MARCH 28, 1895.

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$2.00 A YEAR

BABCOCK BUILDING PLAINFIELD N J
THE SABBATH RECORDER.

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The Spring is coming, winter!

By O. D. SEYMOUR.

The spring is coming, winter!

"Oh, can there be no end to the cold of winter, and the storms that rage over the land of the Zachariahs and the Ishmaels?"

There are, probably, very few devout Christian mothers who do not in their hearts solemnly dedicate their children, when first born, to the Lord. But how often it happens that such dedication does not strike deep enough to endure without murmuring, the wounding of the strong maternal ties, when God calls the child to distant fields. A faithful missionary well remembers the keen distress of his mother when she learned of his decision to become a foreign missionary. His mother exclaimed: "How little did I know when I dedicated him to God, how much I must suffer!" It is well that mothers thus dedicate, but they should not even have a mental reservation.

We are glad to be able, through the kindness of Mrs. A. A. Allen, to present to all our subscribers this week a fine portrait of the late President J. Allen, of Alfred University. So much has been written and said of him within the recent past, through the Recorder and otherwise, that it is not necessary here and now to rewrite the interesting story of his useful and self-sacrificing life. We have urged and again repeat with emphasis that his biography, written by his devoted wife, should be in every Seventh-day Baptist family. It should be read and admired by all, both children and daughters, and allowed to inspire them with the same exalted purposes and aspirations that were the marked characteristics of his noble life. As those who were permitted to be his students and associates during the uplifting influence and power of his life and teachings, so also in a large measure will those be blessed who read his life and sermons.

Out of our enthusiastic ministers, in the time of our late war, growing eloquent over the virtue of patriotism, said, "Patriotism will carry a man half way to heaven." Probably had he taken a sober second thought he would never have committed himself to such a loose statement. No merely human virtue or power can lift a man one inch above the earth. The love of country, courage, the love of kindred, the love of mankind, may and can purely earthly loves and virtues will not rise higher than the sphere in which these qualities are exercised. The love of heaven, the love of God, the distinctive love of the Lord Jesus Christ alone can carry one from earth to heaven. Our love needs a mile and a half way there, and then simply completes the business. There is no doubt that it is a great advantage to a person to begin the Christian life with a good character, good habits of kindred, the love of mankind, any and all charac-

Lest it should appear otherwise to those who read the article in this issue by our esteemed and venerable brother Hinman, we wish distinctly to disavow that the Recorder has undertaken to defend the existence of secret societies. Our brother expended the greater part of his argument against Free Masonry, which was not mentioned nor included in the recent interdiction of the Roman Catholic Church, but is careful not to mention the Southern sects, which perhaps are the order included in their ban. The Sons of Temperance and the Good Templars, in spite of the awful fact that they have a secret pass-word, are rescuing tens of thousands from the drunkard's dreadful doom.

A very marked change has come over many of the most popular railroad lines within a few years in the interests of sobriety. Many of us well remember when it was no uncommon thing for railroad employes to be frequently under the influence of intoxicants, often to the annoyance and peril of passengers. An employee who would not drink was the exception, not the rule, in his associations, who made it very unpleasant for him. But, behold the change! Railroad companies are becoming very rigid in their requirements of sobriety, and parents are coming to feel that to put their sons in the employ of railroad corporations is really to throw them some wholesome restrictions. There is a system of discipline, not quite like a military school, and yet somewhat similar in its effect. A man's continuance in such a position is made to depend much more on his total abstinence from all that intoxicates, than formerly. Prominent railroad officials encourage and aid the formation of Young Men's Christian Associations, and the construction of commodious and attractive buildings, where their employes can and will spend their leisure hours, rather than in the saloon. These facts are worthy of notice, and especially would we ask all who take a pessimistic view of railroad times, to notice these evidences, that, in some directions at least, there is improvement. We believe that the leave of Christianity is working, and working well.

What is the real object or purpose of the ordinarv church prayer-meeting? Probably this would be a vital point to this question depending upon individual opinions, as there is a variety of practices. But in our humble opinion the prayer-meeting should be emphatically the people's meeting. It is not a proper time for a lecture or sermon by the pastor or any one but for that purpose. The time should be devoted mainly to prayer and testimony with much genuine praise in stirring and familiar singing. It is a serious mistake for the pastor to allow half or three-fourths of the allotted hour to be used in precepting the people. An hour, consisting of ten or fifteen minutes, would be a brief and simple meeting. The people are the real missionaries of the church and the prayer-meeting is the most likely place for communication of religious business. There is no royal road to easy lessons. There is no royal road to easy lessons.
NEWS AND COMMENTS.

PROF. HENRY DURHAM has been suffering severely from rheumatism and in consequence could not give his usual lectures to his students.

BUSINESS circles appear to be very confident and hopeful of improvement. They note several favorable indications for the opening of the spring enterprises.

Sixty miners were killed by an explosion in the Rocky Mountain Coal Mine, Wyoming, on the 21st inst. Fifty-one of them were married men with large families.

REV. DR. PLATTS, after two weeks’ absence in the interests of Alfred University, visiting Plainfield and New Market, N. J., and Western and Ashaway, R. I., returned to Alfred the 21st inst.

DR. JOHN A. BRODUS, of the Baptist Theological Seminary at Louisville, Ky., died in that city March 16th. Dr. Brodus as an author, preacher and theologian was prominent among Baptists.

MEXICO and Guatemala are growing at each other, and seem likely to engage in open hostilities unless a better understanding is soon effected. English interests are at the bottom of the trouble.

The assailant of the “Alliance,” March 8th, has been identified as the Spanish cruiser Conde de Venadito. His commander claims that the “Alliance” was only one and one-half miles off the Cuban coast.

SECRETARY GRESHAM’s demand upon Spain for satisfactory disavowal and apology for the insult to the United States flag in the Alliance affair receives the hearty approval of the administration and the country.

It is said that in the State of Connecticut it has been seriously proposed to enact a law providing a fine in the case of every citizen who fails to cast his vote at any regular election, unless he renders a reasonable excuse for not voting.

