

THE SABBATH RECORDER.

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NEARER MY GOD TO THEE.

BY ETTA COTTON CHASE.

NEARER, my God, to thee,
The sweet and plaintive melody,
Fills the silent room ;

A voice of long ago,
In cadence sweet, and soft, and low,
Breaks the gathering gloom.

“Nearer, my God, to thee,”
My mother's sweet, sad face I see,
“The sun gone down ;”
“Darkness be over me,”
I hear as if but yesterday,
“My rest a stone.”

“Nearer, my God, to thee,”
Stirring my soul's sad melody,
“Steps unto heaven ;”
“All that thou sendest me,”
Heavenly Father, trusting thee,
“In mercy given.”

“Nearer, my God, to thee,”
Echoes “all my song shall be,”
“Nearer to thee ;”
“Or if on joyful wing,”
Sainted mother, I hear thee sing,
“Nearer to thee.”

—Buffalo Evening News.

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Sabbath Recorder.

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ALL who have anything to do with the reports to the Treasurer of the American Sabbath Tract Society should bear in mind that he closes his books on the 30th day of June. Hence those who desire credit for the fiscal year will please forward their contributions to the Treasurer, J. F. Hubbard, Plainfield, N. J., before that date.

MANY readers of the RECORDER are interested in the pleasant and thrifty village of Westerly, R. I., and its enterprising people. Hence, before speaking of the Eastern Association, held with the Pawcatuck church, we give a little space to Westerly itself.

Unlike most villages of the size and wealth of the one under consideration, in other states, she does not appear to have city aspirations. Contented and preferring to remain an unpretentious village, with a population of from 8,000 to 10,000, there is every appearance of good municipal government and care for her general peace and prosperity. Fine streets, a rather unsatisfactory system of water-works, electric and gas lights, and an electric railway, give the general appearance of a well-kept city. One of the most prominent industries in Westerly and vicinity grows out of its almost inexhaustible supplies of good granite. The whole state seems to be on a solid granitic foundation. Westerly seems to be the center for these extensive quarries. There are many companies engaged in this industry, giving employment to about 1,200 men. This granite is of several varieties, as white, gray, blue and red, and is known throughout the world. It is shipped almost everywhere by land and by sea. The gray granite is most valuable and popular. The fine residences, commodious churches, business enterprises, manufacturing interests, two daily and two weekly papers, superior public schools, magnificent public library, and its no-license theory, make Westerly a desirable home for men of business or leisure.

THE EASTERN ASSOCIATION.

The day for the opening sessions of this annual gathering of the Seventh-day Baptist churches in Rhode Island, Connecticut and New Jersey, including also New York City and Berlin, N. Y., was very fine. Recent rains had refreshed the earth and given everything a clean appearance, while the air was sufficiently cool and comfortable. Most of the delegates from New Jersey and New York came on the Stonington boat, arriving in Westerly the morning of the 28th of May.

At the appointed hour, 10. A. M., a fair audience had gathered to listen to the opening sermon by Rev. J. G. Burdick from Eph. 3: 17-19.

This sermon made very emphatic recognition of the importance of an indwelling Christ in the human heart. He likened the religion of Jesus as compared with other re-

ligions to an apple tree in full blossom, or fruitage as compared with that same tree in winter, having only the cold form, but no fruit. He spoke of the great advantage of the presence and power of God in the world in the person of the Holy Spirit, as compared with the presence on earth of Jesus, in his humanity. He said the personal coming of Christ now would be a detriment, rather than a blessing, because of the greater need and blessing of the personal presence of the Holy Spirit. Christianity without Christ would be like a man without heart or brain.

Following the sermon and singing, F. E. Peterson, led a "witness meeting," in which testimonies were given seeking to deepen the good impressions growing out of the expressed need of Christ in the heart.

The afternoon session, after a short devotional service, was devoted for an hour and a quarter to communications from churches and sister Associations, and also reports of delegates from this and sister Associations. The report of the Corresponding Secretary, Miss Harriet Carpenter, gave a net increase of only twenty-nine members. While all were grateful for even this small growth, it would have been refreshing if this fiftieth, this golden anniversary could have been crowned with the report of a large ingathering of souls saved from the bondage of sin.

The delegates from other Associations present and making encouraging reports were: D. C. Lippincott, from the South-Eastern; J. A. Platts, from the Central, B. C. Davis, from the Western, and W. D. Burdick, from the North-Western. After these brethren had remarked concerning the interests of the cause in their respective localities, O. U. Whitford introduced Rev. J. N. Belton, a recent convert to the Sabbath from Alabama. This brother gave a very clear and interesting statement of his acceptance of the Sabbath truth and of his views of Christian life and work, and was heartily welcomed to a seat and participation in the work of the Association. It may as well be mentioned here as at any point, that the Rev. Mr. Seely, a convert to the Sabbath in New Brunswick, Canada, who has been secured as pastor of the Berlin Seventh-day Baptist church, and who was intending to come to this Association, was detained at his home on account of the severe illness of his wife. His letter of regrets was read and the Association, through Dr. McLearn, offered a fervent prayer for their recovery from sickness, and their safe removal and successful labor in their new field, at Berlin, N. Y. Bro. Belton of Alabama was substituted on the program for a sermon in the place assigned to Bro. Seely.

In the afternoon, communications were continued, first from J. G. Burdick, delegate to the South-Eastern, G. J. Crandall, delegate to the Central, Western and North-Western Associations, and L. F. Randolph, delegate to the South-Western.

While this system of interchange of delegates among the Associations has, at times, been thought inadvisable, by some of our brethren, because of the expense, yet it seems to be the prevailing impression that it is a very important means by which our interest is maintained in these respective fields. It seems to keep our sympathies enlisted through this acquaintance, and often gives valuable information and encouragement.

The people in attendance greatly enjoyed the presence and words of wisdom and good cheer from these visiting brethren.

At 3.30 P. M., W. D. Burdick, pastor at Jackson Centre, Ohio, and delegate from the North-Western Association, preached a solid and deeply impressive sermon from Ex. 20: 7. The speaker pointed out very clearly the far-reaching significance of this command, and the great danger and harmfulness resulting from irreverence.

In the evening a service of praise and testimony was conducted by J. G. Burdick, after which Bro. D. C. Lippincott, of Salem, W. Va., preached, taking for his text Isa. 26: 4, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." This brother is a student in Salem College, struggling heroically against adverse circumstances, to qualify himself for the work of the ministry. His own life is a good illustration of the doctrine of the text and of his sermon. He emphasized the importance of an abiding faith in the supreme wisdom and gracious providence of him in whom is "everlasting strength."

The thought of the sermon was caught up by I. L. Cottrell, who led a testimony meeting, and thus finished out the first day of the Association, and a very favorable opening it was.

FRIDAY, MAY 29.

Refreshing showers during the night and the clearing of the skies in the early morning made a pleasant introduction to the second day of the Association. The rising tide of spiritual life, so apparent in the services of the first day, placed the beginning of the second day at a marked advantage. Upon every face were the expressions of joy and expectation. Fifteen minutes for devotional service, and a half-hour for the routine business of the Association brought us to the hour of 10.15, at which time Rev. J. N. Belton preached a clear and acceptable sermon from 1 Cor. 2: 2, "For I determined not to know anything among you but Jesus Christ and him crucified."

In this discourse Jesus was held before the audience as the one and only perfect model for all men. The importance of such a model was shown by forceful argument and appropriate illustrations. The preacher also dwelt upon the fact that man's exaltation to the condition of salvation was dependent, not only upon a perfect model, but also upon "him crucified." The crucifixion of our Saviour was not an accident, but a necessity.

At 11 A. M., the interests of the Education Society were considered. President Boothe C. Davis had charge of this service. He thanked the Association, in behalf of the Education Society, for giving an opportunity to present its interests. He briefly stated the aim of the founders of our first schools, which seemed to spring from a desire to furnish better and more distinctly denominational facilities for the theological training of our ministers. But later growth and demands necessitated our grappling with other living questions in education and the establishment of a university in order that both collegiate and theological courses could be maintained.

Then the leader called upon several speakers who presented several phases of our educational work. We cannot now give even an outline of their brief addresses; but the regret

was several times expressed that there was not a larger number of young men and young women present to be enthused and encouraged to pursue collegiate courses.

Dr. Main spoke on "The relation of education to good citizenship;" Dr. O. U. Whitford presented "The relation of education to evangelization;" Dr. Lewis, "The relation of education to Sabbath Reform;" and Editor Livermore spoke on "Our colleges and our people."

The afternoon session opened with a devotional service led by M. B. Kelley, Jr., and was a fervent introduction to the interesting missionary service which followed. O. U. Whitford had arranged for different speakers to present several lines of thought.

A. E. Main spoke on the question, "What can evangelism do for our people?" He said, "Evangelism means the preaching or heralding of good news. People most need to hear about redemption from sin. A healthful spirit seeks after knowledge.

Dr. Main very forcibly enumerated the great blessings coming as the result of evangelical work, not only blessing to those who were the immediate objects for whom the efforts are put forth, but also to the workers and those sustaining the work.

J. A. Platts answered the question, "How can pastors lead their people to do most for missions?" By teaching them, especially the young people, the broadest possible conception of the gospel plan. The pastor who would enthuse his people must himself be filled with the Spirit. Pastors should keep themselves well informed in all matters pertaining to the needs and the work of missions. Pastors should preach at least four sermons each year on the subject of missions. They should be thorough evangelists themselves both in spirit and in the methods of work.

Wm. L. Clarke spoke with much earnestness on "Our China Mission and the Boys' School." He reviewed the founding and the growth of our China missionary operations, and noted the changes in the situation and the new demands constantly coming, and emphasized the importance of establishing and maintaining the Boys' school. He expressed the hope that we might be able to send a man and his wife back with Miss Burdick next fall, to engage in this line of work.

Geo. H. Utter said that the tendency of Christian people seems to be to look too much upon the efforts expended and to be satisfied with that. Christian living should result in doing. But the doing is not the first and most important consideration. Christians should not give simply from a sense of duty. They should give because it is a privilege, because the life within prompts to the outward act. No one ever gives from the right motive without being abundantly blessed. Men should give freely because God's cause needs to be promoted and because they themselves need the resultant blessing.

J. G. Burdick presented a blackboard map of the location of the churches in West Virginia and their needs. He showed that Ritchie, Conings, Middle Island, Black Lick, and Greenbriar, with a membership of about 350, and a natural constituency of about 500, are without pastors. There were three Christian Endeavor Societies, with a membership of about 120.

Additional remarks were made by Jonathan

Maxson and O. D. Sherman. It was suggested that many churches might do much more than they are doing toward their own support.

The remarks made during this hour were very interesting and practical and can hardly fail to bring forth much fruit.

The President of the Association, upon resuming his seat, gave an opportunity for Mrs. J. G. Burdick to speak concerning the present status and needs of the Mizpah Mission, at 509 Hudson St., New York.

Mrs. Burdick spoke of the great dangers and exposures to which the seamen are subjected while in the city and the value of a home where better influences would surround them. She related some incidents showing the encouragements to persevere in this work, and mentioned some changes in methods and plans to suit the changing circumstances of the Mission, appealing for the continuation and increase of support from friends of the work.

The usual Sixth-day evening prayer and conference meeting was very largely attended and the services, under the leadership of Bro. Andrew Potter, of the Waterford church, were deeply interesting. If we were to judge by the numbers participating, the meeting might not be regarded as lively as is ordinarily the case on such occasions, for there were only about thirty testimonies given, while frequently there are one hundred or more. But we cannot always measure the interest or the real value of such a meeting simply by the numbers who give some verbal expression. Sentence prayers and sentence testimonies are sometimes most valuable, but they should not be insisted upon as the invariable rule. The remarks of five persons in thirty minutes are sometimes far more instructive, impressive and valuable than those of thirty persons in five minutes. And the reverse is equally true. Still we believe as a rule on the occasions of Associational and General Conference social meetings, neither the leader nor any one person should occupy very much of the time to the exclusion of the many who would willingly and gladly bear a part in the common service.

SABBATH MORNING.

All the way through the meetings the faithfulness and efficiency of the choir and the organist constituted a marked feature of interest and value in the services. Especially was it noticeable that the organist, Mrs. Clarence Maxson, was invariably at her post. While we have omitted, for want of space, to mention this part of the service in the preceding meetings, it would not be just were we not to give this brief mention of our appreciation of the excellence of this essential part of public worship.

The sermon by Dr. Lewis from the text, "Speak to the children of Israel that they go forward," needs no commendation from us. To say that it was a powerful presentation of the duties and responsibilities resting upon us as a people, and a helpful and inspiring appeal to all lovers of the truths of God's Word to press forward with courage and faith to victory, is all that need be said now. A large audience heard the sermon and many more at other Associations, we hope, will hear similar truths and appeals by Dr. Lewis. Then if any remain indifferent to the special work crowding upon us, in connection with our general work of Christian evangelism, we

fear that even Gabriel's trumpet would fail to arouse them.

At 2.30 P. M., the Sabbath-school convened. Mrs. O. U. Whitford, the efficient superintendent, had arranged for the lesson to be taught in a general way by five speakers, who would treat it topically; viz., J. A. Platts, W. D. Burdick, M. B. Kelly, J. N. Belton and B. C. Davis.

Following the Sabbath-school services, the Y. P. S. C. E. prayer meeting was held.

The evening was set apart for the young people, conducted by E. G. Carpenter. This service showed that our young people are arising to a good degree of enthusiasm and ability to comprehend the great work that is pressing upon us. They are willing and faithful workers and give excellent promise of present and future usefulness. God bless our faithful and devoted young people.

SUNDAY, MAY 31.

The last day of this Sixtieth Anniversary of the Eastern Association opened with an early morning rain. But before time for the first morning session the streets were drying and the sky clearing. The usual services of prayer and praise at the opening, and some of the unfinished business brought us along to the hour of 10.15, which was set apart as the Woman's Hour. In the absence of Mrs. A. T. Maxson, the Associational Secretary of the Woman's Board, Mrs. O. U. Whitford conducted the service which will probably be fully reported in the woman's page of this paper and therefore need not receive further mention here.

