavor young men of Beverly, Mass., who conducted one hundred simultaneous cottage prayer meetings on a single evening.

CHRISTIAN ENDEAVOR has at last entered Italy, the first society having been formed recently in the Scotch Presbyterian church, at Florence. A Baptist church in the same city has followed the example of its neighbor.

WHILE the most of the prisoners of the Huntsville Penitentiary, Texas, were giving a minstrel performance recently, the Christian Endeavor Society among the convicts held a prayer meeting that resulted in two conversions.

CALCUTTA shows a striking sample of Christian Endeavor zeal. The young ladies' society of Christian Endeavor in the Methodist Episcopal church last year distributed more than two thousand bunches of flowers to the hospitals of the city.

A PUBLIC reading-room is supported by the Christian Endeavor Society of Honesdale, Penn. Visits to the number of 8,010 were made to the reading-room last year. The society has observed one month as self-denial month in behalf of this work.

ONE Christian Endeavor service of a missionary character impelled four persons, a pastor and his wife, and a physician and wife, to offer themselves as missionaries for the foreign field. This remarkable item came from the First Presbyterian church, Holden, Mo.

"WHY NOT? there's nothing wrong about it, is there?"

This is a poor excuse for certain actions; I sometimes think even worse than no excuse at all.

It is usually put forth in defense of what are commonly called "questionable amusements," and is considered unanswerable.

In a certain sense it is unanswerable. In and of itself, when separated from all other things, the thing under discussion may have nothing wrong about it.

In and of itself there would be nothing wrong in your appearing on the street in your night-clothes, or even with no clothing at all; but you will agree with me that it would hardly be the proper thing to do. So some amusement in and of itself may contain nothing wrong, but at the same time because of its environments may be improper.

There is nothing wrong in a mother's nursing her baby; but there are times and occasions when it would be out of place. There is nothing wrong in certain kinds of socials, entertainments, and concerts; but I am of the

opinion that the church of God is not the place for them.

There are many things which in and of themselves are perfectly right and even necessary, which I cannot so much as mention in the SABBATH RECORDER. Do not then, my friends, fall back on that excuse, when you are thinking of doing something which may not meet the approval of all your friends, that "there is nothing wrong about it, what can be the harm?" Do not isolate the thing from all its surroundings, but look at the matter in connection with all that is in any way connected with it. Then you can often see that what is "not wrong" in one time and place, may under other conditions, at least better be left undone.

PRESIDENT'S LETTER.

Dear Young People:

By the time this letter is published the round of Associations will likely be in progress, commencing, the South Eastern, at Greenbriar, W. Va., May 21. I hope all of the young people in the Association who can will attend this meeting and especially the hour given to young people's work. In no Association have we such a large proportion of young people to the number of older ones as in this, and yet no Association has had less of our assistance and encouragement to help them organize for work. We cannot help much until we know the needs, which I never have known before. We have three churches here from three to six miles apart: Middle Island, Black Lick and Greenbriar.

They have no pastor, and but one of them a Young People's Society. This church, Middle Island, has had a Young People's organization for three years and the hope here is in the young. There are thirty families in the societies, and some of them are large families. We hope that societies will be organized at one or both of the other churches soon. I should judge that we have not less than one hundred young people in these three communities which must be very largely lost to our people unless some assistance can come to them. I think they are as loyal and active as could be expected or as any of us would be situated as they are. Some of our young people in other localities who feel it a hardship to keep the Sabbath and that to get an education and start in life costs too much effort, should come here and pull stumps, grub and plow hillside farms. Some of the girls might get a few pointers here caring for some of these families a while. Really I believe with some of us our religion has never been tested and we do not know how much we have.

Christian Endeavor means more to me than it has ever meant before. It does not mean being a Christian without *Endeavoring*, in West Virginia if it does anywhere. I pray God he will direct us to help send the right man, a *Holy Ghost man*, with a *good horse and saddle* onto this field.

E. B. SAUNDERS.

LETTER FROM N. I. DEW TO THE MEMBERS OF THE SOCIAL COMMITTEE.

My Dear Friends:—I have a great admiration for your originality and ingenuity; and the power which you have displayed in the past six months in producing novel, quaint, curious entertainments, is something truly marvelous. But I am of the opinion that such powers are worthy of efforts in a somewhat different sphere. Or, at least, the Chris-

tian Endeavor Society is worthy of something more becoming and elevating than these "variety shows," which are too much along the line of the "minstrel" concerts by local talent, which are in vogue in not a few cities and villages. I realize that you feel a pride, which is perhaps pardonable, in the fact that you have raised quite a sum of money from these entertainments, and you are congratulating yourselves on your success in inveigling so many dimes and dollars from the public, which has paid so dearly to satisfy the curiosity aroused by the blazing posters announcing the "Beggars' Breakfast" or the "Hottentots' Reception," or the "Railroad Social."

Of course you will say that there was no other way to attract people to come to our socials and help us raise money for the heathen. Let me say in all candor that the effect of such socials, in my opinion, is to heathenize yourselves and your friends, far more than the money you raise ever helps to civilize the foreign heathen. The church of which you are an integral part should do nothing to lower and minimize the sacred dignity which should be a part of all the church appointments.

OUR MIRROR.

A FEW of the societies have not, as yet, responded to the second request for the statement as to what they are willing to contribute to the young people's general fund for this year. We need these pledges at once, that the Treasurer may arrange his books, and if you happen to be one of the delinquent ones, will you please see to the matter at once?

THE night following the close of the revival at Ritchie, W. Va., our Christian Endeavor Society held a business meeting, at which amendments to the constitution were offered, one to add to the list of committees a flower committee, also provide for affiliate or older members. Officers were elected, and to the membership of the society were added fourteen active, ten associate, and four affiliate members, making in all an addition of twenty-eight members to the society.