The Brooklyn Eagle says that two hundred and forty women were recently seated to play pictures, sculptures, etc., will come under the hammer. In April one thousand pictures, sculptures, etc., will come under the hammer. In each one of the galleries are six pictures valued in all at $200,000.

The Spanish Minister in Washington is said to have given utterance to criticisms and statements concerning Secretary Gresham’s action in the Alliance difficulty that are as reckless and censurable as the ill-advised firing upon our flag-protected steamer.

ESTASUS WIMAN, who was sentenced to five years’ imprisonment, last June, on a charge of forgery preferred by the Dun & Co. firm, New York, has secured a stay of, sentence and will be granted a new trial. He and his friends confidently believe he will be acquitted.

A SPANISH WAVED, the Reina Regente, with a crew of 420 men on board, was sunk near the Straits of Gibraltar in a recent severe storm. Only eighteen inches of her mast was visible. It is supposed that all on board were drowned.

The discovery of the new element in air, called “argon” is attracting attention and comment. By some, Prof. Dewar has the credit of the discovery; while others place the first discovery back nearly seventy years (1826) and credit Prof. Perkins with a paper which embodied substantially the same facts.

“FAITH, without works, is dead.” Little Leila Mead, of Dayton, Ohio, had typhoid fever. Her mother and grandmother are firm believers in the faith cure theory, and therefore declined giving the child the slightest medical attention. Leila died, and now the coroner has ordered the body held for an autopsy.

A VERY destructive tornado swept over Georgia the 20th inst, striking Augusta at 9 o’clock in the morning. Houses were lifted from their foundations and scattered in every direction. At the same time a blizzard was raging in the Ohio Valley and west of the Mississippi river. Snow unexpectedly fell, nearly all day, in several Southern States.

The Seniors of Union Theological Seminary, New York, have created quite a sensation by reering their protest against the requirement that they shall preach a short sermon before the dean of the faculty, Dr. Thomas S. Hastings, for his criticisms. Their protest is based on the fact that these sermons are not prepared for a real audience, that they are only pretenses and that it is degrading to their sacred calling.

The General Assembly of the Presbyterian Church in the United States, at Saratoga last May, recommended “that the week beginning April 7, 1895, be designated as a special season of prayer for foreign missions, to be observed in the closet, in the family, and in the public places of public worship.” In pursuance of this recommendation a leaflet has been issued indicating the particular topics to be considered and to be the special objects of prayer each day from April 7th to 14th inclusive.

Lest there should be some mistake made, growing out of the letter from Marion, Kan., by H. P. Grace, in the Recorder of March 7th, we are asked to call special attention to the fact that Mr. Grace was not asking for aid for any but himself, and that parties intending to send to any who need aid must send to particular addresses.

A LADY has recently died near Jerome, Union county, Ohio, at the advanced age of 104 years, 4 months and 26 days. Her name was Mrs. Priscilla Anne Sullivan. She was born December 11, 1826, and lived a faithful and hopeful Christian life for 88 years. She was nine years old at the time of George Washington’s death and attended his funeral. She was the mother of fourteen children, nine of whom are living. Her six sons were her Pall-bearers, and their ages ranged from sixty to eighty-five. In every respect her mental and physical faculties were good to the last.

CONTRIBUTED EDITORIALS.

There is more practical infidelity in a full-grown church quarrel than in a university full of agnostics.

A good many fathers will have to ask their children’s forgiveness before they can have intercourse with them.

The reason some men think they have no sin is because they won’t allow the light to turn on. Their wives know better.

Always liked the prodigal son better than the elder brother. He proved to be more of a man in the end. He repented fully and freely, while the last we see of the elder brother, he is still hugging his pride and selfishness to his breast.

The Haywood murder trial at Minneapolis which has just reached its sensational close in the death sentence upon Harry Haywood has been one of the most remarkable cases in the history of criminal jurisprudence. The murderer had made his plans most carefully and deliberately to prove an alibi and avoid detection. His father spent money like water in his defense. The most brilliant legal lawyer in the Northwest plead two days for his life. In spite of all precautions and all efforts to create doubt in the minds of the jury, the chain of damning evidence was so complete that the “twelve good men and true” gave a unanimous verdict of “guilty” on the first charge. It is a striking example of “Be sure your sin will find you out.”

The Blue and the Gray will meet again at Pittsburg Landing, April 5th and 6th, to celebrate in loving and peaceful fellowship the fraternal spirit which now prevails between the veterans who engaged in bloody conflict there thirty-three years ago. Congress has recently passed the Shiloh Bill for the purchase of this battle field for a great national memorial park like Gettysburg and Chickamauga, and the veterans will be expected to assist the Shiloh commission in locating the monuments and tablets to be erected on the battle field. The bravest are the most generous.

However others may endeavor for personal purposes to keep alive the old bitterness, the men who did the fighting are content to let the Ivy and honeysuckle clothing the battlefields of war with the emblems of peace.

The main stand taken by Governor McKinley in the case of Col. Coit deserves a passing notice. A negro was in custody at Washington Court House, Ohio, awaiting trial on the charge of rape. An enraged mob gathered to lynch him, leading neither the repeated requests of the citizens nor the threats of the officers. When other means failed, Col. Coit, the commander of the militia, gave the order to fire. Several rioters were killed or wounded. A military commission was called to investigate the case. This commission apparently exonerates Col. Coit. Gov. McKinley, in approving the report says, that ample remedies are provided by law for the redressing of wrongs and the punishment of criminals and the State’s authority will be brought to bear upon the full height of its majesty. He says further:

“The crime which was the pretext for the unlawful assembly and the riotous conduct
which followed, was revolting in the extreme, and merited, as it received, the condemnation of law, the court, and all good citizens. The crime, horrible as it was, however, was no justification of lawlessness and violence which were permitted by those who in passion sought to add to one crime still another, and whose plain duty as citizens was to preserve, not to break, the peace of the country. There is an intense feeling against the militia in the country, but to the sober second thought of the people will prevail and it is not probable that the lesson will need to be repeated. The hope is to be indulged that this may mark the last attempt at lynching in the grand old State of Ohio.

IN MEMORIAM.

Joshua Clarke, who died at Verona Mills, N. Y., Feb. 9, 1895.