At 11.15, A. M., J. A. Platts, of Leonardsville, N. Y., preached an excellent sermon from "Tarry ye here until ye receive power from on high." This sermon showed the importance and possibility of such an endowment of the Holy Spirit as would alone insure the largest success in the spread of God's truth and in the salvation of men. The earnest attention which the people gave to the utterance of these truths seemed to indicate that they were silently praying, "Lord, give us all such an endowment of divine power as to render us more efficient laborers in thy vineyard."

At 2.30, P. M., the house was well filled to listen to the services conducted by A. H. Lewis for the Tract Society. Dr. Lewis made general remarks as to the program and spoke concerning our recent Sabbath literature. Then he called on J. N. Belton, of Alabama, to speak of Sabbath Reform in the South.

Bro. Belton spoke freely of the increasing interest in the question of the Sabbath throughout the South and especially in his own state. He read clippings from some Southern papers concerning the Sabbath question, clearly indicating an unusual and increasing interest.

President Davis spoke in behalf of the SABBATH RECORDER, and made eloquent appeals for its extension to every Seventh-day Baptist family.

O. U. Whitford spoke on the question of Sabbath Reform, and very earnestly urged the importance of the work in which Dr. Lewis is temporarily engaged and the necessity of keeping him in the field.

Still further words of explanation concerning our relation to the questions of Sunday legislation and the sentiment of Sabbath holidayism, which is rapidly gaining ground in our country and elsewhere were spoken by

Dr. Lewis, and then the discussion was made general. Several brethren participated and the interest awakened by the remarks was at its height when the time allotted was at an end.

In the evening Mrs. C. A. Main conducted a song service for half an hour, after which, at 8 o'clock, Pres. B. C. Davis preached a very able sermon, taking the words of God to Abram as he was called out from his seclusion, "And thou shalt be a blessing." The sermon was full of practical thought concerning individual responsibility and the place each person is to fill in God's great plan in the elevation and salvation of the race.

Thus closed the sessions of this most excellent Association. The good spirit was present at every session, giving harmony, wisdom, and consecration in all the services. A few appropriate words by the President, O. D. Sherman, and benediction by Dr. Lewis, and the Association adjourned to meet next year with the Piscataway church at New Market, N. J., on the Fifth-day before the last Sabbath in May.

CONTRIBUTED EDITORIALS.

The Study of Boys.

Just what makes a boy who has been brought up in a Christian home and surrounded with advantages, become reckless and cast them all to the winds, is one of the mysteries; but they do it. The thing for you and me to do is not to hunt through the dictionary to find more emphatic words to express our horror, but to ask the Lord to show us what is the best we can do for them. Look back into your own boyhood life and perhaps you will find some facts to throw light on the subject. There are great possibilities for good in these same boys. You may live to see them powers for righteousness in the world. But they are in awful danger just now. The possibilities for good count for naught, if the devil is to get his hand on the throttle-valve and drive the locomotive straight to an awful wreck.

I spoke of the mystery that a boy with opportunities should go to the bad; but there is something else that puzzles me sometimes almost as much. Why do their friends—these wise friends who have been through the mill and know its dangers—stand quietly by and let them do it? Yes, I know, father, the boy is headstrong, fascinated with evil companions, and will not listen to advice. You got all out of patience with him the other day and gave him a piece of your mind. It did not do a bit of good, only made him worse. And yet I am afraid you were partly to blame. The boy has a temper easily irritated—perhaps you know where he got it—and when two restive natures meet uncontrolled, the sparks catch quick. What could you expect of the boy when you did not control yourself? (I am writing this for you and not for him. It is not likely that he will see it at all, as he is not in the business of reading the SABBATH RECORDER much these days.)

Something curious happened yesterday. Henry Smith has been deeply interested in your son and has been biding his time, watching his chance to have a good talk with him when he was in the right mood, and they could be secure from interruption. He overtook him on the road and invited him to ride. The conversation drifted into personal and religious channels, and in that atmo-

sphere of genuine friendliness the boy opened up his heart. He confessed that he was doing all wrong, he had tried to do better, but had become discouraged and had just concluded to "let her go." Everybody was down on him and he did not know as it mattered much what became of him. Then Smith, in that off-hand but dead-earnest way which boys like, "gave it to him straight," and the boy listened gratefully. There were no tears shed, but for a half-hour the boy was deeply stirred, and longed—oh, how he longed!—to live a better, a worthier life, one that his friend could respect.

The drummer who sells shoes makes a study of his business and a study of the men with whom he deals. He does not go at it hap-hazard, but he directs his action and conversation to the one end which he is aiming to accomplish. He does not become irritated and lose control of himself—if he does, he is gone. Now if it takes *finesse* and good nature and tact and self-control to sell a bill of goods, shall we not need it in the more intricate and delicate work of winning men to godly lives? O, study these boys. It pays. It beats groceries and dry goods. There is nothing grander or that pays better. What would you and I have been, if it had not been for those blessed friends who "became all things" to us, in order that they might win us for God?

FROM W. C. DALAND.

S. S. MANITOBA,
Off the coast of Cornwall, }
May 19, 1896.

To the Editor of the SABBATH RECORDER:

As we are drawing near our destination I think I had better write you a line or two. When you asked me to express myself through your columns whenever I might feel inclined, it was my intention to write from London. But your readers may like to hear of our voyage.

We came on board this speedy, comfortable ship on Friday, the 8th inst., and by evening were established in what has for more than ten days been our home. Many friends from New Jersey, New York and Rhode Island came to see us. In the evening I spent an hour very pleasantly, appropriate to the Sabbath, in the New Mizpah Mission, where a number of seamen came together for a C. E. prayer meeting, there being boys from our own ship.

Sabbath morning, at five minutes past nine we cast off and backed out into the stream. A number of dear friends were at the dock to see us sail, representing besides our home in Elizabeth, N. J., the three churches where I have ministered: the little church in New York, my spiritual home when a student, and the two churches over which I have been pastor. As we turned round in the river and headed for the open sea, a crowd of tender recollections filled our thoughts while we watched the waving handkerchiefs fade from view. A little later our prayers and thoughts were with the worshipers in Leonardsville and Westerly as well as with the little group in Eldon Street; for by the difference in time they worship at nearly the same hour.

The day was quietly and thoughtfully spent. It was very pleasant, and the next day, Sunday, was delightfully warm and sunny. We were delighted that day by the receipt of a bundle of over 50 letters from

members of the Pawcatuck Sabbath-school wishing us *bon voyage* and expressing interest in our mission. Whether due to these or not, our trip has been perfect. Not one of us has been sea sick; not one has missed a meal. We have been on deck every day, though one or two days were foggy and rainy, but not all the time. The boat is very steady and has not rolled at all. We remarked that the tables were set as at home, never with anything to prevent the motion of dishes.

Some would like to know about these boats. Built to carry cattle and freight, they have accommodations for 65 passengers. Cattle are carried on three or four decks, three below the one where we are. Some cattle are carried at the bow and at the stern on this deck. There are nearly 1,000 cattle on board and 115 horses. There were 116 of the latter, but one has died and passed to a watery grave. There is also a great quantity of cargo.

The accommodations for passengers are very comfortable and quite as satisfactory as on the regular passenger steamers. The food is on the whole better than I have had before on the "Paris," lacking only in style and variety, much better now after ten days than at the end of the voyages last year. There is not so much saloon accommodation—nor sea-sickness!

This boat has four boilers of 3,600 horsepower, requiring as fuel 55 tons of coal a day. The two engines drive twin screw propellers making 100,000 revolutions daily, advancing the boat 300 miles each day. The refrigerating apparatus is perfect, keeping ice cream and meats from New York for the round trip, a period of 25 days or more. The fish, oysters and clams are as good at dinner now as at the beginning of the trip, ten days ago. The boat carries 600 tons of water, 17 tons a day being drunk by the cattle alone. Should the supply give out there is a distilling apparatus capable of turning 70 tons of salt water into fresh every day.

There are 70 passengers on board from all parts of the Union and of Great Britain. Four are infants, besides which are 14 or 15 other children. This number of passengers is quite a tax upon the ship's servants, attendance being the only point in which this line appears deficient. But the stewards are hard worked and uniformly obliging. They are not to be blamed for not achieving the impossible. These boats ought not to carry more than 50 passengers. There are but 65 berths, including the captain's room, which can always be obtained. I have written thus at length because so many have asked questions about this line.* There is absolutely nothing disagreeable about the cattle, unless to a person who would always find live stock abhorrent.

It is noon and the children are at their luncheon. By this time to-morrow we shall be on English soil. We shall pass the Isle of Wight to-night, and to-morrow morning steam around into the Thames. I'll not write again from the ship, but will send my next letter from London, after we are in a measure settled.

With many prayers and good wishes for you all in America, and trusting for God's blessing upon us in our labors on this side of the Atlantic, I draw these words to a close.

Your brother,
WILLIAM C. DALAND.

*Atlantic Transport Line. Office, 1 Broadway, New York. Newest and best boats, "Moble" and "Mohawk."

SOME CORRUPTIONS IN CHRISTIANITY.

To the Editor of the SABBATH RECORDER:

For some time I have been conscious that soon I must lay down my pen to take it up no more. The principal reason therefor is dimness of sight; which hitherto has been my chief infirmity. My head and my heart are as full of zeal and enthusiasm as ever. I am anxious that the Word of God in its entirety shall be enthroned in its rightful place of supreme authority on all questions relating to Christian doctrine and practice. My heart's desire and prayer to God is that all opposing agencies and influences shall be subdued and overthrown. Who can estimate or adequately conceive of the manifold corruptions of Christianity, and baneful delusions respecting the principles of true religion resulting from the great Papal Apostacy referred to in Dan. 7: 23-25 and 2 Thess. 2d chapter? The reformation of the sixteenth century, while it was a very important one, yet I am satisfied that very few have hitherto realized how far short, or to what degree it failed to secure complete emancipation from Papal dogmas and traditions. Where is the Protestant denomination which is entirely free from false ideas and opinions derived from Romish perversions of both scripture and facts? I have perceived them even in the views of Seventh-day Baptists and Seventh-day Adventists. How astonished millions of pious Christians would be were it announced to them by a voice whose authority they could not question, that the ecclesiastical organization with which they are identified, in her polity and ordinances, instead of being modeled according to New Testament teachings, is copied from the Papal hierarchy. How many so-called Christian ordinances are administered in the name and professedly by the authority of Jesus Christ, which have no warrant in the Holy Scriptures, except in the name given them; and all this with a conscience void of offense, because of the delusions engendered by false teaching. O! Rome!! How unspeakably harmful and ruinous thy career. But I took my pen to call attention to the incongruity and even falsity of some of the sabbatic hymnology of Protestant churches, when sung in Sunday worship. I was led to notice the inappropriateness of the sentiments of certain hymns in the following way. Being deprived of the privileges of public worship on the Sabbath, much of the day I am alone in my room. To aid in promoting a devotional state of mind, I take up the Baptist hymnal, and enjoy reading those excellent, grand old hymns which give expression in poetic numbers to the vital central principles of Christianity, and "Raise the heart on devotion's lofty wing;" and I noticed how sweetly the sabbatic hymns accord in sentiment with Scripture teaching, and how inconsistent and disjointed they are when applied to Sunday.

Let me present samples. A hymn very frequently sung on Sunday morning begins thus:

Another six days' work is done,
Another Sabbath is begun.

The first line may express what is true of the singers and of many other persons; but the other part of the couplet is not true, simply because Sunday is not the Sabbath. For some cause the above is not in the Baptist Hymnal. Hymn No. 41 contains both truth

and falsehood. Speaking of the Lord's day we have this:

On thee at the creation,
The light first had its birth.
On thee for our salvation,
Christ rose from depths of earth.
On thee our Lord, victorious,
The Spirit sent from heaven,
And thus on thee most glorious,
A triple light was given.

In the above one truth is recognized, and two non-truths asserted. Light was created on the first day of the creative week. But Christ was not raised from the dead on the venerable day of the sun, and the day of Pentecost did not occur on Sunday. The Word of God teaches that the resurrection of Jesus and the day of Pentecost took place on the holy Sabbath. Again, Hymn 43 has the following:

This is the day the Lord has made,
He calls the hours his own.

To-day he rose and left the dead,
And Satan's empire fell.

The above are examples of the erroneous sentiments embodied in Baptist hymnology. Such erroneous ideas are believed and sung in all good conscience. Those who composed these songs and those who use and sing them are, no doubt, good Christians; but sincerity cannot transmute falsehood into truth, or deprive it of its legitimate consequences. The Christian world has been deluded by the man of sin; the mystery of iniquity which Paul declared in 2 Thess. 2: 7, did already work; but the most deplorable thing, as it seems to me, is the tenacity with which they cling to the most widely accepted and maintained traditional delusion of the Papal hierarchy—viz., Sunday-observance. I had, until quite recently, entertained the opinion that with Baptists (with whom I had been associated ever since I was born until about six years ago) plain, unequivocal inspired declarations of the Bible were authority. Blindness, in part, happened to ancient Israel, and blindness has happened to the Protestant world in regard to the fundamental principle of Protestantism, and especially in respect to the Bible Sabbath. I have sometimes nearly reached the conclusion that the proper thing for me to say and do concerning the official members of the Baptist church here, is what God said of Ephraim, "They are joined to their idols, let them alone," leaving them in the hands of him who will do them no injustice. In conclusion, I wish most heartily to thank Bro. Wallick for his very timely review and criticism of Mr. Talmage's so-called timely sermon. How deplorable that such a man as Mr. Talmage, whose sermons are so widely diffused and read, should be at the seat of our government, acting as the agent of the Romanism of Proestantism.

NILES KINNE.

DEACON JOEL B. CRANDALL.

Very suddenly the messenger came on the night of May 26, from the excellent glory to one of our homes, and summoned away to the bright realms above one of our active workers in the church, away from service to reward. He appeared to be in usual health the day previous, and had done a good day's work; but when he lay down to rest that night it was soon to sleep peacefully his last sleep. He lingered in an unconscious condition until May 29, when his spirit passed away to God.