SEVERAL of the letters received recently show the spiritual condition to be the best that they have experienced for years. Truly the Holy Spirit can and will work marvelous results whenever allowed to enter and fully occupy and control our lives. In some of the recent revivals, hearts have again been softened that have been cold for years, and many a so-called wrong, or cause of complaint, has been satisfactorily settled. Let us make our Christian Endeavor prayer meetings the centers from which the evangelistic spirit emanates.

THE past week the Annual Report blanks have been mailed to the associational secretaries. The secretaries will then send them to each corresponding secretary, who in return are expected to make out prompt and concise reports, and return them to the associational secretaries. As we wish the Young People's Report for 1896 to be the best we have ever made, we take this means of urging every society to join with their secretary in gathering all necessary statistics. Let the denomination see what you are doing, and thus stimulate others as well as yourselves to greater exertions and grander results.

Children's Page.

HAVE YOU SEEN?

Have you seen the little rivulet
That flows adown the glade?
If so you never can forget
The merry sound it made.
Over the pebbles singing sweet
A song our lips can ne'er repeat.

Have you seen the blue-fringed gentian stand
Beside the damp highway,
Holding its lovely cup so grand
To greet the sun's bright ray?
With satin lining tinted fair,
Showing a wondrous artist's care?

Have you seen the Autumn maple trees
In shades of gold and red,
Swinging their pretty maple keys,
Or "winged seeds," as 'tis said?
Seen how the wind blows them away,
With every breath, as if in play?

Have you seen the laughing children,
With their nimble little feet,
Wading and jumping in the fen,
The latest flower to greet?
Seen sacques and jackets on the grass,
With caps and hats, as on you pass?

Have you thought how rills the rivers make,
A seed becomes a flower,
A maple seed a tree awakes,
A child becomes a power?
How each its mission must fulfil,
To carry out its Maker's will?

—L. R. De Wolf.

RALPH'S SECRET.

For several nights Ralph had been late from school, with no very satisfactory excuse.

He was considered a queer little fellow—"old of his age," his friends said.

The third night mamma pressed him for the cause of his delay, but still he was very reluctant to disclose his secret, and pleaded to be trusted for a few more nights, assuring mamma it was for a good cause.

By Aunt Alice's putting in a good word, mamma agreed to trust him a little longer, but when two more delays had actually occurred, mamma began to upbraid herself for thus yielding to Ralph, thinking perhaps she had given too great liberty to her little son, although he had never given her any cause to distrust him previously.

Feeling she could endure the anxiety no longer, on the following evening she and Aunt Alice set out to investigate the secret for themselves. A little before time for school to close they started out, disguised in dress and well veiled.

They went near the school building, and watched the little people file out. Soon came Ralph, and he immediately started down town on almost a run.

Hard work they had to keep up with him, and still remain unnoticed.

He turned into one of the principal newspaper offices of the city, and soon came out with an armful of papers.

As he set off down the street, they heard him cry, "*Evening Herald! Evening Herald!* two cents!"

They kept where they could watch him unnoticed, and where they could hear his voice singing out the latest news.

"Ah," thought his mamma, he is trying to make money on the sly to surprise us with something, or"—and a shadow of doubt came over her face—"can it be he has some unknown debt to pay which his weekly allowance will not meet?"

"Well, let us watch him through," suggested Aunt Alice, "and see the end to-night."

In about an hour he had disposed of all his papers, and then in the opposite direction from home he went, part the time on the run, and all the time at a very lively pace.

Mamma and Aunt Alice almost lost their breath as they followed on into one of the worst parts of the city, down and through the short dirty streets, and at last into an alley.

Here he stopped at a little low shanty, knocking at the door, which quickly opened.

Scarcely could they believe Ralph would be hired to visit such a locality, and with no more hiding, they followed on, gaining entrance almost as soon as he, for what could take their boy there? Was he keeping company for which he dared not use the allowance he weekly drew?

It was a surprised party on all sides when mamma and Aunt Alice threw off their disguise, and stood face to face with Ralph.

"O mamma, how came you here? I'm only helping Joe. He is having a hard time. See, he hurt him. I saw him do it, and no one would sell his papers for him, and so I did.

"I thought you wouldn't care, except you might think it too hard for me, but I wanted to get all through before telling you.

"You see, I'm only 'bearing *his* burden,' and you know our minister told us 'bear one another's burdens.'"

With this explanation and a plea for forgiveness, Ralph fell, weeping on his mother's neck.

Then Joe's mother related how Ralph had taken her boy's place in selling papers; told them how, only for Ralph's assistance, they would have suffered for their daily food. Indeed, she made Ralph out a great benefactor, as he surely was, and added that Joe was nearly well, that he could take his place on the morrow.

Mamma quickly forgave, quickly dried Ralph's tears, and she and Aunt Alice helped out their hard times.

But henceforth, Ralph promised mamma and Aunt Alice should share his secrets, and share in carrying out the command, "Bear ye one another's burdens."—*Nettie Dayton Dauley in The Baptist Union.*

THE GENTLEMAN BROWNIE.

BY MARGARET DANE.

Mrs. Stone was sick with a cold and could not go out of doors.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fred's eyes danced.

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

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

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

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

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

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

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

ETIQUETTE.

Do not take upon yourself to admonish comparative strangers on religious topics; the persons to whom you speak may have decided convictions of their own in opposition to yours, and your over-zeal may seem to them an impertinence.

Do not aspire to be a great story-teller; an inveterate teller of long stories becomes tiresome. To tell one or two witty, short, new stories, appropriate to the occasion, is about all that one person should inflict on the company.

Do not indulge in satire, no doubt you are witty, and you could say a most cutting thing that could bring the laugh of the company upon your opponent, but you must not allow it, unless to rebuke an impertinent fellow who can be suppressed in no other way.