The close of this useful life came suddenly and unexpectedly. Although his health had not been as robust as in former years, he wrote me but three days before his death, "that for the most of the time the past year he had preached twice each week, except the last Sabbath in each month when he had been to Utica and preached once. Few men in the prime of life have done better. This letter was written on Sabbath morning at 8.30 he engaged in family worship as usual, and at 10.30 he quietly and peacefully passed away.

His was a busy and laborious life. A peaceable and triumphant death. He died with the harness on. Like Moses, with eye undimmed and his ability for usefulness not abated, with his mind in full vigor and his hand on the gospel plow, he knelt at the family altar. For two short hours he viewed the promised land then, quietly as a child sinks to rest, he passed to the other world.

The life of the Rev. Joshua Clarke was no ordinary life. It was a remarkable life. He had first-class natural ability, and was self-educated in the truest sense. There was nothing ours but those in his make up. A healthy and vigorous body, with an unusually developed and forceful mind, over which conscience ruled supreme. All these powers were consecrated without reserve to his master. "This one thing he did, he never turned back of that path. And he died thereof for the crown of life. He had no titles from the schools, nor had his master, but educated in the better and fuller sense of the term, he was one of the most thoroughly self-educated men of his denomination. He was always a student and a thinker, took little-second hand. He was thoroughly conversant with the Holy Scriptures (I have never seen a person more loving hearts will water down the thirst of his very soul. As a minstrel he combined a rare common sense (the least common of all the senses). Conscientious, patient, kind, and careful, and yet when truth required it, he was bold as a lion. His energy never flagged, his faith never failed, he knew no such word as fail. Not one of his pastors at last was a full success.

From the time of his conversion in early life, like Paul, he conferred not with flesh and blood. I attended his first revival meetings when he was a boy of 18 years; his preaching and piety were such as to impress deeply the hearts of his hearers. He said Pauline in his devotion and "counted all else" that he might win souls for Christ. His work was divided between the weak and strong churches of the denomination. The churches of Watson, Otisole, Lincklean and Preston will never forget his labors of love for them. His preaching and pastoral work in Brookfield became a power for great good, many were converted, and the whole community felt his influence for good. He built up the church and multitudes were converted to God.

His pastorate at Ashaway, R. L., was not less successful. He was on that field and found that his influence for good was a power in all that community. His work in Albion, Wis., and Delphos, N. Y., were not less successful. The love and veneration with which his people have always regarded him, is evident in the performance of duty, but to the loving sympathy of his great tender heart. He seemed to be equally gifted as a pastor, preacher and evangelist. Revivals always followed him, wherever he went. It is safe to say that in the more than fifty years of his ministerial life many thousand were converted, his preaching was equally successful and much sought after in other denominations.

While the writer was pastor of a church in Northampton, Mass., Eld. Clarke came there occasionally and assisted in a revival of several weeks. More critical community could not be found; he came into competition with the ablest preachers in the country, and his reputation did not suffer. It is now about thirty years, and yet he is remembered by that people as a master preacher of the 'simple truths' of the Gospel. His manner was plain, forcible, persuasive and successful. Men never tired of it.

There has been a constant growth in his pulpit power for fifty years. Those who have listened to him throughout that period have never had more spiritual power to move the hearts of his hearers, that there often seemed to be a glow of heavenly light on his face as he preached: and what wonder, if standing so near to the entrance, he should catch glimpses of the heavenly city, in which he so firmly believed.

The time is passed when a man is necessarily great as a preacher because his name stands against capital letters, and he can deliver college orations. That minister is greatest who can preach great truth with power to move the hearts of men.

Rev. Joshua Clarke has left the impress of his consecrated life on two generations. Rest great soul, in the bosom of the Christ thou hast loved so well! Thou wast true to God, to family, and to humanity! Such a life is of necessity immortal. The many loving hearts will water his memory. "Blessed are the dead who die in the Lord, yea from henceforth saith the spirit, they rest from their labors and their works do follow them."

Rev. I. D. Clarke.

Hillsboro, South Dakota.

A bishop was traveling in a mining country and employed a boy to drive a windlass which had hauled up one out of a shaft. It was his work to do this all day. His hat was off, the sun poured down on his unprotected head.

"Don't you know the sun will injure your brain if you expose it in that manner?" said the bishop to the good man.

The Irishman wiped the sweat off his forehead and looked at the clergyman.

"Do you think I'd be doing this all day if I had any brains enough to be exercised by the heat of the sun?" said the good man.


THE SABBATH RECORDER.


Popular Science.

It is now claimed that the highest peak in Alaska is Mt. Logan. It is 19,514 feet, giving it an altitude of 1,500 feet higher than Mt. Elias.

The temperature of the bottom of the Atlantic Ocean is found to be 38 degrees Fahrenheit, while the bottom of the Mediterranean is 57 degrees.

It has now been found that nearly one-half the sands on the ocean's shores is composed of minute shells, which at some time, must have been the dwelling place of a living creature.

Professor Gilbert, the geologist, has come to the conclusion that the huge hole in the ground, known as the Diablo Canon, in Arizona, marks the place where a large meteor once struck the earth.

The best of steam engines now will produce a horse power by the consumption of one and a half pounds of coal per hour, while fifty years ago it took fully seven pounds. This shows a great improvement in the manufacture of engines.

Mr. E. G. Ackerson has succeeded in producing a crystalized carbon from sand, coke, and salt. The substance is extremely hard and difficult to ignite, and will polish diamond, porcelain, glass and steel; evidently it is destined to take the place of corundum, emery, etc., in all polishing work.

The Washington monument, located west of the Capitol, is the highest monument in the United States, being 555 feet high. This monument was struck by lightning on June 5, 1885, and slightly damaged. There are now four copper rod conductors running from the top of the monument down to fifteen feet below the masonry foundations and into two feet and a half of standing water. These rods are connected with other by copper rods, and have at every five feet copper points three inches long plated with gold, and have sharp platinum points. Now every time there is a thunder shower the lightning plays around it, producing, especially in the late summer, the most amazing phenomena yet seen produced by electricity.