Joel Benjamin Crandall was born May 25, 1829, in Little Genesee, N. Y. At the age of sixteen he made the great choice of his life

and became the subject of divine grace and was baptized, becoming a member of the First Genesee church. On Sept. 15, 1851, he was married to Eliza A. Coon, who continued with him in the journey of life until about five years ago, when she departed for the better land. Through a large part of his life Mr. Crandall was deacon in the First Genesee church, and most acceptably did he fill the office. He had eminent gifts and believed, at one time, that he ought to preach. But for men such as he there is abundance of need in our churches, aside from the ministry, and oft-times his talks were nothing short of sermons. At a time when there was occasion for it he supplied the pulpit of his church for a short season.

Dea. Crandall loved the Sabbath-school, and for many years was a successful teacher. He was also superintendent of the First Genesee Sabbath-school for a certain period. He possessed great familiarity with the Bible, and great facility in giving expression to his thoughts. A considerable period of his later years was spent in the West, latterly in Nortonville, Kan. There in January, 1893, he was married for the second time to Mrs. Susan Clark, widow of Dea. Daniel Clark, of Nortonville. Within a year past he returned to Little Genesee and made his home once again where his earlier days had been spent. He will be greatly missed in many circles of influence. In the worship of God's house, in the prayer-meetings, in his Sabbath-school class, in his loved home and amid a wide circle of friends we shall indeed miss him. Loving friends sat by his bed-side and watched day by day while still he tarried. As his pulse grew increasingly feebler they knew that the spirit world was very near.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes:
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

The funeral occurred May 31, at 2 P. M. A very large concourse of friends and relatives was in attendance so that our spacious church edifice was nearly filled. Very profuse were the beautiful floral tributes that were brought by friends. Services were conducted by the pastor, the text being John 11: 25: 26. A widow and three children survive, who have the sympathy and love of many friends.

S. S. P.

TRACT SOCIETY.

Receipts in May, 1896.

Church, Manchester, N. C.....	\$ 5 00
Rotterdam, Holland.....	2 00
Plainfield, N. J.....	40 62
Leonardsvile, N. Y., \$4 88, \$4 58.....	9 46
Hartsville, N. Y.....	5 00
Brookfield, N. Y., Dr. Lewis Fund.....	1 00
DeRuyter and vicinity, N. Y., Dr. Lewis Fund.....	10 00
Adams Centre, N. Y.....	33 00
Milton Junction, Wis.....	34 27
Sabbath-school, Alfred Station, N. Y., Dr. Lewis Fund.....	9 00
Woman's Executive Board, Dr. Lewis Fund.....	10 00
Charles Potter, Plainfield, N. J., " ".....	200 00
Paul Palmiter, Albion, Wis., " ".....	5 00
Mrs. W. E. Witter, Oneida, N. Y., " ".....	5 00
N. C. Whitford, Adams Centre, N. Y., Dr. Lewis Fund.....	5 00
Mrs. F. S. Kellogg, Adams Centre, N. Y., Dr. Lewis Fund.....	1 00
W. L. Clarke, Ashaway, R. I.....	10 00
A. W. Vars, New Market, N. J.....	5 00
Young People's Board.....	49 90
Dr. H. W. Stillman, Edgerton, Wis.....	25 00
George Bonham, Shiloh, N. J.....	5 00
Income Permanent Fund.....	15 00
	\$485 00
Demand Loan, May 18,.....	500 00
Total.....	\$985 00

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., June 1, 1896.

Missions.

ONLY two and a half months to Conference! The missionary year, so far as reports are concerned, closes July 1. The missionaries, missionary pastors, churches, benevolent societies in the churches, and the brethren and sisters individually should note that fact. The various workers on the mission fields and in the churches, aided by the Missionary Society, should be gathering together in a concise and clear form the statements, facts, needs and prospects which they shall desire to embody in their annual reports. Less than a month remains for it. The churches, the various benevolent organizations in our churches, and individuals will want to gather in their funds, put their pennies, nickles, dimes, and dollars together and send them to the treasurers of the Missionary, Tract, Education, Societies, and the Woman's Board, square up your accounts with your God as good stewards. We know it is hard times for everybody, but do not cut down on the Lord's work. Cut down on luxuries, superfluities and extravagancies, and save money to put into the Lord's bank, which pays the best dividends, for this life and the life to come. Lift hard and let us come up to Conference out of debt.

OUR Associational gatherings in May and June give splendid opportunities to instruct, arouse and inspire our people in all the lines of our denominational work. More people are seen and reached in the aggregate in these convocations than in our Conference. They are also grand times for seed-sowing of the truth, for spiritual arousal, and for increase in spiritual power and consecration. We cannot do without our Associations. In the South-Eastern Association, held at Greenbriar, W. Va., the missionary hour was conducted by Evangelist E. B. Saunders. The time was occupied by two speakers. Miss Susie M. Burdick presented in a clear and very interesting manner the work and the needs of our Girls' and Boys' Schools in Shanghai, China. She showed that all missions in China with but few exceptions have these schools, and what important factors they are in the grand work of evangelizing China. She explained how the boys and girls are taken into these schools, how they are supported, cared for, taught and trained. They are receiving a Christian education. These boys and girls become Christian young men and women, make Christian homes, soon are native workers in missions, as teachers, Bible readers, and preachers of the gospel of Jesus Christ. Through such native workers, trained in these schools, the evangelizing of China is to be more rapidly and successfully carried on. She showed that the most urgent need of our mission in China is a building for the Boys' School and the teacher thereof, and the sending out to that school a teacher, if possible, next autumn. She made an earnest appeal for funds to put up that building and send the much needed teacher. Miss Burdick spent a few days after the Association in visiting some of our churches in West Virginia, in the interests of this school.

Rev. J. A. Platts, delegate from the Central Association, spoke earnestly and eloquently upon: "How can the pastors of our churches increase the missionary spirit in our people, and their contributions for our missions? As

the pastor, so the people. The pastor should lead his people in every good word and work. He should instruct, arouse and inspire them. He cannot beget and increase the missionary spirit in his people unless he has that spirit in himself. He must be thoroughly imbued with the evangelistic spirit himself. He must go out to save others. He should not only be well informed in the missionary work and the missions of his own people, but should be familiar with the missionary movements and spirit of all Christian people. He should read, come in contact with missionaries, have books on missions in his library. Again, he should preach at least four times a year upon missions, have all the services of that Sabbath-day focalized on missions. If he can do it oftener, the better. Another way to increase the missionary spirit among his people is to go out into the needy neighborhoods, in the school-houses, take his young people, any of his people who will go, and work to save others. Hold also missionary concerts in the Sabbath-school, the Y. P. S. C. E. in his congregation, and in these ways keep before them that the great work of the individual Christian, the church and the denomination, is to evangelize the world. When the missionary spirit is thoroughly begotten and increased, the heart all right in the work, the contributions will come right along.

A TRACT, AND WHAT CAME OF IT.

An incident comes to us from Miss Elizabeth Lawrence, of the Baptist Mission, Burma, which illustrates what is often called in question, the power of the truth in many instances to lead men to a new life of faith in Christ, apart from the personal teacher; and which also affords encouragement to those who do not see the fruit of their labors to hope that in some cases the seed cast on the waters or in the face of the winds may bring forth manifold. Miss Lawrence may relate her own story. She travels far into the jungle, often where the face of no other white woman was ever seen to work in heathen villages; and also among the churches, holding meetings with the women and children, and aiding the native pastors by Bible readings in the church. At the time referred to above she wrote:

"Just now I am rejoicing over nine converts in a heathen village some thirty miles away from all Christian influences, who were brought to the light by the grandfather in one household reading a tract called 'The Awakener,' which was picked up under a rest-house by the wayside, some fifteen miles away from their village, and carried to him by one who could not read. Although the tract was much soiled and some of the leaves gone, the Holy Spirit used it to his salvation and that of his household of six adults and another household, a man and wife, and they are teaching their little ones the right way. After reading the tract two men were sent to Belin, the town near which the tract was found, to inquire for the teacher of this religion, and finding I had returned here, they took a little boat (it being in the rains) and came seeking me; but the Buddhists here hearing what they were seeking for turned them aside, saying the teacher lived a long distance away still, so they were discouraged and returned home.

"The next dry season when they met a blacksmith from Thaton, they inquired of

him, and he told them where they would find the Christian teacher, and so the two men came again, and found the mission house and drank in the truth, and when they returned two of our preachers went with them to instruct them more in the way."

TREASURER'S REPORT.

For the month of May, 1896.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, May 1, 1896.....	\$ 177 77
Independence (N. Y.) Sabbath-school, for Boys' School in China.....	5 00
Plainfield (N. J.) Church.....	40 62
Rotterdam (Holland) Church:	
For China Missions.....	\$3 00
For Home Missions.....	5 00
King's Children, Milton, Wis., support of Sura Mea, China.....	10 00
Mr. and Mrs. C. A. Looftoro, Green, Colo....	4 00
First Brookfield (N. Y.) Church.....	4 87
Charles Potter, Plainfield, N. J.....	200 00
Brookfield (N. Y.) Church, support Mill Yard (Eng.) Church.....	1 00
Hartsville (N. Y.) Church.....	5 00
Josephine Lewis, Rome, N. Y.....	2 00
H. W. Stillman, Edgerton, Wis.....	25 00
O. U. Whitford, received on the field:	
Dr. E. S. Maxson, Syracuse, N. Y., \$1 00	
Sherman Park Mission, " " 1 00	
Orville Greene " " 5 00	
D. C. Whitford, Wolcott, N. Y.....	5 00
Dr. S. C. Maxson, Utica, N. Y.....	7 00
Young Peoples' Society of Christian Endeavor, by W. H. Greenman, Treasurer, Milton, Wis.:	
For General Fund.....	\$35 39
For Dr. Palmberg's salary.....	72 75
For evangelistic work.....	15 02
For Home Missions.....	2 31
For Foreign Missions.....	1 12
Junior Christian Endeavor Society, Dodge Center, Minn.....	5 00
Adams (N. Y.) Church.....	33 00
Margaret A. Brown, Little Genesee, N. Y., China Mission.....	10 00
Collection at Portville, N. Y., by C. W. Threlkeld.....	5 44
Collection at South-Eastern Association.....	16 16
George Bonham, Shiloh, N. J.....	5 00
First Brookfield (N. Y.) Church.....	4 59
Wm. C. Stanton, Westerly, R. I.....	25 00
Collection at Eastern Association.....	77 66
Loan.....	500 00
Total.....	\$1,310 70

Cr.

Appropriations for churches, quarter ending March 31, 1896:	
Conings, W. Va.....	\$ 12 50
Hebron, Pa.....	7 68
Wm. C. Daland:	
Salary, May 9 to July 1, 1896, 171 43	
Expenses of packing goods.....	27 83
Orders Evangelistic Committee, Nos. 19 to 21.....	69 00
Washington National Bank, note No. 4.....	500 00
Interest on Loan.....	4 17
Balance in Treasury, June 1, 1896.....	518 09
Total.....	\$1,310 70

E. & O. E.

GEO. H. UTTER, Treasurer.

MISSIONARY BOARD MEETING.

There was an adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society held in the lecture room of the Pawcatuck Seventh-day Baptist church, June 1, 1896, at 9.30 o'clock, A. M. There were present eighteen members and two visitors.

The President, Wm. L. Clarke, read a letter from Charles Potter, in which he freely expressed his opinions respecting the China Mission.

After a most thorough and earnest discussion, the following resolution was adopted:

Resolved, That an additional sum of \$500 be appropriated for the purchase of land, on which to erect a Boys' School building, which shall be located sufficiently near, so that, if necessary, the Mission is left with but one male missionary, the school could be cared for by him.

WM. L. CLARKE, President.

GEORGE J. CRANDALL, Rec. Sec.

Woman's Work.

TO OUR BENEVOLENT SOCIETIES.

Since our missionaries in China have made the request that no box be sent to them next Christmas, it has been thought best by the Woman's Board to omit it this year, for the reason that they give for making the request, which is, that our women shall concentrate their energies upon work for the Boys' School.

Our sisters in New York City who pack the box and forward it, assent to this decision, but feel that just the amount the box usually costs us is not a sufficient amount to contribute for the school. Dr. Wait made the suggestion that we raise at least Five Hundred Dollars. We can easily do this, if all will join hands and help. We can do this, but we ought to do more. Will not each society (or church where there is no organization for benevolent work) take this thought into consideration and begin at once to raise some definite amount for the school, which you can forward to the Board treasurer, before she closes her books for this conference year. The books close July 31.

We have excellent new photographs of the school, which will inspire those who possess them to work with enthusiasm for the boys. The pictures are in two sizes and sell for thirty and thirty-five cents apiece. All orders thankfully received and promptly filled.

In behalf of the Woman's Board,
MRS. ALBERT WHITFORD. *Cor. Sec.*

WHY NOT A CHRISTMAS BOX?

Several months ago letters were received from Dr. Palmberg and Mrs. Davis, suggesting instead of a Christmas box this year, that the good friends at home turn their attention to raising money toward a building for the Boys' School, which stands so much in need of a permanent home. The box committee was ready to do whatever the Woman's Board directed in the matter, and after correspondence with the secretary and other members of the Board, it has seemed proper to say a word through the RECORDER, so that all the good sisters, wherever located, may fully understand the reasons for omitting the Christmas box.