Do not forget that "words are the chariot wheels of thought," and that Dr. Samuel Johnson, Addison and Goldsmith won honor by the grace and eloquence of their language.

Do not spend your time in talking scandal; you sink your own moral nature by so doing, and you are, perhaps, doing great injustice to those about whom you talk. You probably do not understand all the circumstances. Were they understood, you would, doubtless, be more lenient.

SABBATH-OBSERVANCE.

Commanded in the New Testament.

BY REV. S. I. LEE.

Among the numerous opponents of God's Sabbath are many who assume that the Old Testament is not in any sense a rule for Christians to be governed by; and that any commandment contained therein is not obligatory unless transcribed upon the pages of the New Testament.

From this standpoint they contend that the observance of the Sabbath as commanded by Jehovah from Mount Sinai, is not to be regarded, because, although often referred to as a day observed by Jesus and his disciples, the command to keep it holy and not do our work upon it, is not transcribed upon the pages of the New Testament.

If this were true, it would seem a sufficient reply to say, that according to prophecy, the mission of the Messiah was to make the law of God honorable, and to magnify it. Isa. 42: 21. This he did by perfect obedience to it. And Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil" (Greek signifies fill full), and this he did by filling it full of love to God and to man.

Truly he did magnify the law when he made it apply to the desires of the heart. He established the law of God as the rule of life for all the redeemed, to be observed, not through fear of wrath, but through love of the Lawgiver. And it is as foolish to assert that Jesus annulled or abrogated the law spoken from Mount Sinai, as to assert that by fulfilling all righteousness in the act of baptism, he annulled or abrogated all righteousness; or that by bearing one another's burdens, and so fulfilling the law of Christ, we do away with or abrogate the law of Christ.

But while this appears sufficient to stop the mouth of every one who loves Jesus, or even believes in his divinity, I now squarely meet the cavilling argument referred to, by affirming and proving the proposition that Sabbath-observance is positively commanded in the New Testament. To establish this, I call attention to the personality of the one who spoke and wrote the Ten Commandments on Mount Sinai.

From the first, second, and third commandments we can only learn that it was the Lord God of Israel who spoke from Mount Sinai, and the only reason assigned in these commandments for keeping them, or at least the first two, was that he had proven himself their God by delivering them from bondage and bringing them out of Egypt. Had the voice of Jehovah ceased with the third commandment, the Israelites, and others also, might have readily understood that these commandments were not obligatory upon any but the Israelites. But the fourth commandment reveals that the Lord God of Israel was the Creator of the heaven, the earth, the sea, and all that is in them. And if delivering the Israelites from Egyptian bondage was a sufficient reason for the recognition of his authority over them, certainly the wisdom and power manifest in the creative work demands recognition of his authority on the part of all reasoning intelligences in heaven and on earth.

"The heavens declare the glory of God, and the earth shows his handiwork." These testimonies of his wisdom and power, and are a con-

stant reminder of the fact that in him we live and move and exist. The Old Testament Scriptures plainly declare his power and his authority, but only very dimly show his wisdom and love. These could not be clearly revealed to the comprehension of men until God manifested himself in the flesh. Then in the personality of the Son of his love, man was taught to obey through love, instead of fear, and not merely to keep the letter of God's law, but to let the law of God govern his affections.

As all of the commandments of God are given through love to mankind, so love to God cannot exist separate from keeping his commandments. John 5: 3. The historical and prophetic writings give intimations of the dual character of the personality of God. But this was not clearly revealed until the love of the Father was proven to men by the gift of his Son, for the salvation from sin of those who believe in him. Then the love of God, the Father and Son was revealed.

The Son was made of a woman, made under the law, that he might redeem those who are under the law. In the Son dwelt all the fulness of the Godhead in bodily form; therefore, he truly said, "He that hath seen me, hath seen the Father. I and my Father are one."

Well might the Apostle write, "Great is the mystery of godliness." God was manifest in the flesh, in view of the fact that he was made a little lower than the angels, that he might taste death for every man. And yet being in the form of man, thought it not robbery to be equal with God.

Nevertheless, the New Testament Scriptures make a clear distinction in the personality of the Father and the Son. And in no one thing is this distinction more positive than in the fact that the creative work is uniformly ascribed to the Son, and never to the Father, in distinction from the Son. John begins his gospel thus: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life." John 1: 1-4.

Language cannot be more explicit than this, which declares that the Word made all things. And in language equally plain he adds, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." 1: 14. Then the Word is the only begotten of the Father, of whom, in the 10th verse, he says, "He was in the world, and the world was made by him, and the world knew him not."

Paul, in his letter to the Colossians, is equally positive in ascribing the creative work to the Son, of whom he says, "For by him were all things created that are in heaven and that are in earth, whether they be principalities or powers. All things were created by him and for him; and he is before all things, and by him all things consist." Col. 1: 16, 17. In the Epistle to the Hebrews the writer declares that the worlds were made by the Son of God. Heb. 1: 2.

Other evidence can be produced, but this is sufficient. In the mouth of two or three witnesses it is established that the Son created the heavens and the earth.

Jehovah assigns his creative work as a reason for Sabbath-observance; while at the same time positively commanding it. It is,

therefore, certain, unless John and Paul were greatly mistaken as to the personality of the Creator, that the same God whose voice was heard from Mount Sinai saying, "Remember the Sabbath-day to keep it holy; the seventh day is the Sabbath of the Lord thy God," was the same person, who as God manifest in the flesh, endured the cross, and before he ascended on high gave a world-wide commission. That commission, analyzed, contains—1. Go. Where? Into all the world; among all nations. 2. For what purpose? To make disciples. What then? Baptize the disciples. What more does the commission require? To teach the baptized disciples to observe all things whatsoever the giver of the commission had commanded.