A single track railway now runs from Jaffa (the ancient Joppa) to Jerusalem, a distance of forty miles. This road was opened for travel in the fall of 1892. The cars are small and are of the English pattern. The engines are small and powerful and were made at the Baldwin Locomotive Works, in Philadelphia. The best of steam engines now will produce a horse power by the consumption of one and a half pounds of coal per hour, while fifty years ago it took fully seven pounds. This shows a great improvement in the manufacture of engines.
History and Biography.

THE EPHRATA COMMUNITY.

The Lancaster Daily Intelligencer, published at Lancaster, Pa., under the date of March 9th, this year, a centennial number of forty pages in quarto, the first number annually published here in the county of that name, during the past one hundred years. Besides these it gives accounts of prominent persons who have resided in that region. Wishing to present the following description of the community: "Eschewing the Sunday-school and also manufactured domestic goods. At one time, there were eighteen brothers and twenty sisters in the community, of whom twenty-three were ordained as priests in 1768. In 1749 Israel Eckerlin was elected prior of the community, and he introduced a number of innovations, among them being a bell, which he had cast in Europe. This caused a dissension in the community, and the bell was condemned and sold, the prior and some followers being driven out and becoming Ducesseans. Finally, after many privations, the bell was sold to Germany. The bell was purchased by the Lutheran Church at Lancaster, and was subsequently sold to the Washington Fire Company, from whom it was purchased by J. Frederick, Senior, and placed as a memorial to his son Charles, in the steeple of Grace Lutheran Church.

A BISHOP'S PRAYER.

To accomplish his desire he journeyed to the upper end of Lancaster county and settled beside a spring of water on the banks of the Codorus, near where Ephrata now stands. He was not left to enjoy his solitude, however, as he was continually importuned by members of his late congregation to return to them. The sequence to his teaching. He went about all the cities and law and closed the service by resigning his position as minister to the community. Beissel's reason for his abrupt action was to live the life of an anchorite in the wilderness.

All powerful—When thou prayest in the inner chamber, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. Matt. 6: 6.

His Providential care—Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, What shall we wear? Matt. 6: 31—33.

II. The "Sisterhood of Ephrata" will long be remembered by the exquisite specimen of their penmanship, both text and music, which was published under the name of Feast of the Capuchins, and some unique among them. The latter is the prayer book printed in 1767 for the Episcopal congregation of this city.

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His Providential care—Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, What shall we wear? Matt. 6: 31—33.
Missions.

I see, in my communication of March 14th, the composer makes me coin a new word, *invariably* for inveterately. Maybe it was my fault, not his. However, I never was very successful in coinng words, and never put in a claim but for one word, and that word was *scatteration*, to express the loose which comes to our people by the way they settle in different parts of our country, isolating themselves instead of settling in colonies, as to an interrogation point where it should be a colonisation point, well, that is of little matter. It takes some time to get everything in perfect working order after moving.

On my return from North Carolina, I stopped off at Orange, Va., and went on a narrow gauge road to St. Just, Va., to visit an old Seventh-day Baptist friend and fellow-worker, A. R. Jones and family. He went there from Shiloh, N. J., about twelve years ago, and purchased this land. It is a splendid soil; the land somewhat rolling; well watered; inveterately. I met a Baptist minister, said, "Mr. Jones, I tarried with them over the Sabbath. It is almost next to an interrogation point where it should be a colonisation point, well, that is of little matter. I saw one of the saved alike, whose children are in colleges, and thought it was a misfortune. His bitter exclamation aroused in me the train of thought recently set forth in these lectures. The words rang in my ears. They took me to task. I asked, 'Is Christ an hard man,' repeating what he has not sown? Gathering where he has not sown? Where is his command to preach the gospel to every creature? Is his yoke easy? Is his burden light? Are his commandments not grievous? Are the burdens heavy, his reward commensurable with the sacrifices he demands? Is his service a joy and crown? Do the claims of the Christian church ardently?

I began to compare the lives of devoted Christians in their spiritual calling with those of others of equal standing in their secular callings. I inquired into Christianity as to its special enterprise. I was toiling and toiling, to build our colleges and established our schools; Christianity. Scarcely a college in the whole world that is not a counterfeit of Christianity. Who are the teachers in these institutions? Christians. The highest calling known to man is in the hands of Christ's servants. Whose children are instructed in these colleges and schools? In proportion to their number ministers' children are vastly in the majority; next the children of church officers; then the children of Christians at large. Christ has determined that in the hearts of all whom he shall possess the wisdom of the world.

Wherefrom are the majority of lawyers, statesmen, congressmen, senators, cabinet officers, business men, and statesmen and statesmen? Do our colleges and schools; Christianity. Scarcely a college in the whole world that is not a counterfeit of Christianity. Who are the teachers in these institutions? Christians. The highest calling known to man is in the hands of Christ's servants. Whose children are instructed in these colleges and schools? In proportion to their number ministers' children are vastly in the majority; next the children of church officers; then the children of Christians at large. Christ has determined that in the hearts of all whom he shall possess the wisdom of the world.

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received salaries from $10,000 to $1,000 each. One of them was the lawyer, but it was not particularize. From the whole class during twenty years, nineteen are dead; but of that number only two, and one of them was an invalid while in college.

Two professors, one from a theological seminary and the other a law school in New York. The lawyer asked the theologian what per cent. of the students in the seminary did consider a success? The reply was, "About ninety-five per cent."

"Well, that is remarkable," said the lawyer. "We consider a class of a hundred students doing well under five to ten to maintain positions of influence.

Here, then, is a very telling record of the world with bloodshed and devastation from, 10,000 to $1,000 each.

But whatever merit it may have assumed among pagans, with Christians it can pretend to no merit; none in fact, are the occasional sacrifices in which they are permitted to exert it. They are so far from being allowed to inflict evil, that they are forbid even to resist it; they are so far from being encouraged to revenge injuries, that they are sometimes even exhorted to forgive them. If Christianity introduces therefore, were nations of Christians, all war would be impossible and unknown among them, and valor could be neither of use nor estimation, and therefore could never have a place in the catalogues of Christian virtues, being irreconcilable with all its precepts. I object not to the praise and honors bestowed on the valiant; they are the least tribute which can be paid them by those who enjoy safety and affluence by the intervention of their dangers and sufferings. But the valor, courage which never can be a Christian virtue, because a Christian can have nothing to do with it. Passive courage is indeed frequently and properly inculcated by this weak and suffering religion under the titles of patience and resignation. A real and substantial virtue this, and a direct contrary to the former.