Owing to Dr. Swinney's sickness, the hospital—for which she had worked so hard—had to be temporarily closed, but, providentially, the building was utilized for the Boys' School, which was without a building. The question, then, which most naturally suggested itself to our missionaries was, what are we to do with the Boys' School when Dr. Swinney recovers and the hospital is again opened? Turning this problem over in their devoted minds, the suggestion above stated was evolved and was at once forwarded to the home land. A call so direct could not be overlooked, and the Woman's Board at once began to formulate plans to carry out the suggestions. Five hundred dollars is the sum fixed upon as the amount which should be raised this summer. This is more than the value of the Christmas boxes and will require much more work on the part of our women, but the Board feels that it will be "worth all that it costs," and that it can be done by united effort. The committee has been asked to suggest ways for raising the money in the various local auxiliary societies, or churches where no auxiliary exists, but in the judgment of the committee each society

would be its best judge of what would be suited to its own community. Picnics, lawn parties, sociables, suppers, concerts and the like, any one of which would bring people together, with some provision for admission fees, or sales of ice cream, cake and berries, or both, would become an agreeable and usually a profitable source of revenue. In a large city like New York, where the auxiliary society has but eleven members and families are widely scattered, junketings, which are so delightful in the country, are out of the question. In order to raise our proportion of the \$500 proposed, a subscription paper has been started and, so far, promises hopeful returns. A subscription has some advantages over all other means of raising money, as no expense is incurred, and all money raised is free and clear, but it has the disadvantage of being a more personal thing and lacks the pleasure and stimulus of congregating, which promotes general sociability and friendly feeling among the members of a society or church, all of whom should be taught an interest in every department of the Shanghai Mission. All of the money (\$500) should be raised before Conference, so that a report can be made at that time. Shall we not go earnestly to work and each do our part to make a building for the Boys' School—so necessary at this time—an assured success?

COM. FOR THE CHRISTMAS BOX.

NEW YORK, May 29, 1896.

SOME LINKS IN THE CHAIN.

Mrs. Carr's parlor was filled. It was the monthly meeting of the woman's missionary society, and Mrs. Carr had determined to have a good representation. She had a beautiful home, was a lovely hostess, and it was to be a social gathering; all of which had much to do with the representation.

"We're tired of sewing, we're tired of programs, and about everything connected with the society," said Mrs. Wall, as she dropped into the first wicker chair, with a sigh of satisfaction. "I mean to talk this afternoon. How did you ever draw all these people here, Eleanor?" addressing her hostess. "The greater part never come at all."

Mrs. Carr smiled a quizzical smile as she looked around upon the company.

"I wonder somewhat myself. It does seem a little strange that people should most readily flock together when the chief object is to disband."

"Yes, I heard that was the call," replied Mrs. Wall. "I know of several societies that have disbanded; it is so difficult to bring the members together. The Oak Hill church society is one. In fact, to all intents and purposes, it had disbanded six months before it did so formally—died, you might say."

"Well, it's time we did something. I must confess I am losing all interest. How is the treasury?"

"It is here, and that is all," chirped Mrs. Bird rather indifferently, holding up to view a slim pocketbook. "The contents would not keep a mouse alive, let alone a missionary; but then I don't hear of so much being done in the field."

"And it is such hard times," put in Mrs. Bailey. "My husband says they will be worse before they are better, and he feels that we must economize."

"That is so," corroborated Mrs. Willis, as

she smoothed down her new India silk. "There are so many little outgoes, and the pennies every week or month to the cause mount up so rapidly; and I think with Mrs. Bird that there isn't so much being done, after all. I don't hear of much."

"I quite agree with you." Mrs. Niles had just entered, and was untying her bonnet strings. "I haven't seen anything about the missionary work for months."

"What a beautiful bonnet!" exclaimed Madge Cary, breaking in on the conversation. "I believe in saying a thing is pretty if you think so."

"I like it myself," said Mrs. Niles, smoothing out the strings. "It was a bargain, too. On Fourth Street I should have had to pay twelve dollars, but I got it for seven dollars on Eighth. I could have done without it, but Belle told me to take it anyway at that price, and I've felt like economizing ever since."

"What have you done? gayly asked Mrs. Wall. "Given up something you did not want?"

"Yes, do tell us how you made up that seven dollars?" said Miss Holly anxiously.

"Well, first I made my new lace waist myself; then I saved car-fare for a month; and—"

"And what?" curiously asked Mrs. Wall, as the speaker hesitated.

"Well, I never had time to read it, and so I never got anything out of it, and so I stopped our missionary magazine. I had to cut off something," she continued, half apologetically.

"O, that is nothing. I stopped it last year along with my fashion journal. I treated both alike, along with *Harper's*," returned Mrs. Wall, with a conscientious air.

"So did I," joined in another voice. "I knew my sixty cents would not go very far."

"As I said," repeated Mrs. Niles, "I did not have time to read it, and it did seem wrong to pay out money for nothing—to throw into the wastebasket."

"Why did you not send it to some one who did have time?" suggested Mrs. Carr.

"That would have cost more money—extra postage," she answered, with thoughtless argument; "there would have been nothing saved in that."

"I still claim that I can't see so much being done in missions," Mrs. Bird insisted, "and we don't help the missionary cause by subscribing for the magazine."

"Perhaps not—in such a way," Mrs. Carr gently hinted. "But—" she stopped abruptly, "Speaking of time, I was thinking of the little time Miss H. must have in that Assiout boarding-school. I wonder she has time to write about it after such a round of duties as she describes."

"Assiout—Assiout," reflectively observed Mrs. Wall. "I've forgotten where it is; in India?"

"No, in Egypt; our girl's school is there."

"I haven't seen it," rather faintly replied Mrs. Wall, with an inflection of unsatisfied curiosity in her tones.

"That Students' Volunteer Convention must have been very interesting; I hear that the magazine was the only representative of our church literature there," Mrs. Carr continued, as she lowered the curtain, not noticing Mrs. Wall's intonation.

"Where was that?" asked Mrs. Niles, turn-

ing from a talk about the best way to root geraniums, which Mrs. Baily had begun.

"In Detroit," Mrs. Carr went on. "I was just thinking how out in the Cascade Mountains the words from such a meeting would be so cheering."

"I did not know we had a mission off there. Who is there?" questioned Mrs. Bailey abruptly, with a slight frown.

"The April number gives an interesting account of our work there at Sinemasho."

"I haven't seen it," answered Mrs. Baily uneasily.

"My, my, if they don't have *la grippe* in Egypt!" suddenly interrupted Mrs. Niles, who had taken the magazine from the table and was perusing the pages. "Miss Kyle says so. It's worth sixty cents to know that. I never supposed it possible for the thing to travel there."

"That isn't church work," laughed Mrs. Wall.

"I don't care." She stubbornly tossed her head. "There isn't any use in our pretending that we only read about the converts and the churches in the field. I do like to know about how other people live and feel and act, and I may as well own it."

"Well, the missionary is the one to tell you. They get nearer to knowing than any one else, I must say," remarked Mrs. Wall in reply. "I do like to read how they get along myself—when I read at all," she added.

"I don't believe I saved so much, after all," Mrs. Niles irreverently exclaimed, after a moment of silent turning of the leaves.

"What do you mean?" queried Mrs. Bailey; and the others turned with interest.

"Why, on that lace waist of course, and my bonnet and car-fare I told you about. It strikes me I had better have taken the magazine."

"Confession is good for the soul," replied Mrs. Carr, with an amused look. "Tell us all about it."

"I could have done without the bonnet in the first place, or rather I need only have bought one at five dollars, as I at first intended; but I got it into my head, that as the difference between a five-dollar one, and a seven-dollar one was less to save than the difference between a seven dollar one and a twelve-dollar one, my bargain was in favor of the seven-dollar one," with a little grimace at the recollection. "That is the way I saved five dollars and spent two dollars more than I intended. Then such a saving led me to think that I could buy some new lace to trim my waist. That cost seven dollars."

She paused, and a smile ran round the company.

"Let me make a clean breast of it, as they say," she hurried on. "The car-fare saved gave the girls a trip to the Park. I do wonder how much I did save by all that and stopping the magazine?" with a little nervous laugh, turning to Madge.

"Don't ask me," cried Madge, shaking her head at the appealing look; "'twould puzzle Euclid himself, I fear."

"What economical creatures!" exclaimed Mrs. Wall, with an air of disgust; "to think that I bought five dollars' worth of patterns for the summer—more than all my journals together—and to think that we expect to carry on church missionary work this way. I could not come to the society because I had so much sewing to do."

"How many of us take the magazine?" inquired Mrs. Carr tentatively.

"Not one but yourself," promptly answered Madge. "I know; we did not have time for anything but our own dear selves, and all with one accord have been making excuses."

"But you do know times are hard, and that charity begins at home," Mrs. Bailey weakly offered once more as apology.

"Well, here we are," laughed Mrs. Niles, leaning back in her chair. "We don't know how things are going on in Egypt or the Cascade Mountains. We don't even know where Assiout is; so we have lost interest in mission work, and losing interest we have just dropped society work flat. No subscriptions, no dues, no money in the treasury, and I should not wonder, if many more such do-less societies get started, there will be no magazine. If I only knew how much I was saving when I was spending, I'd send that much to help," she ended, with a remorseful sigh.

"I'll figure it out, whispered Madge, brightly. "You'll be safe to make it \$10."

"Now, ladies," said Mrs. Carr, "we've been very informal. We've all talked, and now it is time to come to the business that brought us together. We came to decide whether we would disband or not. All those in favor of disbanding, please rise."

There was a determined settling back in the chairs, and a look of virtuous indignation swept over the company, while a clear "no" ran around the room.

"All those in favor of continuing the society please rise," said Mrs. Carr.

There was a flutter, and every lady resolutely stood up. They kept standing.

"We haven't any idea of it!" cried Mrs. Bailey ambiguously.

"I move that everybody take the magazine," called out Mrs. Niles.

"Carried!" cried a chorus.

"And we are to go bodily to the Oak Hill church and the other ones, and show them how we feel, and stir them up again. I know they don't take it, either," Miss Holly added.

"And then let's attend the society and stop saying we don't know as much is being done, just because we haven't exerted ourselves to find out," suggested Mrs. Willis.

"No; we must not imagine everything has stopped because we have," admitted Mrs. Bailey.

"And we must not forget that in such a piece of machinery as missionary work we are a part of it, and if every part does not do its work the machine will have to stop in the end," said Mrs. Carr, as she bade them good-night at the door.—*Sarah Bierce Scarborough, in Woman's Missionary Magazine.*

BRO. DALAND IN LONDON.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Last Sabbath, at Eldon St., was a most interesting service. The new pastor and his wife were received at a special church meeting held before the regular service. Major Richardson, who has been so faithful in taking the place of pastor, conducted the service, and I preached from Acts 10: 29. A vote of thanks was passed by the church in appreciation of Major Richardson's services. There were in all fourteen present at the service. This is double the number present a few weeks ago when a writer on the staff of the *Daily Chronicle* came to find material for a newspaper report.

Sincerely yours,

WILLIAM C. DALAND.

MAY 27, 1896.

Home News.

West Virginia.

LOST CREEK.—The month of May has brought its trials and rich blessings. Bro. and Sister S. D. Davis have been in quite poor health, but are slowly gaining. Recent showers seem to insure good temporal harvests. There has been some spiritual harvest. Three have been received into the Roanoke, and three into Lost Creek church this month, five of them by recent baptism. May 26 brought us a blessing never to be forgotten, in the privilege of hearing Miss Susie Burdick at our Lost Creek church. There was a good attendance and deep interest. Some had never heard a woman speak from the platform before as the chief speaker. She gave much interesting knowledge of the gospel work and its methods, including a brief statement of the needs concerning the Boys' School. We hope it may do much good here in deepening our interest in that and all parts of our gospel work. How much we might do if we would but interest ourselves according to our abilities as a people. I venture that a great many of us do not. Some even fail to speak a good word of encouragement that others might do a little. Even a half dollar a member from our denominational church membership would build the necessary building and put our Boys' School on a good sound living basis, and what church could not do it if it *wished* to? Why, I bought a hat for a half dollar in Salem the other night, and when the time came for the collection on First-day at Greenbriar, I kicked myself (mentally) that I had not decided to wear my old hat a month or two longer. Many other things I would like to say, but others may say them better.

M. G. S.

SHALL WE TEACH OUR CHILDREN WHAT WE DO NOT BELIEVE?

I am prompted to raise this inquiry by observing that in the "Introductory" to Lessons VIII. and IX. in the *Helping Hand* under the subject "Time," the words of these lessons were uttered by Christ on *Tuesday*, April 4, A. D. 30. If this sort of chronology had not been given a number of times before, perhaps attention would not be called to it. Now, if this was Tuesday, according to Mark 14: 1, spoken of the next morning, "after two days was the Passover," then Friday was the day of the crucifixion. We do not propose here to raise or discuss the *time* of the crucifixion, whether on Wednesday or on Friday, but since Sunday people themselves are not agreed whether it was on Tuesday or Friday, and not a few of them now admitting it was on Wednesday, and since they indulge in various contradictory harmonies of the time of crucifixion events, and since also the Seventh-day Baptist denomination does not accept the Friday crucifixion theory, we ask, is it good policy, or safe, in such a prominent way repeatedly to state to all our Sabbath-schools in substance that the resurrection was on Sunday? If it be replied that it is only said, "It is generally believed it was on Tuesday," etc., we remark in one of the "Questions," Lesson VIII., it assumes it was on Tuesday. Hence there is no doubt that the author intended to leave this impression. Would it not be well where the Scriptures do not specially name the day to do likewise in our comments, and let the Sunday harmonizers harmonize until they agree, and not teach our children their ill-digested errors?

M. HARRY.

INDEPENDENCE, N. Y., May 24, 1896.

Popular Science.

Experiments for Running Street-Cars.

The Third Avenue Rail Road Company, in New York, are taking the lead, and sparing no expense, in trying to furnish a motor for street-cars that shall supercede not only the cable, but both the overhead and underground trolley systems.

They have already three cars running on Amsterdam Avenue, from 186th Street to Fort George, by the underground trolley system. This system is said to be working well in Washington, D. C.

The experiment now to be tried is that of compressed air, and to be used on their 125th Street line. They are having two cars made at Rome, N. Y., for the new motors. These cars will be of the same length as the cars now in use. The motors are made in Connecticut. The compressed air will be stored in a series of tanks under the car. A valve, a reversible lever and a handle to an air-brake, at each end of the car, will operate the motor. The tanks are to be charged from a central compressing station, which can be done in fifteen seconds, and will propel the car for twelve miles, including stops. Mr. J. H. Robertson, the superintendent, says what his company wants is the best system of motive power possible, when it will be used on all their lines.