Now, if this commission, under which all Christians claim authority for evangelistic work, was the same who in the beginning made the heavens, the earth, the sea, and all that is in them, he was the same whose voice was heard speaking the Ten Commandments from Mount Sinai, and who twice wrote them with his own hand upon tables of stone; and as surely as Sabbath-observance is found in the fourth commandment, just so surely it is found in the great commission. The words of his mouth have not, and shall not, return unto him void, and no man can claim the promise, "Lo, I am with you always," while teaching no-Sabbathism, or, what is just as bad, a man-made substitute. No man can obey the commission fully without teaching the observance as a holy day of the seventh day, which God blessed and sanctified in Eden.

TRUE REPENTANCE.

Repentance is not merely sorrow for sin; it is a forsaking of sin, an adjuring of sin, a guarding against the machinations of the evil one; forsaking not only gross open sins in the life, but the love of sin in the heart. Faith, in the same way, is not merely an intellectual belief in the facts of the gospel or a fanatical persuasion that we are saved, but a return of the whole being of man to allegiance to his God.

The greatest hindrance to the "perfecting holiness" of a higher spiritual life is our blindness to the sinfulness of little sins, which is occasioned by the want of enthusiastic love of holiness, the irksomeness of continual watchfulness and self-control and effort, the dimness of faith, the coldness of love.

Prayer, prayer, and still prayer, is the determining factor of the soul's attitude to God. The highest and surest discipline of character, it is the brightest ornament of the Christian life. No time is lost that is spent in prayer. Everything is possible to him who prays.

To the Christian, daily self-examination is indispensable. Sin, besides being sin, is a moral disease, which demands regular diagnosis and constant application of the remedies. The struggle is between imperious habits and a feeble will. Self-examination or self-vigilance, is the secret of the mastery. "Watch and pray."

But all penitence is imperfect without love. Love to God, love to man. The repentance which excludes the love of God is infernal, like to that of the damned. Let your heart, therefore, be constantly upon the love of God manifested in the redemption of the world, and its salvation from all sin through the cross of Christ our Lord.—*The Lutheran Observer.*

Sabbath School.

INTERNATIONAL LESSONS, 1896.
SECOND QUARTER.

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

LESSON VIII.—JESUS TEACHING IN THE TEMPLE.

For Sabbath-day, May 23, 1896.

LESSON TEXT.—Luke 20: 9-19.

GOLDEN TEXT.—The stone which the builders rejected, the same is become the head of the corner. Luke 20: 17.

INTRODUCTORY.

Of the many events which occupied the few days between this week's lesson and last, a few were the anointing of Jesus by Mary at Bethany; Jesus' triumphal entry into Jerusalem; the circumstance of the barren fig-tree; and the cleansing of the temple. Christ was surrounded in the temple by his enemies, who sought to deny his authority, to entrap him in his words, and to betray him to the Roman power. Jesus evidently intended to teach in this parable the patience and goodness of God, even toward the evil and rebellious, but the certain end of the wicked, if they persist in denying their Lord. It illustrates the divine authority of the Son of Man and the wickedness of the Jews in rejecting him. He spoke the parable against those who were resolved not to own his authority, even if the evidence were ever so full and convincing; and they very clearly showed by questioning his authority that they had forfeited their own.

EXPLANATORY.

v. 9. "Began to speak." Perhaps he was led to speak this parable by the incident just preceding, in which the Pharisees asked the authority for what he did, and were compelled to withdraw their question, since Christ showed them that they were not ready to give a candid answer to a simple question. "A certain man." Simply, a man. The Lord of the vineyard represents God. "A vineyard." Judea is a land of vineyards. The figure of the vineyard had often been used in religious teaching. Psalm 80 is a beautiful example. See also Isaiah 5: 1-7, which bears a close resemblance to this parable, and Ezekiel 15: 1-6. "Let it." The conditions were probably that the rent was to be paid in a definite amount of the product of the vineyard, instead of so much money; not on shares. "Husbandmen." Tenants. The rulers of the Jews should have perceived that they were the men to whom God had intrusted the spiritual welfare of Israel. Some of them did understand and were terrified, and were angry at him accordingly. See v. 19. They were familiar with the passages in the Old Testament just referred to, and hence prepared to understand the parable. "Went into a far country." Went abroad. The Greek does not say whether far or near.

v. 10. "At the season." At the time of the vintage, September. "A servant." These servants stand for Moses, the judges and the prophets. Zechariah 1: 6. "Of the fruit." The portion of the product that belonged to the Lord as rent. "Beat him and sent him away empty." The history of the prophets is the best comment on this. Read 2 Chron. 24: 20-22; Jeremiah 20: 2. Their disowning the Lord of the vineyard rendered void their contract and destroyed their title to the vineyard.

v. 11. "Sent another." A sign of forebearance. "They beat him also." Notice that they treated the servants worse and worse. "Empty." The tenants still deny the authority of the owner.

v. 12. "Wounded him." It appears that this servant died from his wounds. See Matthew. Jeremiah was stoned to death by the exiles of Egypt. Isaiah was sawn asunder by the order of King Manasseh. Similar cruelties against God's servants are numerous. "A third." These were only examples of many others. See Mark 12: 5.

v. 13. "What shall I do?" The question shows the anxiety of the lord to avoid extreme measures. We can but marvel at the wonderful patience and long-suffering of God toward his rebellious people. "My beloved son." It was his only son. This represents Christ. "It may be." Better, surely: as though the atrocity of not receiving the son could hardly be imagined. "They will reverence." They will so far respect and revere my son as to heed what he says, and pay the rent. He represented more completely the authority and rights of the owner. It was the unbelief of those about him which most astonished and grieved Jesus.