"Patriotism, also, that celebrated virtue, so much practiced in ancient times, that virtue which so long preserved the liberties of Greece and exalted Rome to the empire of the world; this celebrated virtue, I say, must also be extended because no virtue but directly counteracts, the exorbitant benevolence of this religion. A Christian is of no country, he is a citizen of the world; and his neighbors and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance. Christianity commands us to love all mankind; patriotism to oppress all other countries to advance the imaginary prosperity of our own Christianity enjoins to imitate the universal benevolence of our Creator, who pours forth his blessing upon every creature, such patriotism to copy the mean partiality of an English parish officer, who thinks injustice and cruelty meritorious whenever they promote the interests of his own insconsiderable village. This has ever been a favorite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a license to inflict wrongs and injuries, not only with impunity, but with applause; but it is so diametrically opposite to the spirit of Christianity that it never could have been admitted into the list of Christian virtues."

After giving a somewhat similar analysis of friendship, though allowing that it is more congenial to the spirit of Christianity, yet not a Christian virtue "because too narrow and confined," and after setting forth the new and higher views of the Christian religion, the author concludes on our earliest education for the manners of pagan antiquity; from whence we learn to adopt every moral idea which is repugnant to it to applaud false virtues which that disavows, to be guided by laws of honor, which what advanced by them, may be murderers, which that detests and to behold heroes, patriots, conquerors, suicides with admiration whose conduct that utterly condemns. . . .

"Nothing, I believe, has so much contributed to corrupt the true spirit of the Christian institution, as that which has perverted the "cure" of souls—whence the term "curate,"—with much of the intensity of affection revealed in the strong Latin word cura. Perhaps this anxious care..."
shows lack of faith, but men of strong faith have felt it, and our Saviour was no stranger to its pangs.

In a ministerial conference recently the rector mentioned that "pastors do not take vacations enough." This may be true or it may not; but the trouble is, the genuine pastor's heart cannot take a vacation. If it only could! The many causes of sadness to the sincere shepherd of Christ's flock cannot here be enumerated, but to mention a few may be suggestive to some of the sheep. In order to appreciate them fully one must himself with God's help try to be a faithful minister. Then and only then will he know them all.

Indifference on the part of the people is a source of constant grief. Indifference to church services, to prayer-meetings, to important truth, to the study of the Bible, to plain Christian duty, to the responsibilities of Christian living—anything but this! The hollow mockery of too many Christian professors is a genuine grief to a pastor. Opposition one can meet, but indifference baffles treatment.

Another source of grief to a pastor is the frail tenure by which religion and the church hold many members. Their religion is as fragile as these little glass Prince Rupert's drops, which, if not given a corner or point, will burst into a thousand bits. The smallest trifles affect these people's religious attitude. If they are slighted, or if some one has done them the least injustice, or if a little jar of any sort occurs, they stay away from church, or resign their membership, or "can't play," like children. One such can keep a pastor continually on tenter-hooks, and when the one is multiplied by twenty-five, of various ages, sexes, and sorts, he is in constant torture of the most exquisite nature. Why don't they let these affect some other fundamental and not religion? If they would only stop eating, or sleeping, or breathing, or something else, instead of always stopping their worship or their duty to the Lord, the pastor's sufferings would be less.

A sincere pastor cannot fail to mourn over the existence of petty feuds, jealousies, bitterness, strife, meannesses and other unworthy facts and feelings among the members of his congregation. The great seething cauldron of envy and hate that rises, with all its puffs of boiling over occasionally, and then by its sizzle producing a little flutter; But the faith of the pastor is ever bearing the whole upon his heart, praying and longing for the time when these things shall all be put away from the heart and life of each member.

Is your pastor careworn? Is his face furrowed? Do you wish he were different? Think not of a vacation or of more salary as the remedy. Maybe these things wouldn't hurt him any, or you either. But look along the way conditions stand in the few years before. Maybe there is something you can do or refrain from doing which will be worth more to him than money or ease.

Rothschild's Report—A writer in Munsey's Magazine tells of a sharp and well-deserved retort uttered by one of the Rothschilds: At a reception in Paris a traveler, who was a strong "Anti-Semitic," was talking to Rothschild on the beauties of the island of Tahiti, and sarcastically remarked: "There are neither hogs nor Jews there." "Indeed!" retorted the Rothschild. "Then you and I should go there together. We should be great curiosities."—Ex.

•

AT LAST.

When on my side of day the life is ebbing, And in the last gray glow, I bear faint voices from the darkness calling— My feet to keep.

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls decay; Oh, Love, come as the thief! Be thou my strength and stay.

Be near me when all else is from me drifting— Earth, sky, sea of shade and shine, And kindly face to my own splitting.

The love which answers mine.

I have but one Thy Spirit Be with me then to comfort and uplift; No gate of pearl, no branch of Palm I merit, Nor street of gold I roam.

Suffice it if my good and ill unbroken, And both forgiven through thy abounding grace, And name of Jesus, like a beckoned beckon Unto my fitting place—

Some humble door among thy many mansions, Some sheltering shade where sin and striving cease. And flows forever through heaven's green expansions The river of thy peace.

There, from the music round about me stealing, I fain would learn the new and holy song, And find at last beneath thy trees of healing The life for which I long.

—John Greenleaf Whittier.

THE MAN WITH A COMPLAINT.

In this age of pandering to every thing that sneaks of a good market it would be safe for one to express opinions that idleness reasons for censure, for the existence of petty feuds, jealousies, bitterness, envy, because earth yields to one and selfish living add to the other something like appreciated abundance.