We have known of compressed air having been tried several years ago, and failing, but it is claimed now the machinery has been perfected. We shall probably know the results in a very short time.

Stenographic Machine.

Machine stenography seems to be gaining in favor and quite fast taking the place of the pencil. Heretofore, the lack of uniformity in shading and curves of lines has rendered it very difficult for one person to transcribe the notes of another, but the machine curves and lines are perfect duplicates of symbols, and like alphabets, when once learned, are readily used by all who use that particular machine.

There are now in market two or more kinds of machines, and one manufacturer says he had made and sold fully four thousand. In the Bartholomew machine there are nine keys which, by combination, will make thirty-one characters; twenty-six representing the alphabet, and the others combinations of letters. A new machine has just been invented by Mr. Frank E. Curtis, of St. Joseph, Mo., which seems to be a modification of former machines and the inventor claims the following improvements. First, that it prints a text that is easier to read. Second, that it allows the writer to print two characters at once; and third, that it allows signs for many words and phrases. Mr. Curtis claims that in three weeks a person can learn to write 125 words a minute with his machine.

It has really come to pass that the pen made from the quill of the goose or raven, the only one used when I began to write, and for years afterward, has now entirely disappeared, and indeed a pen of steel or gold is fast disappearing, being supplanted by the typewriter and the stenographic machine. What will supplant these? Science and invention having formed a partnership, and having plenty of means, they will soon demonstrate to the public.

Shad.

A nice shad for my breakfast reminds me that perhaps something might be said interesting as to what part science has taken in the propagation and furnishing of this delicious fish in such large numbers as food for the people.

First, a word in relation to the shad. The average female shad produces from 40,000 to 70,000 eggs. This depends upon her age, as large numbers are captured every year, while on their perilous journey from the sea to the heads of rivers, the home for rearing their families. Of the eggs that are deposited, large numbers are destroyed by eels, and other fish, so that not more than 10 per cent are ever hatched. Up to the head of the rivers there follows along the striped bass and other fish, to be on hand, that as soon as the young shad are born, to fall upon them and devour them, which they will continue to do, no matter how long their journey, until they reach the sea. Followed as they are all the way by their enemies, so that in September and October it is estimated that of the 10 per cent that were born in the spring not more than 25 or 30 have succeeded in reaching salt water. In consequence of this terrible destruction of the eggs, before they were hatched, science has come to their aid, so that now 40,000 eggs can be taken by a certain process, and about 37,000 of them can be hatched and cared for until they are sufficiently strong, and can in a measure protect themselves, when they are set free, at the home of the spawning grounds, from whence they at once commence their journey to the sea.

Now, instead of only 25 or 30 young shad, the product of the 40,000 eggs, arriving at the sea, there comes a company of from 3,000 to 4,000 young shad that have completed their journey in safety. They remain in the sea for three years, or until maturity, before they seek the rivers, from whence they are taken and furnished us for food.

As the spring opens, the shad, like many of the migratory birds, commence their journey northward, seeking the rivers they formerly descended to the ocean, commencing in Florida and continuing on until they reach their Northern limits, on the coast of New Foundland.

It is claimed that the same shad will from year to year ascend the same river in which they were born, and hence, as the waters of the Connecticut are purer than the waters of the Delaware, so the Connecticut shad has a finer flavor than those taken from the Potomac, or Southern streams. This fish is highly prized by connoisseurs on account of its richness of flesh, and for the superior quality and fineness of its bones.

H. H. B.

SABBATH TRUTH PROGRESSING IN IOWA.

On a recent trip through western Iowa I was exceedingly well pleased to learn of the progress of Sabbath truth upon that part of my large field of labor.

In one town, a county seat, I found a young man and his wife who have recently embraced the Sabbath and are rejoicing over the new-found truth. These people are members of the Baptist church, and by that church have been sent out in evangelic labor, and seem to have succeeded quite well. I made considerable inquiry regarding them, and found them highly spoken of by everyone who knew them.

In the same town I found a lady, also a member of the Baptist church, who is observing the Sabbath, and also calls herself a Seventh-day Baptist. Her husband is a zealous advocate of the Sabbath, but has not yet begun its observance. I also visited the pastor of this Baptist church and found him very much interested upon the Sabbath question, he confessing that he is unsettled upon the observance of Sunday. He asked me for Sabbath tracts, and I supplied him and received his promise to give the matter careful and prayerful study.

In the same town I heard of others who are interested upon the question, and since then I have placed Sabbath literature in their hands.

A strong effort is now being made to secure a church in which I may preach a series of discourses upon the Sabbath question and hold evangelistic service. In another town, very much to my surprise, I found the pastor of the Baptist church observing the Sabbath, having embraced it about a month prior to my visit. I had heard of him before my visit to the place and had mailed him a few tracts. This brother is a devoted Christian and plants himself squarely upon the Bible in all his religious beliefs. I remained over night with him and came to regard him highly. Still others in the church are now concerned over the Sabbath question, and just what the future may develop no one can tell.

In another town I found two ladies who had recently embraced the Sabbath and are now faithful in its observance. One of these is a member of the Baptist church, the other belongs to the United Brethren church, and each of them regard themselves as Seventh-day Baptists. In this town an effort is being made to have me come and engage in evangelistic and Sabbath reform services.

I have also met a clergyman in Des Moines who is interested in the question of the Sabbath, and is now making a strong effort to secure the opportunity for me to present the Sabbath question before the Ministerial Association of Des Moines. If he should be successful, this will be a rare opportunity for me to stand as a defender of God's Sabbath before such a representative body of men.

All over my field I find people who are exercised over the Sabbath question, to whom I give or send our literature and from whom I receive letters.

For eight years I have been traveling over Iowa, handing out Sabbath tracts and sending them by mail, as well as conversing with people and preaching upon the question of the Sabbath, and I believe the earnest toil and prayers of the laborer will be answered by a harvest of souls to God's Sabbath.

Pray for the Iowa field, that the interest may increase, and pray for the one Seventh-day Baptist minister in the state, that he may be able to defend God's holy day against every attack and win men to the Lord of the Sabbath.

E. H. SOCWELL.

WELTON, Iowa, May 29, 1896.

SACREDNESS OF MOTHERHOOD.—“The Lord cannot be everywhere, so he made mothers.” This statement, attributed to a Jewish rabbi, although it be a poetic rather than a scientific statement, conveys to us the scope of the mother's calling. She stands in very truth the handmaid of the Lord, called to his holy of holies, to work out his law of creation.—*Selected.*

Young People's Work

THIS department presents its compliments to the Western editor, and begs permission to say that if pardon be granted this time it will never do so any more.

It is a thoughtless, selfish action, I might say, almost rude for a group of persons to block the side-walk as they stand talking about the last ball-game. They show a disregard not only for the convenience but for the rights of people who may wish to use the same walk as they come and go, and for good reasons do not wish to stop and join the group. It is something of the same spirit which blocks the aisles in public places, even in churches. To be sure, there is no premeditated purpose to do this. It comes from such an absorbing interest in one's own affairs that a thoughtless disregard for the wishes of others results. If you desire to greet a friend and have something to say, take some other place than a church aisle for your greeting, unless you are sure that you are not troubling some one near you.

I AM inclined to believe that the spiritual life is not to be measured by noise, by excitement, by running to and fro, by so-called warmth or cold, by boisterous hand-jerking, or by the cold, clammy finger-touches. These things are indices of individual temperament and not of spiritual life. Wicked, profane men often shake hands with a warmth and vim that would almost unjoint an ordinary elbow, while many truly pious, sincere Christians have the cold, clammy hand-shake. Now, when you have shaken hands with a person you may make a fairly accurate judgment as to their temperament, but you can have no knowledge of the spiritual condition; you may have met a villainous hypocrite or a saint. I hardly know which I think less of, the clammy touch or the boisterous clench; a person who possesses either should be taught to modify the method of hand-shaking and learn to approach the happy medium. But my point is that the quantity and quality of hand-shaking in and about the church are not indications of the character of the spiritual life of that church, but of the peculiar temperament of the people.

It seems to me that the various appointments of our religious life in the church have different objects in view; or rather, they all in seeking the one great object of life, have different secondary purposes, subordinate to the great one. And so I think that the prayer-meeting should not be conducted in the same form and manner as should the Sabbath-school. Nor do I feel that the methods properly and necessarily belonging to the revival meeting are at all appropriate for the Sabbath-morning service. In this I am doubtless at variance with many of my readers, but they have the same right to their opinions as I have to mine. There is, or should be, in the religious life of every person an element of quiet, thoughtful, reverential devotion. There should be some means provided in our public religious work whereby this element is stimulated and enlarged. This is not likely to be found in the investigating didactic atmosphere of the Sabbath-school; nor in the exalted, enthusiastic, soul-winning spirit of the revival meeting. The exhortations, the petitions, and the social feeling of

the prayer meeting are not well adapted to it. This part of our religious experience in public can come only from the Sabbath morning service. And it seems to me that for this service, from beginning to end, from the entering till the passing out at the door, everything said or sung or done, every action, every attitude should be of such a character as to promote reverence, devotion, worship.

The social, sympathetic parts of our religious life are apt to check this, and they can find ample opportunity for development at other times. Visiting, hand-shaking, expressions of fraternal feeling are grand, good things; we cannot live without them, but they are out of place in our Sabbath morning service.

THE Hornellsville Young Peoples' Society of Christian Endeavor wishes to thank the following persons for contributions to its building fund, received since its last report:

Wm. Maxson, E. L. Brown, Mr. and Mrs. Martin Sindall, Mrs. E. E. Crandall, Mary E. Wirt, S. P. Burdick, Oscar Perry, M. A. Powell, J. A. Hunting, B. I. Jeffrey, Mr. and Mrs. E. B. Crandall, Mrs. Amy Greene, Wm. C. Whitford, F. A. Dunham, D. S. Burdick, Mac Crandall, C. R. Langworthy, Mrs. C. D. Potter, Mr. and Mrs. A. B. Barney, Dunellen Y. P. S. C. E., Jennie Godfrey, Mrs. Thos. R. Williams, Mrs. P. A. Burdick.

IS DENOMINATIONAL LOYALTY A VIRTUE?

Is loyalty to that which is divisive of Christ's people loyalty to Christ? In a time when there is so much urgency in the matter of church union on the one hand and in the matter of loyalty to your own church on the other, the above is a right practical question. There are some of us who are beginning to think that there is a denominational loyalty which is un-Christlike. If loyalty to one's own church means the intention of perpetuating the differences of Christ's kingdom, it may come very near being disloyalty to the Master. If one carry his loyalty to his regiment so far as to be willing to sacrifice to it the unity of his country, we have decided the matter that he is to be counted disloyal. Why, then, if one exalt loyalty to his own division of the church in such a way as to perpetuate the divisions of the church and to weaken its inherent unity, why is not he also by his very vehement loyalty to his denomination, unfaithful and disloyal to his Master? The time for mincing matters in this one thing ought to be passed. That there is a place for the high and thankful appreciation of what the Fathers in the faith have wrought no one doubts. We thank God for what this sect has preserved and that one has emphasized that is of permanent value and importance, but to make loyalty to our sect a means of disloyalty to our Christ, it is a great sin.

We are not to be of Paul or of Apollos or of Cephas, but of Christ. The following clipping from a recent issue of the *Outlook* is interesting in this matter:

"As a matter of fact, there is comparatively little denominational loyalty in the metropolitan district. Most churches are very good illustrations of the principle of church union. The minister and possibly a few of the leaders are strenuous denominationalists, but the great mass of the people are simply Christians. They care nothing for the denomination, and in moving from place to place are actuated by two motives—where they can get the most good, and where they can do the most good. Often other motives influence, but the point we wish to make is that, however we may theorize about it, there is very little denominational loyalty. And when what really separates the denominations is carefully examined and the small difference between them fully realized, it is not strange that this loyalty is not greater. People as a rule go for the essentials. As a consequence, they exercise their own judgment, and are more loyal to Christ himself than to the divisions in his church; all of which, in our opinion, is a clear prophecy that a better time for the church is surely coming. Loyalty to a denomination is good, but loyalty to the essential Christian principles is best of all."

In our loyalties we may indeed have many lords, but above them all, supreme and alone, we have all one Master, even Christ.—*The Church Union*.

I have quoted the above, both to commend its excellent spirit, and to point out what seems to me to be in error. Most of you know that denominational loyalty is a pet hobby of mine, and I am loth to have the question suggested that perhaps it is not a virtue. I am for church union just so far as it can be secured without the sacrifice of any principle of right, and I am willing to grant to others the same privilege which I claim, that of differing with the majority if my conscience so directs. Now we know that nearly all reforms have come about by just such a spirit as prompts denominational loyalty, a spirit of disagreement on certain points; in fact all progress comes about in this same way. As a denomination we stand first and last, as a separate organization, for the Seventh-day Sabbath; in fact, it is the only thing which makes us a distinct people. Now the question is, is it worth while? Then by all means, let us be loyal; and I have no hesitancy in answering the question suggested at the head of the article, Yes, it is a virtue; and I only wish there were more of it among us. I do not mean a narrow-minded loyalty, but one which will prompt us to make sacrifices of pleasure and position and property for it, and do it gladly, too, not in a complaining, fault-finding manner.

THE JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR.

BY ALICE T. CAMPBELL, PRESIDENT.

In pursuance of a call issued by the Young People's Society of Christian Endeavor of the First Hopkinton Seventh-day Baptist church, a meeting was held at the parsonage, on Sabbath afternoon, March 26, 1892, when a Junior Society of Christian Endeavor was organized. During the first three years a committee from the Senior Society helped us. They were earnest and faithful in their work as assistants to the superintendent, and their labors were highly appreciated.

Theodore Davis, of China, joined the Society; also James Holker and Harry Riddell, of England. The Juniors sent \$3 of their collection to the "Fresh Air Fund," that one little child might go into the country for two weeks.