v. 14. "Husbandmen." The repetition of this word keeps in mind that they were merely tenants, in contrast to the owner of the vineyard. "This is the heir." The one to whom the vineyard would at length belong. They unhesitatingly recognize both him and his legal claim. "Come let us kill him." They reasoned thus. But if we can but kill the son, there is no other son to be sent, and we shall be no longer molested. The scribes and Pharisees thought if they could get Christ out of the way, they would be forever masters of the Jewish church. Compare similar language by the sons of Jacob concerning their brother Joseph. Gen. 37: 20. "That the inheritance may be ours." Thus in opposition to the great clemency and wonderful patience of the owner, these wicked husbandmen consulted and plotted against him.

v. 15. "So they cast him out." This perhaps was an extraordinary case, but not an improbable one in a country where there were no police and no jury, and where justice was fitful and liable to miscarry. This struggle was a test of strength between the lord of the vineyard and its present occupants, and they thought that he would be so overcome by the death of his son as to give up the contest, and they would be no longer tenants, but masters.

v. 16. "He shall come and destroy." The Revised Version has "will" instead of "shall." The idea is of a simple future tense, not volition. Matthew has it that these words were spoken by the by-standers, and Luke and Mark seem to indicate that they were spoken by Christ. Doubtless they caught the meaning of the parable at this point, and these words slipped involuntarily from the lips of the convicted Pharisees, and then Jesus repeated their words to emphasize them. No one can thoughtfully read the gospel narratives without seeing that Jesus was a speaker of the most remarkable dramatic intensity, and his hearers were often carried beyond their self-control into ejaculations of this sort. "Others." This refers to the Gentiles. "God forbid." It should be translated, "May it not be."

v. 17. "What is this, then?" How can you escape the judgment of God when you cannot prevent the exaltation of him whom you despise and reject? "Head of the corner." The headstone, or corner-stone, that lies at the foundation of a building, where two walls come together, binds them firmly and gives them strength and support. Christ is the support of all our spiritual building. Psalm 118: 22. "Builders rejected." They did not allow the claims of Jesus. "Became the head." Given the most conspicuous place in the building.

v. 18. "Whosoever shall fall upon that stone." Those that slight him and are offended in him shall suffer immeasurably, morally and spiritually, and endanger their chances of a heavenly life, but those that also hate and persecute him have a much sorer condemnation.

v. 19. "Sought to lay hands on him." In order to kill him without the knowledge of the people, as had been prophesied in Scripture, and as Jesus had just foretold in the parable, for they perceived the reference to themselves, and it served only to fix their purpose. "The people." Multitudes of the common people were now gathered from all parts to celebrate the passover.

DRESS REFORM.

To the Editor of the SABBATH RECORDER:

The RECORDER of August 8, 1895, contained the article, "A Reformation in Dress Needed Among the Women," with which I was so well pleased that I wish to add my approval of it, though so many months have passed since it appeared.

Among the many reformations needed, a change in the prevailing styles of dress should surely come in for a proper share of attention, until at least the Christian women of our land become willing to lay aside all superfluous and injurious appendages in dress. O that our women could become so consecrated as to abandon all hurtful and extravagant modes of dress, and adopt some style that neither in the making nor the wearing will tax our physical energies to a harmful degree. Some of the missionaries who have assumed the Chinese dress (omitting the foot-binding), say that it is quite comfortable in both winter and summer, and less expensive than our common mode of dress. Might not civilized America learn a little from the "heathen Chinese," and copy such parts of their dress as will make ours more simple and

less expensive, thus rendering us more comfortable in mind and body, and enabling us to save more for the treasury of the Lord? If two or three young ladies attired in Chinese costume furnish an attractive feature at some of the social entertainments, many others might easily join to keep them company, and soon succeed in introducing the much-needed "Dress Reform." Let the Y. P. S. C. E. take hold of it and see if they cannot soon bring it about; including, of course, head-gear and injurious foot-wear: extending the reform if they choose into every department of our homes where unnecessary extravagance exists.

If we profess to love Christ, let us deny ourselves for his sake. The missionary, Judson, wrote to his sister: "That faith which consists merely in a correct belief of the doctrines of grace, and prompts to no self-denial,—that faith which allows us to spend all our days in serving self, content with merely refraining from outward sins, and attending to the ordinary forms of religion,—is no faith at all." I hope all the sisters will read Judson's letter "To the female members of the Christian churches of the United States of America," which I hope soon to send to the Woman's Department of the RECORDER (Memoir of Judson, vol. 2, page 476).

MRS. ANNIE NEWTON.

FAYETTEVILLE, N. C., May 6, 1896.

HOW ARTIFICIAL ICE IS MADE.

Few people understand how artificial ice is manufactured. In New York City there are some very important ice-producing plants. The largest of them occupies nine city lots. In the freezing-house there are three tanks on each floor, having each a capacity for producing two hundred tons every day. Connected with these freezing-rooms are two cold-storage warehouses, in which about four hundred tons of ice are usually kept in reserve for quick uses in case of an emergency. The first floor of the engine-house is occupied by three large De La Vergne engines. On the second floor there are the coolers and filters, on the third floor the water-condensers, and on the fourth the ammonia-condensers. The boiler-house contains three boilers, each of nearly four hundred horse-power. It may be surprising to know that the loading arrangements are so perfect that a wagon can be fully laden in two minutes. In the actual manufacture the cold water is first heated to a temperature of 340 degrees Fahrenheit, so that all bacteria may be destroyed. For this purpose, of course, the boilers are used, and from them the steam goes through the pipes to the steam-filters, and thence to the condensers, where it is condensed to water again. Then it is reboiled, cooled, and goes through the deodorizers. The purified water now flows through large pipes to the freezing-rooms. It enters galvanized iron cans, each having a capacity of a little over five cubic feet of water. The cans are now lowered into the freezing-tanks. These have been filled with strong brine, through which run coils of pipe filled with ammonia. This ammonia expands as it flows and absorbs the heat from the brine. The temperature is thus reduced to 15 degrees Fahrenheit. The cans remain in the brine for two days and a half. Those of us who are familiar with artificial ice as it is carried about the streets have often remarked the white core running through the center of each cake. This core is the result of the fact that there is always some air in the water, and this is forced to the center during the process of freezing. Artificial ice is denser and colder than natural ice. The first gives more permanence, and the second more immediate refrigeration. The present natural ice crop of the United States is about twenty-two million tons.—*The Outlook*.