Out of unrest and dissatisfaction of the men comes the hatred of wealth and everything that comes of the employment of wealth. Out of the unrest and dissatisfaction of women comes the thousand and one that come when one bad wife makes two bad husbands. As soon as wealth begins an enterprise with the men the employment of the distribution of money, the betterment of estate, the multiplication of opportunity, then the men who should—"if they would"—benefit and have from their combined idleness reasons for censure, for obstructing, for delaying, and finally for wrecking. There will have been a big hole in Chicago in five years but the builders have had to fight hard with the workmen, the latter bending all their energies to the work. At the gate of every enterprise sits crouching day and night an enemy more dreaded than fire or floods. The living of the man depends on the operation of that enterprise, and their whole effort is to embarrass it, to undermine it.

At the door of every home, where help is most needed to uplift women, sits one who should be the glad recipient of counsel, the power of every woman in her way. It is the woman dissatisfied with life, and rebelling against laws as certain as sunrise, as unavoidable as death; laws which she knew from the beginning and could have invoked without shadow of doubt of their beneficent working, but which she reviles till her heart is numbed and her nature is closed.

In their fortunes and their homes these people say they need a little help, when all the assistance that comes from another would be far more cure than any, one more link to the chain that binds them and discourages advance.

"Help yourself is the best help that can be given them."—Times-Herald, Chicago.

LOOK OUT FOR THE ROCKS.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the situation. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer remarked:

"You must steer very accurately," said the looked-on, "when only half a point is so much thought of.

"Half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of unhallowed honesty, and we are steering for the rocks of crime. And so of all kinds of vice. The beginnings of idleness open one to the sum­ mit at one bound, but goes the one little step at a time. Children think lightly of what their small sins are, and these small sins do not look so fearful to them.—Sailor's Magazine.
WOMAN'S WORK.

SELFISH AND LEND-A-HAND.

Little Miss Selfish and Lend-a-Hand

Were sun-shiny, golden-haired race; they

On Lend-a-Hand the sunshine smiled; on Miss Selfish the shadows fell.

They were twins, and life and joy were their birthday presents.

Birds greeted her from many a tree; in the golden hair of her twin sister, there hung the little bell of the pastor's daughter, followed by the golden sun beam of life.

And then the traveler who passed through the town, and saw the scenes and sights of the town, he thought of the two girls, and he saw the happiness and joy that they brought to the people.

Just as she spoke a distant clock struck the hour, and Laura, waving her hand to the other, said:

"I must be off; girls, you know we have an extra hard chapter in Mental Phil. for tomorrow.

The weeks of busy winter passed all too swiftly to the students at East Lake. Never once in all the press of work did our girls forget to come, even on the very last afternoon, to spend an hour down at the little chapel. They had come to count it as a precious privilege.

One set in early spring, long after Madame Wayne had parted from her charge, on their return from the class, Laura sat in her room, gazing thoughtfully into the fast fading embers in the grate. The parting words of her pastor were still ringing in her ears.

"Dear young friends, have you decided yet what your future work is to be?"

Yes, Laura thought she had decided long ago. Her talent in painting already assured her that a career in this world was waiting for her, if she should choose to claim it.

But what a strange thing had happened to her! Every night in her dreams, some voice had sounded in her ears; it was the voice of China's despairing millions, pleading: "Come, over and help." So, now, in the quiet of the night, the conviction was forced upon her that this same call had come to her before; on the evening when she had listened to the story of the gifted missionary woman who had spoken before their society of the urgent need of that suffering people.

Should she listen now to this call, could she give up this other prospect, so congenial, and sure to be successful, to claim the dear mother and the beautiful home in the distant city?

True, she knew that the devoted Christian mother would bid her Godspeed and rejoice in her decision.

"I need not decide at once, I must take time to think it over," Laura replied.

For many weeks Laura carried her burden. Often in the class-room, on her walks, and in the wakful hours of the night, the words of the little group would come to her mind.

"We study that we may serve," and always the word China was added to it. She grew so quiet and her countenance so changed, that many were troubled, not knowing her secret, and the under-class girls, passing her in the corridors, would whisper to each other:

"Behold the grave and revered senior.

One night, just at the beginning of the eventful commencement week, Laura entered her room after a long and fatiguing rehearsal; going over to the open window, she knelt down and threw her arms over the sill, drinking in the sweet air of the peaceful city night. Gradually, as she knelt, all the strife and tumult in her soul was hushed, the last barrier of her broken down, and she tremblingly whispered:

"Not my will, but thine, be done; Lord, I am ready to be sent.

Then a flood of peace and joy overwhelmed her, and the decision no longer seemed a sacrifice, but the greatest joy of her life.

"Lo, I am with you always," would be fulfilled to her.

A note, dispatched the next morning by a reliable messenger, was met with by the pastor to rejoice, and he thanked God that this talented young life was to be given to that people. Laura, in his college days, he had hoped to minister.

A week later the seminary girls were gathered at the station to say the last good beyes, and to go their various ways.

"Dear old East Lake," murmured Laura, with a last look up the hill.

Even the feeling of sadness which was fast taking possession of her, she turned smilingly to the throng of laughing, chattering girls, who were crowded about their favorite; hurriedly exchanging words of farewell with them, she hastened on her pilgrimage to the further end of the platform.

She had need to summon all her resolution to meet the Meg clung to her, tearfully explaining:

"How can I ever bear to let you go away, my Laura, where I can never see you again?"

"Dear Meg," answered Laura, "I will come back in the spring. Miss Bessie is making a fervent dash at her eyes with a moist handkerchief.

"Don't you see Laura needs some one to cheer her up? We will arrange for her to make up the little fellow's dinner, and it will be exciting, and, so I say, let's be more cheerful." Then she continued, more seriously.

"We have been very proud of our brilliant president these last few days, but never has she seemed so noble to us as on that morning when she called us to her room, and told us of her long struggle and the final glad surrender.

"Yes dear," turning to Laura, "even if the President makes up the little fellow's dinner, we can still be glad that the Master has bestowed upon one of us this high honor of service.

"I feel comforted," said Laura, "for Miss Bessie, gratefully, "That blessed little motto! Remember, girls, if we must be separated, if I am to leave the little fellow's dinner, I shall look beyond, still we are all pledged to serve somewhere.

The warning whistle sounded and a few moments later Laura had left them to do her part in fulfilling Christ's last command: "Go ye into all the world and preach the gospel."