In 1893, five of the members joined the Senior Society, three moved to other places. There were eleven new members during the year, and fifty sessions, with an average attendance of twenty-one. In February the Juniors collected a free-will offering of money with which to send Theodore Davis the *Pansy*, a monthly magazine, as a birth-day gift, he being one of our members. We also made a quilt for the Main Hospital, in China.

April 23, 1893, we packed and sent a box of clothing to the children of the Rhode Island Hospital. On the ninth of October, at a business meeting, the motion, "that we send \$2 to each of the following societies—The Tract Society, the Red Cross Society, for the relief of the Sea Islanders, and the Society for the Prevention of Cruelty to Children, was carried. The June collection was sent to Alfred University, and the July collection was sent to Dr. Ella F. Swinney, Shanghai, China.

We had visits from several distinguished persons, and were much benefited by their earnest talk. Two socials were given during the year, and both were very enjoyable occasions.

On Christmas morning, three Juniors met at the parsonage, and from thence they carried

small gifts to the poor, sick, and aged. Twenty places were visited.

Monthly business meetings have been held the first Sunday in each month. Various duties of the Society have been talked about. June 23, 1894, we gave five dollars to the church for the Evangelistic Fund.

Only one death has occurred in the Society since it was organized.

While we feel pleased with what has been done in the past, we hope to do much better in the future. And as we look ahead, we devoutly crave the blessing of our Heavenly Father and his unerring wisdom to guide us.

LETTER FROM N. I. DEW TO THE MAKE-EXCUSE FAMILY.

My Dear Friends:—There are so many of you and you are so widely scattered everywhere over the whole country, that I have no fears that any one of you will feel that I am making a personal thrust in this letter. And, by the way, were it not for fear that I should thereby give my readers reasons for believing that I am, if not a member of your family, at least a distant relative, I would tell them now why it is that my letters are devoted so much to fault-finding, rather than to something else.

I know it is one of the most natural things in the world to make apologies for various things that do not happen to be just as you want them, especially when discredit is cast upon you which you do not deserve, but the chances are that you will make a bad matter worse by trying to explain. Sermons that are worthy of commendation are often marred by having an apology put in as an introduction. This is more especially true of speeches at gatherings of various characters. If you are called on to make a speech, or to preach, or preside at some meeting, say what you have to say, do what you have to do, and make no excuses. Very likely the people know what the circumstances are; if they do not, they will find out soon enough without your taking the time to tell them.

When I go to your house and am asked to stay to dinner, I like to speak in commendatory terms, if I can (and if I cannot, I keep still), of what you have to eat; but I always feel as if I ought to have kept quiet, when you begin to make excuses. I suppose there are times when excuses are necessary; under such circumstances, if it is possible, get some one else to make your excuse for you.

If you will but stop to think, you will remember that you do not like to hear other members of your family making apologies. Then do as you would be done by in this matter, and the world will soon give you another name, and I shall have to aim my thrusts at someone else.

Your friend,
N. I. DEW.

FROM A LONE SABBATH-KEEPER.

The editor of this department would be very glad indeed to receive many more such letters as the following. The money has been turned over to the Treasurer of the Young People's Permanent Committee. The letter is published for the purpose of calling the attention of our young people, who are situated far from any one of our own churches, to the fact that they can just as well as not give their "mite," as the sister calls it, to our own mission work. The Treasurer is Mr. W. H. Greenman, of Milton, Wis. It is an

easy matter, however, to hand the money to him, and I should be pleased to be the medium of transferring several hundred dollars to him in the next two months. Who will be next?

Mr. Edwin Shaw:

Enclosed please find four dollars and twenty cents, for missionary work. There is no Seventh-day society here, nothing but the M. E. church. I want this little mite to go with the Sabbath of the Lord.

Respectfully,

CHARLOTTE MCINTYRE.

DOLAND, South Dakota.

SUNBEAMS.

BY MRS. C. M. LEWIS.

A little beam of sunshine
Crept through a leafy bower
And awoke to life and beauty
A chilled and drooping flower;
And its pearly tinted petals
Expanded into bloom
And filled each passing zephyr
With the breath of its perfume.

A little word of comfort,
Softly spoken and soon forgot,
Pierced through the gloomy darkness
Of an overburdened heart,
And fanned to life and vigor
The spirit of hope, long dead,
And the blossoms of faith expanded
Where before was distrust and dread.

Ah, tender and sweet is the mission
Of the spirit by true love fired,
It goes forth warm as a sunbeam
By heavenly rays inspired;
It flits through the darkest places
With beams of love divine,
And into the soul's dark chambers
Bids the Sun of Righteousness shine.

HAVE FAITH IN GOD.

(MARK 11: 22.)

BY W. D. TICKNER.

Temptation and trial is the order of the day. Not once, nor twice, but continually. The fight goes on incessantly between good and evil. The Christian warrior, girt with the girdle of God's promises, steps boldly forward and meets the enemy with composure, because with the shield of faith he is able to ward off all the fiery darts that are hurled with such fury by the adversary. Christ's followers are each and all furnished with an impenetrable armor. It is a complete means of defense if used aright. Why then do Christians ever become wounded? Why do they become discouraged? Why do they become cast down? David sang, "Why art thou cast down, oh my soul; and why art thou disquieted within me?" Although he was a man after God's own heart still there were seasons when his mind was distressed. He felt disheartened. He seemed unable to cope with the powers of evil. The great trouble was he forgot to use his shield of faith, and the arrow of distrust had pierced his frame. It is much easier to advise others to use their shield than to use it ourselves. So long as everything goes well we can hold up the shield all right; but sometimes we are weary, thirsty, hungry and footsore. We turn our thoughts to ourselves, forgetting that the enemy is ever on the alert, and that he is watching for this opportunity which he gladly improves. With lowered shields our bodies are a mark for the arrows from his bow. With unerring aim he sends deep into our quivering flesh the arrow of distrust and, while it rankles there, we are unable to raise the shield, and hence we become the victim of many more injuries. The dart of unbelief well-nigh ends our life. We are, apparently, at the mercy of the enemy. Not quite however. Although we are fainting from thirst, hunger, weariness and loss of blood, we may yet triumph.

Like Bunyan's Christian in the Valley of Humiliation, we have one hope left. One weapon with which we are able to vanquish the now over-confident enemy is prayer. So long as the Christian prays, Satan cannot gain the victory. Prayer never fails us. The arrows are easily withdrawn, the wounds are quickly healed by the kind touch of the Great Physician. The water of life and the bread of life gives renewed energy and, ere the prayer is ended, the shield is in place and the adversary is driven back by the Word of God. This is the constantly occurring experience of Christians. It is inexplicable when all the aid necessary is offered.

Are we hungry and thirsty? The voice of our Commander is heard saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." To the weary he says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." To the fearful and trembling he says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will uphold thee with the right hand of my righteousness." Oh! ye weary soldier of the cross, "Have faith in God." He will uphold you. You need not fear. Remember his everlasting arms are holding you, and so long as your trust is in him you shall never fall. "The Lord knoweth them that are his." Will he not care for his own? Can you doubt his willingness when he said, "I will never leave thee nor forsake thee." "Like as a father pitieth his children so the Lord pitieth them that fear him." Then cast aside all doubt. Have faith in the Captain of your salvation, for he never lost a battle, and he will keep you unto the end. Fear not.

PROTECTION FOR SCHOOL TEACHERS.

The principal of one of the Chicago public schools was made, the other day, the victim of a peculiarly brutal personal assault on the part of an aggrieved parent whose boy had failed to pass an examination. If the case were an isolated one it would hardly call for comment, but several incidents of the sort have occurred during the past year or two, and the offenders have unfortunately escaped with a trifling fine. This time, it appears, the ruffian is likely to receive something like his deserts. The school authorities are determined to make an example of the assailant, and see that he is punished to the full extent of the law. There are too many parents nowadays who, instead of seconding the disciplinary efforts of their children's instructors, are inclined to antagonize them, and hastily to assume that if a child does not get along well at school it must be the teacher's fault. Instead of taking it out of the boy in the good old way, they take it out of the teacher in the improved modern fashion. A teacher is a public officer, and a physical assault upon a teacher should be treated more seriously than such an offense committed against a private individual. It is a matter of the highest concern to the State that teachers should be made to feel that the law will give them full protection in the discharge of their duties, and that they should not be terrorized into an unduly lenient treatment of idle or vicious children by fear of personal violence. The attack now in question has called out widespread sympathy for its victim, and the criminal proceedings against his assailant will be watched with interest by teachers everywhere.—From *Harper's Weekly*.

Children's Page.

BED TIME.

I've been so happy all the day,
And now its hours are over;
Down by the meadows I have played,
And all amongst the clover.
And now 'tis time to go to rest,
Within my bed so cosy,
And soundly sleep the long night through,
Until the sun gleams rosy.

Good-night, dear little silver stars,
Come to my window peeping,
And shed your pretty light above,
And watch whilst I am sleeping.
Good-night, good-night, you pretty flowers,
I love you all so dearly;
Now close your eyes and gently sleep,
Until the moon shines clearly.

I said my prayers at mother's knee,
To ask the Shepherd's keeping;
He has so many little lambs,
To tend whilst they are sleeping.
Yet surely I may go to rest,
Without a fear or sorrow,
I know that he will watch o'er all,
Till sunlight gleams to-morrow.

—Selected.

A MISSIONARY BOX, AND WHAT CAME OF IT.

The venerable Cyrus Hamlin, speaking of his boyhood days before the Interdenominational Missionary Union, at Clifton Springs, told the following amusing and suggestive bit of personal experience:

In those days, all were agreed the greatest event of the season was the fall training, or militia muster. To participate in the affair was the greatest military glory that we could have any conception of. There was the Colonel on his magnificent horse, the fifers and drummers, the militia men. It elevated our souls just to behold the glory of the militia muster. There used often to be Indians there, and about twenty or twenty-five old Revolutionary soldiers, who were always getting up Indian fights. Every boy who went to muster had his money to buy gingerbread and other confections on that great day.

Now I remember almost as well as though it were yesterday a bright September morning when I started for the muster. My mother gave me seven cents to buy gingerbread for my enjoyment during the day; and a cent then would buy a pretty large piece of gingerbread. I was rich; my mother was generous.

I was thinking how I could spend all that money in one day, when my mother said, "Perhaps, Cyrus, you will put a cent or two into Mrs. Farris's contribution-box as you go by." Mrs. Farris used to take the box home with her, and persons not at the meeting might stop at her house during the week and drop in a few cents.

As I went along I kept thinking, my mother said "a cent or two." I wished she had told me to put in one cent or two cents; but there it was: "Perhaps, Cyrus, you will put in a cent or two."

As I turned it over in my mind during the first mile of my walk, I thought, "Well, I will put in two cents." Then I began to reason with myself: "How would that look? two cents for the heathen, and five cents for gingerbread." It didn't satisfy my ideas very well, because we always read the missionary news in the *Puritan Recorder* every week, and then the *Missionary Herald* came every month, so we kept full of all the missionary news there was, and my conscience was a little tender on that subject. Two cents didn't look right, and after a while I began

to think that I would put three cents into the missionary box.

I went along a spell with a good deal of comfort after I had come to this decision. But by and by the old reasoning and comparison came back to me. "Four cents for gingerbread, and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to four for the heathen and three for gingerbread. Nobody could complain of that.

Then I thought of the other boys, who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I had only three cents. "Confound it all!" I said. "I wish mother had given me six cents, or eight cents; then it would be easy to decide; but now I don't know what to do."

I got to Mrs. Farris's house, and went in. I remember just how I felt, to this day. I got hold of my seven cents and thought, "I might as well drop them all in, and then there will be no trouble;" and so I did.

After that, I went off immensely well satisfied with what I had done. I was quite puffed up, and enjoyed it hugely till about noon, when I began to be hungry. I played shy of the gingerbread stand,—didn't want to go there—went off around where the soldiers were having their dinner, and wished somebody would throw me a bone.

Well, I stood it without a mouthful till about four o'clock, and then I started for home. I can remember just how I felt when I got in sight of my home. It seemed as if my knees would fail me,—they felt worse than they do now—I could hardly drag myself along. But as soon as I reached the house I cried, "Mother do give me something to eat; I'm as hungry as a bear; I haven't eaten a mouthful all day."

"Why, Cyrus! where is the money I gave you this morning?"

"Mother, you didn't give it to me right. If you had given me six cents, or eight cents, I could have divided it, but I couldn't divide seven cents, and so I put it all into the missionary-box."

She said, "You poor boy!" and she went right off and brought me a big bowl of bread and milk; and I don't think I ever ate such bread and milk before. There were tears in my mother's eyes, and I said, "Pshaw, mother, I would go without eating all day to have bread and milk taste as good as this."

But that wasn't what she was thinking of,—no mother here would interpret it that way. It was the thought, "This little boy, my youngest, can deny himself for the sake of Jesus," that brought the tears to those loving eyes.

Now if there are any mothers here who don't want their children to go into missionary work, don't go fooling round with missionary boxes. But if you do want them to go as missionaries, that is the way to train them for missionaries.

When I grew to be a young man, I told my mother, "I have decided to give my life to missionary work;" and she wept heartily over it, but said, "I have always expected this, Cyrus;" and she never said another word about it.

I have often thought, in looking back over my boyhood, that out of that one missionary box came six missionaries, who have done long and good work. We never thought

of it then, but that is my interpretation of it now. One of the missionaries is the man who saved the Telugu Mission when the Baptist Board thought of giving it up. They told him they wouldn't send him back, and he said, "You needn't send me back, but I shall go back. As I have lived, so shall I die, among the Telugus." They couldn't do anything with such an obstinate man, so they said, "When you die we don't want the heathen to pitch you into a hole and cover you up, we want you to have a Christian burial, and this young man shall go back with you." I think in five years after their arrival they baptized five thousand converts. That was the Rev. Dr. Jewett, of the Telugu Mission. When we were boys, we used to attend the same church, and look at each other through the loopholes in the high pews. I have always felt as if he came out of that missionary box. I am sure I did, but I didn't know it at the time.—*Helping Hand.*

WILLIE'S LESSON IN POLITENESS.