Popular Science.

Rapid-Firing Gun.

A new rapid firing gun has just been tried at Indian Head by a board of Naval officers. This gun, invented by Mr. Browning, works automatically, and is remarkably simple in mechanism so as to produce great rapidity in its action.

It has a single barrel of 236 caliber, and weighs forty pounds. It is mounted on a tripod attached to a ball-and-socket pivot, so that it can be easily elevated or depressed or revolve horizontally in any direction. The cartridges are fed automatically to the gun by means of belts coiled in boxes, containing 100, 250 and 500 rounds each. The range was 500 and 1,000 yards.

Twenty rounds were discharged in four seconds, forty rounds in seven seconds, eighty rounds in fourteen seconds, and a hundred rounds in twenty-three seconds, two hundred rounds in thirty-four seconds, and four hundred rounds in one minute and forty-nine seconds. With the barrel revolving horizontally, two hundred rounds were fired in forty-seven seconds.

It would seem that with a few such guns as this in the hands of skilful and trained men, a whole regiment could be cut to pieces, if not annihilated, before they could retreat, if taken unawares.

Why will not men turn their inventive genius in the line of peace and happiness, and stop contriving these horrible death-dealing instruments. Every day chronicles murders and suicides awful to contemplate, so readily accomplished by the inventive genius of Col. Colt. A more wicked invention was never made than the revolver. Inhabitants of the world would be safer and better if it were entirely suppressed and destroyed. H. H. B.

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.

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.

CORLISS F. RANDOLPH.

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

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 next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the second Sabbath in June. Rev. W. H. Ernst to preach the introductory sermon, Rev. A. G. Crowfoot alternate. Mrs. Carrie Green of Trenton, Mr. Delano Coon of New Auburn, and Mrs. Lottie Langworthy are requested to present essays, essayists to choose their own subjects.

R. H. BABCOCK, *Cor. Sec.*

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.

ALL who purpose attending the Association at Albion, June 18-21, are requested to send their names to the undersigned, that we may not only arrange for stopping places during the Association, but may also know how many teams to send to the depot. Please notice that Edgerton (our station) is on the C. M. & St. Paul R. R. Those coming by way of Chicago will find their trains to leave at 11:30 A. M. and 10:30 P. M., also one at 3 P. M. These trains arrive at Edgerton, 3:10 A. M., 5:30 and 7:45 P. M. Any coming by the North-Western lines will have to lie over at Milton Junction, Madison, or Janesville, from three to six hours to get a train to Edgerton.

E. A. WITTER, *Pastor.*

ALBION, Wis.

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.*

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will be held with the Hebron church, beginning sixth-day evening, May 29, meeting conducted by Rev. G. P. Kenyon. Sabbath, 11 A. M., sermon by Rev. W. L. Burdick.

2 P. M., sermon by Rev. B. E. Fisk.

7.45 P. M., sermon by Rev. A. Lawrence.

Sunday, 11 A. M., sermon by Rev. S. S. Powell.

2 P. M., sermon by Rev. H. P. Burdick.

I. H. DINGMAN, *Church Clerk.*

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the Walworth church on Sixth-day, May 29, 1896, at 10.30 A. M. The following is the program:

1. How can we make the church prayer-meeting more interesting and helpful? E. A. Witter.

2. Would it be proper for a person, after conversion, to partake of the Lord's Supper before baptism? D. K. Davis.

3. What is Mormonism, and wherein does that church differ in faith and practice from the teaching of the Scriptures? W. C. Whitford.

4. How can a greater interest in our denominational enterprises be awakened? S. H. Babcock.

5. What are the principles of hermeneutics which determine what portions of the Bible are to be interpreted literally and what figuratively? S. L. Maxson.

6. The Song of Solomon. E. B. Shaw.

7. What is the Unity spoken of in John 17: 21? Are present religious conditions indicative of such unity? Geo. W. Burdick.

EASTERN ASSOCIATION.

Westerly, R. I., May 28-31, 1896.

THURSDAY.

- 10.30. Devotional Exercises.
- 10.45. Introductory sermon, Rev. J. G. Burdick.
- 11.30. Witness Meeting, Rev. F. E. Peterson, leader.
- 11.55. Appointment of Committees.
- 12.00. Adjournment.
- 2.00. Devotional Exercises.
- 2.15. Communications from Churches and Associations, Reports of Delegates, Executive Committee and Treasurer.
- 3.30. Sermon, Rev. W. D. Burdick.
- 4.00. Business.
- 4.30. Adjournment.
- 7.30. Praise Service, Rev. J. G. Burdick, leader.
- 7.50. Sermon, Rev. L. D. Seager.
- 8.30. Testimony Meeting.

FRIDAY.

- 9.30. Devotionals.
- 9.45. Business.
- 10.15. Sermon, Rev. Geo. Seeley.
- 11.00. Educational Hour.
- 12.00. Adjournment.
- 2.00. Devotionals.
- 2.15. Missionary Society's Hour.
- 4.00. Business.
- 4.30. Adjournment.
- 7.30. Prayer and Conference, Rev. A. J. Potter, leader.

SABBATH-DAY.