A TOUCHING INCIDENT.

An incident of a peculiarly touching character occurred recently among the elevens of the elevated railroads that brought tears to the eyes of the passengers. The train had just left One Hundred and Twenty-fifth street when the passengers saw entering the car a little boy about six years old, half carried by another, evidently his brother. Both were well dressed, but at the first glance it was seen that the little fellow was blind. He had a pale, wan face, but was smiling. A quick look of sympathy passed over the faces of the passengers as the old man laid his arm around the little boy and gave his seat to the two. The "big brother," who was about eleven years old, tenderly lifted up the blind boy and placed him on his knee.

"How's that?" he asked.

"Ned," said the little chap. "Where's my 'monica?"

This puzzled some of the passengers, and several turned to see what the child meant. But the "big brother" knew, and immediately drew out a small mouth harmonica, and placed it in the little fellow's hand; we can still be glad that the Master has bestowed upon one of us this high honor of service.

The little fellow took the instrument into his hands, ran it across his lips, and began to play softly, "Nearer, My God, to Thee.

The face of the old gentleman who had given up his seat; and as the little fellow played on, running into the " Rock of Ages, " "Chant with me, little fellow," there were many moist eyes in the car.

The train rushed along; the passengers listened, and were not surprised to hear a little note accompanying a note of "Annie Laurie" or "Home, Sweet Home."

Finally the "big brother" leaned down and told the little one to play any old song he saw, as the train was passing their station. Then, as if he knew he had won a whole carload of friends, the blind boy changed the "Swanee River" into "Auld Lang Syne," and with one accord the passengers burst into a round of applause, and the "big brother" carried the little one out of the car. — New York Times.
Young People's work

COMMENTS OF AN OUTSIDER.

They were walking home from Endeavor Meeting, the President and the Outsider.

"Why is it," asked the Outsider "that so many feel it a burden to speak in meeting? I have hardly ever attended a prayer-meeting without hearing one or two who will hardly ever do them, what a "cross"? "Well it is a hard time," said the President frankly. She was thinking, but she did not say, that the presence of the Outsider had made it harder for that day. He was said to be skeptical and indifferent and of the evening

ject to help others do it. I always feel better if I do, and able. But isn't one of its most important that off-hand. There are many reasons. We

“...Yes, as I can see, the prayer-meeting is the best place to pray. Let's see, the Sabbath-school and the prayer-meeting. At work publicly, the weekly sermon, the

ly for old and young and will be held Friday night at the homes of members. The officers of the new society are, President, Mrs. Evelyn Clarke; Vice President, Iva Palmer; Secretary and Treasurer, Vernie Santee. The difficulties to be met, the men and women in this city are many and great, but we are of good courage, for the Lord of hosts is our leader.

There has been formed this winter among the members of the Y. P. S. C. E. at Westerly, under the direction of its Sabbath-school Committee, a class for the study of the Bible, with Mrs. O. U. Whitford as a teacher. All who wish to attend are invited to Mrs. Whitford's home. The conclusion of the time is spent in a systematic study of the book of Genesis; the remainder of the evening being devoted to the consideration of the Sabbath-school lesson for the week. The work is especially helpful to Sabbath-school teachers and those who desire to pursue a course of Bible study. The Junior Christian Endeavor Society connected with the church gave a social and been supper in the parlor, Thursday evening, March 14th. The children evidently enjoyed serving the supper to their parents and friends, and from the proceeds a sum of money was added to the treasury which was satisfactory to them. The

About a year ago a Local Union of Christian Endeavor was formed through the en-ergetic efforts of the Seventh-day Baptist Missionary and Literary Society Rev. J. Van Horn. It is called the Saline Valley Local Union of Christian Endeavor, and includes five Christian Endeavor Societies. It meets every three months with some

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Children's Page.

HOW JACK SAVED THE BABY.

Jack—a dog—only a dog—but he has got a good deal and a good heart, and quite as much courage than many people, who think themselves of a good deal more importance than he. All dogs, I have observed, are a great Scotch collie, and he belongs to a hook and ladder company in New York. Almost all free tapers are in attendance there, but out none of them are such good firemen as Jack. Where he came from nobody knows, but he is supposed once to belong to a rich house and looked in. He was very rough and dirty and lean then, and not a pretty dog to look at, so he was neglected, with the sitting on a bench in the house eating his food, saw him, and threw him a bone that he did not want. Jack was glad to get it, for he was nearly starved, so he gnawed all the meat off it, and waited for more. He did not get it then, but he sat down by the door, and there he stayed. Firemen are mostly kind-hearted people, and when they saw that Jack was a well behaved dog they would not drive him away, and then it was recognized that he was sitting there, and there he has been ever since. He soon grew clean and fat under the cure of the fumes and water, and then it was found that he was a very bright and intelligent. He thinks that it is his duty to do everything that he sees the other dogs climb, and one day he started up the steps as he comes to the engine-house he reports for duty just like the men. He stands up on his hind legs and places his forepaws on the desk, and sits there until the foreman says: "All right, Jack."

When the fire alarm rings he runs to the house and climbs his hind legs to get up them. He runs close behind the engine to the fire, and when the place is reached is always the first to run to the burning house. One day he tried to follow the men up a ladder. He managed to get up eight rounds, but he was sick, and couldn't go up one round down until he was helped. Another time he ran up stairs, and jumped out the back window, with the men, onto a tin roof. The wood under the tin was a fire, and he burned his feet badly before the men could make him go down again.

Jack's greatest achievement happened not long ago. He went to a fire with the engine. When the firemen got there the fire had a big start, it was up stairs, and the firemen tried to go up, with Jack behind them, they found that it was too dangerous. The heat and smoke was so intense, and they were darting along the ceilings. They turned back to the door, and just then a woman, who should have been out of the house, came back, her night clothes, cried out: "Oh! my baby! my baby! I have forgotten my baby!" "Where is it?" asked one of the firemen. "It is in the back room, at the farther end of the hall! Oh, what shall I do! What shall I do!"

The fireman rushed bravely up the stairs against the smoke and flames, and others ran to the back of the house with a ladder to try to reach the child from there.