"I was so ashamed, Willie, when I had to remind you to thank Mrs. Foster for the book she sent you Christmas," said a lady to her little son just after a visitor had taken her leave.

"Why, mamma," was his reply, "you always said you wanted me to be honest and truthful. I don't like the book at all. It is too babyish for me."

"I do want you to be honest and truthful," said his mother, "but you can be so without being rude. Mrs. Foster hasn't any boys, and perhaps she doesn't know very well the kind of reading a boy likes; but the book is bound very prettily, and it certainly was very kind of her to think of you and send you a present. Don't you think so?"

"Yes, mamma," said Willie.

"Well, then, don't you see how you could honestly feel grateful to her for the gift just because it showed her kind feeling toward you, even though you don't care for the gift itself?"

"I see now," said Willie. "If I had thought of that, I would have thanked her as soon as I had a chance. But I didn't know how I could be polite and honest too."

"I am glad you are trying to be truthful," said his mother, "but you must remember that although God says lying lips are an abomination to him, he also tells us to 'be courteous' and to 'be kind one to another,' 'speaking the truth in love.'"

"There is a little rhyme I would like to have you learn, for it is a very good definition of true politeness:

"Politeness is to do and say
The kindest thing in the kindest way."

—*The Christian Advocate.*

THE CARE OF BIRDS.—This is the season of the year to take care of the birds. They are rearing their little families, and to rob a nest is to be a robber of the worst sort, because birds cannot defend themselves, and until lately there was no law to protect them. See how industrious they are. A thrush is said to work nineteen hours in order to supply its little family with food, and during this time it feeds its young two hundred and sixty-six times. Blackbirds work seventeen hours, and the busy titmouse spreads four hundred and seventeen meals a day for its hungry children. Their food consists largely of caterpillars. They are the farmer's best friends. Therefore let us do what we can to save the small birds from being robbed or killed.—*Our Dumb Animals.*

FAILURE after a long perseverance is much grander than never to have a striving good enough to be called a failure.—*George Eliot.*

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 XI.—JESUS CRUCIFIED.

For Sabbath-day, June 13, 1896.

LESSON TEXT.—Luke 23: 33-46.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

INTRODUCTORY.

The historical connection is important. After the Lord's Supper Christ delivered the discourse recorded in John 14: 16. Then follows the prayer found in John 17. Christ and the disciples go forth, cross the brook Cedron and come to the garden of Gethsemane, where Jesus in agony of spirit prays to the Father. Then Christ comes out from the garden and Judas approaches with an armed band. Jesus is betrayed. Simon Peter smites off the ear of the high priest's servant, whereupon Jesus touches the wound and heals it. Then Jesus, being bound, is led first to Annas, formerly high priest, but deposed by the Romans. Next, Christ is brought to the palace of Caiaphas, the high priest, where he is tried before the Sanhedrim, and shamefully condemned. Peter and John had followed Jesus, and during the trial Peter denies his Lord. After sunrise the council again meets to legally ratify their former action. Then Jesus is led early to the hall of Judgment, where he is examined by Pilate, who declares that he finds no fault in him. The Jews are not willing to have Christ released, and are not satisfied with the many indignities heaped upon him, the chief priests and officers crying, "Crucify him, crucify him!" Jesus is sent to Herod, but only to be abused and brought back. Pilate repeatedly endeavors to reconcile the mob to Christ's release, but is met by the exclamation, "If thou let this man go, thou art not Caesar's friend."

At last, fearing the Jews, Pilate delivers up Jesus to be crucified. Thus our Lord is led away to Calvary.

EXPLANATORY.

v. 33. "When they were come." It was now about nine o'clock in the forenoon. Jesus had been without sleep. He had been tried before the council, before Pilate and Herod, and had suffered many insults. Moreover, Christ had borne his cross a part of the way to Calvary. These were some of his sorrows. "Calvary." In Revised Version, "the skull," this being the translation of the Latin word, *calvaria*. The knoll probably bore some resemblance to a skull. Matthew, Mark and John use the word Golgotha. "Crucified him." They nailed him to a cross, just as the Romans punished the vilest criminals. "Malefactors." Evil-doers. In this case they were thieves. Thus was fulfilled Isaiah's prophecy, "And he was numbered with the transgressors." Christ was placed between two thieves, evidently to make it appear that he was worst of all.

v. 34. The seven recorded utterances of Christ while on the cross are called, "The Seven Words from the Cross." This verse contains the "First Word." The remaining utterances, or "Words," were: (2) To-day shalt thou be with me in paradise; (3) Woman, behold thy son! (4) My God, my God, why hast thou forsaken me? (5) I thirst; (6) It is finished; (7) Father, into thy hands I commend my spirit. "Father, forgive them." In his Sermon on the Mount Jesus had said, "Pray for them which despitefully use you, and persecute you." Christ "made intercession for the transgressors." Isaiah 53: 12. "They parted his raiment." Thus were fulfilled the words in Psalms 22: 18. The four soldiers that crucified Jesus divided among themselves his raiment, casting lots for the "coat," an inner garment which was "without seam, woven from the top throughout." See John 19: 23.

v. 35. "The people." A rough crowd, adherents of the rulers. "Stood beholding." "They look and stare upon me." Psalm 22: 17. "The rulers . . . derided him." They wished to make it appear that they had done wisely in condemning Jesus. Some that passed by also reviled him. "He saved others." And therefore they should have believed on him. "Let him save himself." But this Jesus was not willing to do, because he desired to save others.

v. 36. "The soldiers." Four soldiers were probably in charge of each prisoner. There was also an officer, or centurion, who on Christ's death exclaimed, "Truly this man was the Son of God." Mark 15: 39. "Mocked him." It was not so strange that these men should do this; it seemed to them absurd that Jesus could be a king. "Offering him vinegar." "They insultingly offer to share with him their own vinegar, or sour wine, the usual drink of Roman soldiers, it being about the time of their midday meal."—*J. F. & B.*

v. 37. "If thou be the king of the Jews." Referring to Christ's admission before Pilate.

v. 38. "A superscription." According to the Roman custom, giving the charge. Pilate dictated the writing and would not change it to please the Jews. "Greek." Much used in Palestine after the conquest of Alexander. It was the original language of the New Testament, except perhaps Matthew's Gospel. "Latin." The official language of the empire. "Hebrew." The language used by the Jews in their religious writings, and one of the leading languages of Palestine. Pilate wrote truly, for Jesus was not only "King of the Jews," but he was the "King of kings."

v. 39. "One of the malefactors." This impenitent man, approaching his death, presents a sad spectacle. If only he had repented and believed in Christ, Jesus would have done as much for him as for his companion. "Hanged." Crucified. "If thou be Christ?" Revised Version. Said in the spirit of mockery. Before the high priest Jesus had said that he was the Christ, the Son of God. Matthew 26: 63, 64. "Save thyself and us." This malefactor made a sad mistake. He thought of release from bodily suffering rather than of his soul's salvation.

v. 40. "The other." Whatever evil this man had done, his position is now clear; he had repented. *Peloubet* gives the evidence of this thief's conversion as follows: (1) He believed under very difficult circumstances, against the popular feeling. (2) He defended Christ from false charges. (3) He was concerned for his fellow-sufferer. (4) He confessed his sin. (5) He prayed for mercy. (6) His faith was large and strong. *Jesus, remember me when thou comest in thy kingdom.* "Dost not thou fear God?" The impenitent thief should prepare to meet his God and not rail at the innocent Jesus. "In the same condemnation." Therefore he ought to show sympathy for Christ.

v. 41. The penitent thief openly confesses his sins and accepts the punishment as just. He would be glad to see his companion make the same confession. "Nothing amiss." The malefactors were evidently Hebrews, and the one that repented seems to have known something of the deeds and claims of Christ. What a glorious truth the repenting man declared!

v. 42. "Remember me." An humble request, yet asked in faith. "Comest into thy kingdom." The thief looks beyond death. He believes in a kingdom that is "not of this world," and feels that Christ will there be Lord.

v. 43. "Verily." Giving strength to the promise. "To-day." Before sunset. "With me." "We can hope for or desire nothing better after death than to be with Jesus."—*Pentecost.* See 2 Cor. 5: 8.

v. 44. "Sixth hour." Noon. "A darkness." Supernatural, and marking the importance of this Great Offering for sin. It is said that Dionysius (afterward the Areopagite) being in Egypt and seeing the darkness, exclaimed, "Either the Divinity suffers, or sympathizes with some sufferer."—*Encyc. Britan.* "Ninth hour." Three o'clock, afternoon.

v. 45. "Sun was darkened." "No ordinary eclipse of the sun could have occurred at this time, it being then full moon, and this obscuration lasted about twelve times the length of any ordinary eclipse."—*J. F. & B.* "Veil of the temple." This veil was very large and thick, and separated the holy place from the most holy place. No one but the high priest was permitted to enter the most holy place. This he did every year, with the blood of the sin offering. The veil of the temple was the symbol of Christ's body. "Was rent in the midst." "By this was signified that now the way of access to God was opened through Christ's blood to all believers; so that they constitute a spiritual priesthood, having access to God within the veil, without the help of any earthly mediation, that they may there offer up spiritual sacrifices, acceptable to God by Jesus Christ."—*Barrows.* See Hebrews 7: 25; 10: 19, 20; 1 Peter 2: 5, 9. The veil was rent "from the top to the bottom" (Matthew 27: 51), showing that it was done by the power of God.

v. 46. "Cried with a loud voice." A shout of victory and trust. It is no longer "Why hast thou forsaken me?" The gloom has passed. "Father, into thy hands I commend my spirit." Words from Psalm 31: 5. "Gave up the ghost." He voluntarily renders up his spirit. The work of redemption is finished. "Glory to his name!"

THE NEW DEPARTURE OF B. FAY MILLS.

A few months ago, the well-known evangelist above named changed completely his methods of work, and entered upon a ministry addressed chiefly to Christian people. After years of evangelistic work carried on with the ordinary accompaniments of "rising for prayer," signing cards, etc., in which he had been unusually successful, he seemed to lose confidence in the lasting results of impressions so secured, and made a radical change in his preaching. He now appeals to men, whether Christians or not, to undertake an arduous but blessed service; to bring Christ into their lives, at the cost of much that is pleasant and apparently indispensable; to allow the principles of Christian love to govern their conduct in business and civil relations as well as in private; in short, whereas it is the custom of most evangelists to urge upon their hearers the "easiest thing you can do," Mr. Mills does not shrink from pointing out all the obstacles which an unbelieving world opposes to a truly Christian life. He believes that the need of the hour is not great numbers of people who are willing, in a moment of emotion, to make promises of one sort or another; but people who are so deeply and fundamentally moved by the power of God through Christ that they will at all times quietly do their duty.

It is needless, perhaps, to say that Mr. Mills is still thoroughly orthodox in his religious teaching; that he believes as strongly as ever in the necessity of regeneration for the individual. He has added to his preaching, however, social and economic theories which are not accepted by all; and on this account the attention of the public has been somewhat diverted from his strictly evangelistic purpose. We have seen in many religious papers, especially in the *Independent*, sharp criticisms of these theories, some of which are unquestionably justified. The new method is also depreciated by many because it does not produce visible results that can be set down in figures; while Mr. Mills has not ceased to call men to repentance, he has as yet adopted no means of learning just how many hearers have been aroused to enter the new life. He says, in a published statement:

"To ask people to stand up if they want to be Christians or if they want to be saved, may be wise, provided the individuals have put a real Christian content into these expressions. But with the great number of the people such an invitation is assumed to be, not a call to real discipleship of Jesus, but the indication of a selfish desire to get something of benefit for self in the shape of peace or assurance, or even a crude desire to go to a frivolous and inactive heaven of characterless bliss. I do not mean that this invitation can not be modified so as to possess a genuine Christian meaning, and I am now meditating much and experimenting somewhat upon this thought; but my present idea is that we are approaching a time of sifting rather than the great enlargement of the church."

Mr. Mills has no desire to cast contempt upon the methods of others: he believes that different methods must be used to meet various classes of minds. He claims no new revelation, but strives to preach the old gospel in a way adapted to press home its deeper meaning. Such an attempt must be of interest to all who mourn for the ineffectiveness of Christians and the multitude of the unsaved.—*The Standard.*

A HEROIC PHYSICIAN.—There are doctors and doctors, but one of the most intelligent of all these friends of humanity was one who had the courage recently to give a bit of advice to the head of a family not many miles from New York. The head of the family was robust but exacting, healthy but irritable—in short a veritable Hector.

"I don't know what is the matter with my family, doctor," he said, "but my wife is nervous, my children are suffering from something, I don't know what—in fact, the whole house is upset. Even the servants seem vacillating and bordering on nervous prostration."

"I think it would be all right," said the doctor, "if you would take a six months' tour of Europe—alone."

"I?" cried paterfamilias. "The only well member of the family?"

"Yes," said the doctor, gravely. "You ought to travel—for the health of your family.—*Harper's Magazine.*"

A LITTLE GIRL'S IDEA OF BOYS.—A little girl in Boston wrote a composition on boys. Here it is:

"The boy is not an animal, yet they can be heard to a considerable distance. When a boy hollers he opens his big mouth like frogs, but girls hold their tongue till they are spoke to, and then they answer respectable and tell just how it was. A boy thinks himself clever because he can wade where it is deep, but God made the dry land for every living thing and rested on the seventh day. When the boy grows up he is called a husband, and then he stops wading and stays out nights, but the grew-up girl is a widow and keeps house."—*The Outlook.*

Beware of Ointments for Catarrh that contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 75c. per bottle. Hall's Family Pills are the best.

Special Notices.

ASSOCIATIONS.

WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

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

ALFRED WILLIAMS, Church Clerk.

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

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

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

THE First Seventh-day Baptist Church of 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.

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.

NORTH-WESTERN ASSOCIATION.

FIFTH-DAY MORNING, JUNE 18, 1896.