- 10.30. Sermon, Rev. J. A. Platts.
- 2.30. Sabbath-school, Superintendent Pawcatuck School.
- 3.30. Y. P. S. C. E. Prayer-meeting.
- 7.30. Young People's Hour, E. G. Carpenter, leader.

SUNDAY.

- 9.30. Devotionals.
- 9.45. Business.
- 10.15. Woman's Hour.
- 11.15. Sermon, Rev. W. C. Whitford.
- 12.00. Adjournment.
- 2.00. Devotionals.
- 2.15. Tract Society's Hour.
- 3.45. Business.
- 4.30. Adjournment.
- 7.30. Song Service, Mrs. C. A. Main, leader.
- 8.00. Sermon, Rev. B. C. Davis.

Adjournment.
HARRIETT W. CARPENTER, *Cor. Sec.*

CENTRAL ASSOCIATION.

Programme of the Sixty-first Annual Session, held at DeRuyter, N. Y., June 4-7, 1896.

FIFTH-DAY MORNING.

Devotionals, Sermon, U. M. Babcock, Report of Programme Committee, Communications.

AFTERNOON.

Communications, Appointment of Standing Committees, Annual Reports, Conference and Prayer, Subject: "Hearers and Doers."

EVENING.

Sermon, Delegate from the South-Eastern Association.

SIXTH-DAY MORNING.

Report of Standing Committees, Miscellaneous Business, Essay—Miss Viola Davis; Discussion.

AFTERNOON.

Missionary Hour, Sermon, Delegate from the North-Western Association.

EVENING.

Prayer and Conference; Leader, J. A. Platts.

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

AFTERNOON.

Address, Miss Susie M. Burdick; Sermon, Rev. P. R. Burdick.

EVENING.

Young People's Hour.

FIRST-DAY MORNING.

Business, Tract Society's Hour, Sermon, Delegate from the Western Association.

AFTERNOON.

Business, Woman's Hour, Sermon, Rev. L. E. Livermore.

EVENING.

Praise and Prayer; Sermon, Dr. A. H. Lewis.

MARRIAGES.

BREADON—SAUNDERS.—At the home of the bride's father, Geo. W. Saunders, Friendship, N. Y., May 6, 1896, by Rev. Geo. B. Shaw, William J. Breadon and Maud F. Saunders, all of Friendship.

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.

ROSE.—In Alfred, N. Y., April 26, 1896, Lorinda Saunders Rose, wife of Thomas Rose, aged 60 years and 9 days.

She was the daughter of Dennis and Nancy Allen Saunders, her mother being a sister of Dea. George and Abram Allen, so well known at Alfred and Milton, Wis. She was a faithful and consistent member of the First Alfred church, and died in the peaceful enjoyment of the Christian's hope.

L. A. P.

CLARKE.—At his home in Andover, N. Y., May 1, 1896, Deacon William Bliss Clarke, at the advanced age of 88 years, 5 months and 17 days.

A more extended notice will be furnished a little later.

L. A. P.

BABCOCK.—In Scott, N. Y., May 1, 1896, Mrs. Emily B., wife of the late Jermoc R. Babcock, in the 78th year of her age.

In early life she made a profession of religion and joined the Seventh-day Baptist church at Scott, of which she remained a worthy member until removed by death. She was a kind neighbor, and greatly respected by all. During the last years of her life she had been kindly cared for at the homes of her two daughters living in Scott, Mrs. Alice Brown and Mrs. Ettie Clarke, besides these, three daughters survive her, also two brothers and two sisters.

B. F. R.

HELM.—Mary Ann Frances, wife of Eld. T. G. Helm, was born in Kentucky May 12, 1845, and died at her home near Summerville, Mo., April 29, 1896, in the 51st year of her age.

She lived a Christian life for many years, having been a consistent member of the First-day Baptist church until Feb. 23, 1883, about which time she embraced the Sabbath of our Lord, and others soon followed her noble example which led to the organization of the Providence Seventh-day Baptist church in Texas county, Mo. At her own earnest request, and as a living testimony of genuine repentance and the one true faith, she was re-baptized by Eld. E. S. Eyerly in June, 1895. The funeral services were conducted by the writer at the home of the deceased. The Lord bless Bro. Helma and family who are left to mourn the loss of an affectionate wife and faithful mother.

E. S. E.

Literary Notes.

HARPER'S *Bazar*, to be issued on May 23, will contain among the literary features "Lizzie Lee's Separation," a brilliant short story by Lilian Bell.

An illustrated article on the George "Junior Republic," a little commonwealth of city boys and girls who are learning to govern themselves on a farm near Freeville, N. Y., will be given in *Harper's Weekly* for May 23.

How to disinfect our houses and premises is a very important question. Much sickness and many deaths could be prevented by paying proper attention to cleanliness and the use of disinfecting agencies. A treatise on this subject, together with many endorsements of high medical authorities, is published and supplied for ten cents by The American and Continental "Sanitas" Co., 636 W. 55th St., New York City.

HARPER'S *Round Table* for May 19 will contain the following articles and stories: "Crowning of a Czar," by John Russell Davidson; "Practical Golf," one of a series of papers by W. G. Van Tassel Sutphen; "The M. S. D.'s," an entertainment for the month of May, by Emma J. Gray; a tale in which the bicycle has a part, entitled "Jack Hawley's Surprise Party;" "A Leaf from an Old Diary," by Hon. John M. Forbes; instalments of Marion Harland's serial story, entitled "An Old-Field School-Girl," and of Kirk Munroe's serial story, "Rick Dale." There will also be excellent articles on Photography and Stamps, and the well-known Department of Interscholastic Sport. Harper & Brothers, Publishers, New York.

THE *Preacher's Magazine* for May is a Memorial Number and of unusual merit. The leading article is a memorial address, "The Monument's Message," by Rev. Charles Elmer Allison. It is able and eloquent, and worthy of the first place in this rich number. The sermon by Rev. R. S. Kellerman, entitled, "No Discharge," is a strong and patriotic

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one. The Rev. Mark Guy Pearse presents another of his attractive papers, named, "The True Beauty," "The Attack and Defense" and "Slain Jonathan" are choice outlines in the Homiletical Department. "Thoughts for Memorial Day" contains a full and varied selection of excellent articles, with suitable reflections for Memorial Day. Among them, "A Tribute to our Heroic Dead," by N. J. Brown; "A Day of Commemoration," by Rev. James M'Laren; "America; 'tis but another name for Opportunity," by George R. Van de Water, D. D.; "The Grand Army," "Our Memorial Day," "The Bivouac of the Dead," &c., &c. Fifteen cents a copy, \$1.50 per year, Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

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Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

NED.

BY CAROLINE MOSHER.

Ned was a water-spaniel, and though well along in years, the springs of his youth still rippled gaily on. His mind, however, had entered second childhood. Once a valuable retriever, his hunting instincts gradually dwindled down to the retrieving of sticks and stones. Indeed, he was an enthusiast on these, and carried one or the other about with him wherever he went in case he found some one willing to throw it for him. He seemed never to tire of chasing after them. He would even catch stones on the fly and for his rashness hardly carried a whole tooth in his head.

When times for him were a little dull, Ned dozed on the stone step of his master's store, and whenever a customer passed in or out he gave a sharp growl and caught up his precious stone fearing they had designs upon it. Ned usually watched his chance, and when he saw two men stop in the street to talk, he trotted up to them, dropped the stone at their feet and stood watching it, his body tense, ready to spring at the first move. Those who knew him, obligingly sent it spinning into the street, and Ned would have it in his mouth before it stopped rolling. One day the stone was pitched into a farmer's lumber wagon standing near, by accident, and Ned went almost distracted. He cried and barked and ki-yied and tried to climb the wheels until the farmer, not knowing the cause of his distress, thought the dog was going mad and drove away, carrying the precious stone with him. Ned chased after, biting at the wheels, until the man,

concluding he was one of "those sassy town dogs," cut at him with the whip, so Ned had to console himself by hunting another one.

His master's daughter, Miss Jennie, sang soprano in the choir, and one Sunday morning when she walked up the aisle, Ned trotted along behind her with a ridiculously large bone in his mouth. When she took her seat, in full view of the audience, he banged the bone down on the floor and thumped himself down beside it, keeping one eye on the tenor's foot meanwhile, to see if it showed any disposition to honor him. When Miss Jennie stood up to sing a solo, Ned picked up his bone; but when he found she was going no farther, he dropped it and sat down to study the situation. She resolved that Ned would be chained and kenneled, hereafter, early every Sabbath morning.

He knew one cunning trick. A cracker was placed on his nose, and at a given signal he gave it a little toss and caught it in his mouth. A mischievous boy stuck one on his nose with shoemaker's wax and poor Ned sat tossing it until overcome by disgust, and finally went to sleep with it sticking to his nose.

Ned jumped into sudden fame one day. There was a mass meeting in town, and among so many boys and men his spirits were keyed up to the highest pitch, on finding so many stone-throwers. When his master went to the hall Ned went also. He cared nothing for the speaking, but he did long to have his master roll the stone down the aisle, and kept shoving it with his nose nearer to his foot as a gentle hint. Now his master cared nothing for Ned's kind of play, and feeling a little annoyed, picked up the stone and threw it out of the window which was two stories high, never dreaming that Ned's mania would allow him to forget the long flight of stairs that he had trudged up. But no sooner was the stone out the window than Ned, never pausing to look before he leaped, disappeared also, a sharp yelp telling the amazed by-standers that he had discovered his mistake. While his master was wondering about him, Ned came limping up the aisle, a sadder and wiser dog, but bearing in triumph the stone in his mouth, which he laid at his master's feet. He was not much hurt by the jump.

Ned peacefully died at last, and was put in a sack and sent to New Orleans via the Mississippi River. We think he was worthy of a decent burial, even if he had, while living, gone daft on sticks and stones.—*The Advance*.

THE DANGER OF HAIRPINS.

Science has revealed the fact that woman has been going about sewing the seeds of death. She has, it would seem, with almost criminal negligence, caused suffering and disease. That there is venom in her nature may be true, and what she has done in seeming innocence may be a deep-laid plan of revenge, or a strike for freedom. An expert in veterinary practice has discovered that cows, especially in the vicinity of "seminaries for females," are the victims of disease caused by swallowing wire hairpins. He advises that hairpins be made of a material that is soluble in one of the cow's stomachs. This item of news, warning, or information is sent out as a recent contribution of science. It is so long since wire hairpins have been commonly used that this announcement is almost a charge against woman. If wire hairpins are so thickly spread over the fields and meadows in the vicinity of "seminaries for females," then woman is guilty of mean revenge. Often, often has the cow struck terror to the heart of woman. How many evening walks have been changed into a mad rush for safety because the cow, that embodiment of uncertainty of intention, appeared along a bend in the road! How often has the poetic thought been interrupted and the look of tender sentiment been changed to terror as her unsteady glance has struck the loving twain sitting on the low bars! It may be that this is woman's effort at one form of emancipation. How can she grow eloquent in defense of the sex when at any moment flight may be her refuge from the terrifying cow! The fact remains that this revelation of science makes it incumbent on every woman to give up the use of wire hairpins. She must use shell, or wear her hair down her back *a la Marguerite*. Science, that eagle eye of truth, has revealed the death-dealing quality of the wire hairpin in the vicinity of "seminaries for females." Whether hairpins are as deadly in other localities remains to be discovered. Science has determined that either the cows or the wire hairpins must go from the vicinity of "seminaries for females."—*The Outlook*.

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