10.00. Devotional exercises, led by Rev. H. D. Clarke.
10.30. Words of welcome by Rev. E. A. Witter, pastor of the Albion church, and response by the moderator.
10.45. Call to order by the Moderator, and report of the Executive Committee.
11.00. Introductory Sermon, Rev. L. C. Randolph.
12.00. Adjournment.

AFTERNOON.

2.30. Communications from the churches. Appointment of Standing Committees. Communications from Corresponding Bodies.
3.30. Devotional exercises.
3.45. Sabbath-school hour, conducted by Rev. H. D. Clarke. Adjournment.

EVENING.

7.45. Praise service, conducted by Eli Looftboro.
8.15. Sermon by delegate from South-Eastern Association.

SIXTH-DAY MORNING.

9.30. Annual reports and other business.
10.15. Devotional Exercises.
10.30. Memorial Address, Rev. Wm. C. Whitford.
12.00. Adjournment.

AFTERNOON.

2.30. Miscellaneous business.
3.00. Tract Society hour.
4.00. Woman's hour. Adjournment.

EVENING.

7.45. Praise, Prayer and Conference service, conducted by Revs. J. H. Hurley and T. J. Van Horn.

SABBATH-DAY MORNING.

10.30. Sermon, Delegate from Eastern Association. To be followed by a collection for the Tract and Missionary Societies.
11.30. Sabbath-school, conducted by the Superintendent of the Albion Sabbath-school.

AFTERNOON.

3.00. Junior hour, conducted by Miss Angie Langworthy.
4.00. Sermon by Rev. Clayton A. Burdick, delegate from the Central Association.

EVENING.

7.45. Praise service, conducted by Rev. D. B. Coon.
8.15. Sermon by Rev. Geo. B. Shaw, delegate from the Western Association.

FIRST-DAY MORNING.

9.30. Business.
10.30. Missionary Hour,
11.00. Sermon by Rev. A. H. Lewis, of Plainfield, New Jersey, followed by a collection for the Tract and Missionary Societies. Adjournment.

AFTERNOON.

2.30. Business.
3.00. Y. P. S. C. E. hour.

EVENING.

7.45. Praise service, conducted by Rev. L. C. Randolph.
8.00. Sermon by Rev. Stephen Burdick.

WESTERN ASSOCIATION.

Program of the Sixty-first Annual Session, to be held at Little Genesee, N. Y., June 11-15, 1896:

10:00 A. M. Praise Service, Geo. B. Shaw and O. E. Burdick.

10:30. Introductory Sermon, H. P. Burdick; Report of Executive Committee, Communications from Churches.

AFTERNOON.

1:30. Opening Exercises.
1:45. Communications, Appointment of Standing Committees.
2:30. Missionary Society Hour, conducted by O. U. Whitford and Susie Burdick.

EVENING.

Sermon by Delegate from South-Eastern Association.

SIXTH-DAY MORNING.

9:00 A. M. Opening Services.
9:15. Daily Order.
10:00. Essay, "The Bible and the Home," E. M. Tomlinson.
11:00. Sermon by Delegate from Central Association.

AFTERNOON.

1:30. Daily Order.
2:00. Tract Society Hour, Sermon, Dr. A. H. Lewis; Question Box and Informal Conference, conducted by Dr. Lewis.

EVENING.

Prayer and Conference Meeting, T. B. Burdick and W. C. Whitford.

SABBATH MORNING.

10:00. Morning Prayer Meeting.
10:45. Service of Song, conducted by T. B. Burdick.
11:00. Sermon, Delegate from Eastern Association; Joint Collection for Tract and Missionary Societies, followed by Sabbath-school, conducted by Superintendent of Little Genesee Sabbath-school.

AFTERNOON.

4 P. M. Endeavor Societies; Leader, O. E. Burdick.

EVENING.

7:30. Praise Service.
7:45. Young People's Hour.

Music.
Devotionals.
Music.
"Pledge Making and Pledge Breaking," Louis Livermore.

"The Social Side of Christian Endeavor," Mrs. Evelyn W. Clark.

Music.
"Giving," Walter Green.
"What Are We Here For?"—Junior paper, Lilian Ashurst.

Endeavorers as Missionaries at Home," B. F. Whitford.

Music.
Junior Exercise, Little Genesee Juniors.
Report of Associational Secretary.

Music.
Benediction.

FIRST-DAY MORNING.

9:00 A. M. Praise Service.
9:15. Unfinished Business.
10:45. Education Society Hour, conducted by President Davis, of Alfred University.

AFTERNOON.

1:30. Sermon by Delegate from North-Western Association.
Woman's Hour, conducted by Mrs. E. A. Lyons.

EVENING.

7:30. Unfinished Business. Closing Service,
H. L. JONES, Moderator.
M. G. STILLMAN, Secretary.

MARRIAGES.

CRANDALL—CRANDALL.—At Bigspring, Adams Co., Wis., by Rev. J. W. Hadden, Deacon S. H. Crandall, of Bollyar, N. Y., and Mrs. Louise I. Crandall, of Glen, Wis.

FOSTER—STILLMAN.—In Little Genesee, N. Y., May 30, 1896, by Rev. S. S. Powell, Edwin G. Foster, Jr., and Bessie E. Stillman, all of Little Genesee.

WALTON—OSTRANDER.—At the parsonage, in Little Genesee, N. Y., May 31, 1896, by Rev. S. S. Powell, William M. Walton and Jessie A. Ostrander, both of Ceres, Pa.

SHELLEY—YOUNG.—In Independence, N. Y., May 31, 1896, by Eld. J. Kenyon, at his home, Nicholas Shelley, of Amity, N. Y., and Miss Mary J. Young, of Stanard's, Corners, N. Y.

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.

CRANDALL.—At his home in Little Genesee, N. Y., May 29, 1896, Deacon Joel Benjamin Crandall, at the age of 67 years and 4 days.

A more extended notice will be found elsewhere. S. S. P.

BAKER.—In the village of Andover, N. Y., May 20, 1896, of consumption, Martha, wife of Jesse Baker, aged nearly 23 years.

At the age of 18 years she became a member of the M. E. church of Wellsville, N. Y., with which she remained a member until death. She was an active member until disabled by sickness, but then her faith failed her not, but Christ was more precious to her and she felt that he drew very near to her as she passed into the valley of shadows. She has left a husband, one child, four brothers and three sisters, and many other relatives. Her funeral was held in the M. E. church, of Andover, a good congregation being present. J. K.

DAVIS.—In Andover, N. Y., May 28, 1896, of pneumonia, Uriah Davis, in the 59th year of his age.

While a young man he professed faith in Christ and was baptized and united with the Seventh-day Baptist church of Independence with which he remained until death. He was quite extensively known as a business man and as far as we know bore the character of an honest man, and will be very much missed in the community, but none will miss him as much as his family. He has left a wife, three sons, father and mother, one brother, and a large circle of other relatives. His funeral was held Sabbath-day, at his late residence, a large congregation being present. J. K.

BURDICK.—At Alfred, N. Y., March 9, 1896, Mrs. Elizabeth Peckham Burdick, aged 76 years, 1 month and 2 days.

Mrs. Burdick was born in Preston, Conn. Quite early in life she embraced a hope in Christ and became a member of the Hopkinton (R. I.) Seventh-day Baptist church. In 1849 she was married to Stephen C. Burdick and made her home with him in Western New York. For many years she has been a consistent member of the First Alfred church. She faithfully cared for her husband through a lingering illness of six years till death released him Aug. 16, 1891. The last three years of her life she lived with her daughter, Mrs. G. W. Rosebush, of Alfred, N. Y., who, with her brother, the Rev. J. G. Burdick of New York City, mourn a mother's loss. Truly, one of the faithful has gone to her reward. M. B. K., JR.

HUNTING FOR HELL.

"Where is Hell?" said a man possessed of an inquiring mind and a gift for asking questions. "I do not know where hell is," was thereply, "and hope I never shall know. I am traveling in another direction, and I would advise you not to be too anxious to find out where hell is. There are other regions which are far more worthy of exploration."

Curious questionings regarding hell do not necessarily benefit those who concern themselves with them. Nor does the contemplation of hell always make men honest, or truthful, or consistent. For months and years we have seen the question, "Is there a hell?" in large type, in a printed sheet, which often contained false statements, misrepresentations, and groundless accusations, which were so persistently indulged in that those who knew the facts could only wonder why such a man should raise the question, "Is there a

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hell?" since the apostle tells us that "the tongue is a fire that setteth on fire the course of nature, and it is set on fire of hell." James 3: 6.

We have no doubts about hell; and we hope that men who are discussing and disputing about it will turn their attention to the Word of God and read the scores of passages in which the Scriptures speak of the doom of "all the proud and they that do wickedly," of those who "know not God and obey not the gospel of our Lord Jesus Christ;" of the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," who "shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8. "Let us fear not them which kill the body, but are not able to kill the soul, but rather fear him, which is able to destroy both soul and body in hell." Matt. 10: 28.

We hope no one will be too curious to learn about hell. We study about countries where we hope to go. People who serve the devil will get all the information they need about hell in due time, and other people will feel that the less they know about it the better.—The Christian.

WOMAN'S RIGHTS IN LOVE.

Woman's rights! Why the very first right we expect is to be treated better than anybody else—better than men treat each other as a body, and better by the individual man than he treats all other women. I abominate the idea of equality and to be mentally slapped on the shoulder and told I am "a good fellow." I shrink from the idea of independence and cold, proud isolation with my emancipated sister-women, who struggle into their own coats unassisted, and get red in the face putting on their own skates, and hang on to a strap in the street car in the proud consciousness that they are independent and the equal of men. I never worry myself when a man is on his knees in front of me putting on my overshoes, as to whether he considers me his equal politically or not. It is sufficient satisfaction for me to see him there. If he hadn't wanted to save me the trouble I suppose he wouldn't have offered. He may even think I am not strong enough for such an arduous duty. That wouldn't hurt my feelings either. I have an idea that he likes it better to think that I cannot do anything more troublesome for myself than to believe that I could get along perfectly without him. In fact—here's heresy for you, oh, ye emancipated—I do not in the least mind being dependent on men—provided the men are nice

enough. Let them give us all the so-called rights they want to. I shall never get over wanting to get behind some man if I see a cow. Let them give us a vote if they will. I shall want at least three men to go with me to the polls—one to hold my purse, one to hold my gloves, and the third to show me how to cast my vote.—(Lilian Bell) in June Ladies' Home Journal.

THE FEAR OF THUNDER.

"Electric storms are far less dangerous than the majority of people imagine," writes Edward W. Bok in June Ladies' Home Journal. "That a severe lightning storm is terrifying admits of no question, and will sometimes bring uneasiness to the heart of the strongest man. But the real danger is slight. The chance of lightning striking a house, for example, is not one in a million. Particularly is this true in cities, strung as most of them are with electric wires. The greater danger from electric storms is in the country, and even there the danger may be lessened if the simplest and most common-sense of precautions are exercised. The surest electric conductor is a draught, and if, when a thunder-storm approaches, it is seen that all windows and doors liable to occasion a draught are kept closed, the danger is at once reduced to a minimum. If a woman is "caught" out in a thunder-storm the safest shelter is a house; the most dangerous a tree, particularly an oak tree. It is a peculiar, but nevertheless a proven, fact, that the oak is the most susceptible of all trees to a current of electricity. Over fifty per cent of trees struck by lightning storms during one summer, the Government statistician tells us, were oaks, while the beech tree was the least harmed. Therefore, the worst possible place of shelter in an electric storm is under an oak tree, while by all odds, the safest place is in a house and out of a draught. The actual danger (from an electric storm) is, in truth, not from the lightning nor the thunder, but from the nervous condition into which women allow themselves to fall. And this is a danger which they can avoid. A little calm thought and a few grains of common sense will do it.

THE SIZE OF THE SUN.

The sun, provided we measure only the disk seen with the smoked glass, is eight hundred and sixty-six thousand miles in diameter, i. e., one hundred and eight earths could be comfortably ranged side by side across the disk. To cover the surface would require many thousands. To fill the interior we should need one million three hundred thousand. On a smaller scale we might represent

the sun by a ball two feet in diameter and the earth by a good-sized grain of shot. Let the sun be hollowed out, then place the earth at its center, and let the moon revolve about it at its real distance of two hundred and forty thousand miles. There would yet remain nearly two hundred thousand miles of space between the moon's orbit and the enclosing shell of the sun. Indeed, to journey from one side of the sun to the other through the center would take one of our swift express trains nearly two years and a half. So vast a globe must be heavy. Since its density is only one-quarter that of the earth, it only weighs as much as three hundred and thirty-two thousand earths, or two octillions of tons! The attraction of gravity on its surface would cause a man whose weight was one hundred and fifty pounds to weigh two tons.—Ladies' Home Journal.

BABY LEARNS QUICKLY.

A competent nurse says most children's naughtiness is taught by mother or nurse. "Baby does not cheerfully kiss you. See, mamma cry if baby will not kiss her. Boo-hoo! and mamma makes believe to cry in her hands till baby pulls her fingers away from the deceiving eyes, and mamma laughs and does not always remember when she stops boo-hooing to exact the kiss. Of course by a mere animal process of reasoning baby learns to cry for what it wants. Has it not had the 'line upon line'?"

"When baby makes a misstep and down he goes, avoid the Scylla and Charybdis of nursery shipwreck. Neither make a great fuss over the bump, and weaken his self-control by too much sympathy, nor do that other miserable thing, strike the offending object of collision, saying, 'Naughty old table. Whip the table for hitting little boy's head.' This is often the first lesson in combativeness, and the baby who hits back the passive chair that is said to have hit him, becomes equally active in slapping children or other folk who morally or physically oppose."—Chicago Interior.

WHEN Harrison was inaugurated in 1889 the interest-bearing public debt was \$889,853,990, and when he retired in 1893 it was only \$485,029,100. On February 1, 1895, it had increased to \$684,323,710, and when the next bonds are sold it will amount to \$746,723,710. These figures tell a story that the average citizen can easily understand.

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