The head of the company, who was not yet much over fifty years he saw that he could not get through the hall, for the whole top and sides of it were in flames, and the men were dashing on the fire, and in a very short time he couldn't breathe. He stopped and turned back, saying: "Come Jack, we can't get through!" but Jack had heard what the woman said and he would not turn back. He was bound to save that poor, forgotten baby, and dashed past the flames like fire and smoke, in the farther end of the hall. The man stopped to call him, and was so smothered by the smoke that he lost his head, and Jack kept away.

The men at the bottom picked him up and threw water in his face. "Poor Jack," they said.

But just then there came Jack rushing down the stairs carrying the baby, a poor little thing not two months old. Its clothes were all on fire and it was smothered, but it was not dead—nor dangerously burned.
Home News.

Rhode Island.

HOPKINTON.—Rev. J. L. Huffman began gospel meetings here on February 19th, and continued them for nearly three weeks, with encouraging results. Ten persons, at least, and averaging eight or more of whom, were baptized, while five or six others, who have been washed, will unite with this church.

Brother Huffman is pleasant to work with, convincing in his preaching, and leaves the pastor with the prayers and the best wishes of the people.

During these meetings the people of Asha- way, Canonchet, Clark's Falls, Hope Valley, as well as many others, gave timely and acceptable assistance. To all of whom we extend our sincere thanks.

L. F. R.

New York.

WATSON.—The winter still reigns in this vicinity, though the snow has somewhat melted away by the March sun. Much snow has fallen during the winter, and it will take some time to melt. The winter has been severe, and has been very hard on old people especially. Several deaths have occurred in this vicinity, and death seems to hold his "grip" on many persons at present. The hard times are felt here to some extent, but nothing like what is known in the far West.

MARCH 17, 1895.

Wisconsin.

ALBION.—We are enjoying very fine weather for this season of the year. The ground is frozen hard, but the roads are smooth and dusty.

For three weeks we have been holding nightly meetings. Pastor Witter was taken with a grippe March 7th, and Rev. Mr. Woodmansee, pastor of the M. E. Church of Edgerton, has been kindly assisting in the work since. Cottage meetings have been held every afternoon for about two weeks. The interest is deepening, and a number have started in the better way. We are greatly desiring that the work shall continue till, under the Divine Spirit, a complete work may be wrought, and all shall be lifted into closer fellowship with the Lord.

There are many in this society suffering with a grippe.

E. A. W.

MARCH 17, 1895.

MINNESOTA.

DOUGLASS CENTRE.—While the death angel has visited many parts of our beloved Zion, God has remarkably preserved us and but little serious sickness has been experienced in our own society up to this date. For this we are devoutly grateful. We mourn with others the loss of our veterans and much-loved ministers, as Jones, Maxson and Clarke. When God takes such fearless reformers and able speakers to their eternal reward, it is occasion for mourning by us as a denomination. But what rejoicing among the angels that three great souls have joined their company. How many of our younger ministers recall with gratitude the words of encouragement these men have given us, and how their examples inspire us to labor more faithfully? God give us more such consecrated leaders.

Again we have gathered to celebrate the twentieth marriage anniversary of one of our deacons. This time it was E. S. Ellis and on the 15th of April. It was a pleasant party and many were the wishes for continued happiness of bride and groom.

Our winter chorus practice ended last evening after the Sabbath, the 16th, with a grand public rehearsal at the church. Twenty-seven pieces, consisting of solos, duets, trios, quartettes, choruses, and instrumental music, made up the program. The church was well filled.

Our State has a new liquor law which forbids the wholesale liquor trade and "cold storage trade" in villages which vote no license. Under the old law we were helpless, though we voted no license. We are now in the midst of a fight on the present measure. Dr. Clarke has filed a petition with our village board which forces the issue upon us again. Our charter election comes April 1st. The writer delivered an address before the citizens of this village on the 9d inst., which is now being published in full in one of the county papers. He also delivers a gospel temperance sermon next Sabbath, the 23d. We ask all readers of this, to unite their prayers with ours, that the God of truth and justice will give us the victory in this trying time. There is too much involved for the future in this year's fight.

Our Sabbath-school gives its annual entertainment on the evening of the 30th inst.

A State Teachers' Institute for this county is now in session in this village.

B. D. C.

KEEP THE COMMANDMENTS.

BY CHARLES R. WURFL.

"I have kept my Father's commandments, and abide in his love."—John.

The observance of the seventh day became the only outward sign between the Creator and the created, an outward sign of a belief without which there could be no true faith; an outward evidence of a faithful keeping of the three preceding commandments. The keeping of the fourth commandment, the keeping of the Sabbath in honor of the Lord thy God, is an acknowledgment, by an act, that the person who is so keeping the day believes that God is the Lord that their God is one Lord, that they have no other god, that they are not worshipers of images, and such would not, presumptuously, take the name of God in vain between Jehovah and the people, that the keeping of the seventh day was evidence that those doing it were keepers of all the ten commandments.

The keeping of the Sabbath was a sign forever, and those who faithfully kept the day were to be preserved; on the other hand, to fail to keep it was to make it a signal for destruction.

Let the student of this subject carefully note the warnings to the kings of Judah, and all Judah, that are found in the 17th of Jeremiah, 21-27: "If ye will not hearken unto me to hallow the Sabbath-day, and not bear burdens, and enter into the gates of Jerusalem the Sabbath-day, then will I kindle a fire in its midst, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Verse 27.

On this text Dr. Adam Clarke comments thus: "From this we find the ruin of the Jews attributed to the breach of the Sabbath; as this led to a neglect of the ordinances of religion and public worship, so it necessarily brought with it immorality. The breach of the Sabbath was that which let in upon them all the waters of God's wrath."

The observance of the Sabbath is here made to show that worship is involved, that without due observance of this day all immorality creeps in, and the end is anarchy, destruction and death. The outward sign is wanting, and the signal for destruction is the outcome.

Newspapers are constantly filled with reports of dishonesty of every sort, the perversion of every business rule, infidelity, and all that is born of covetousness. Vast systems, "having the form of godliness, but denying the power thereof," have brought to the surface many present. The apostle Paul gave to Timothy, that is to mark the beginning of "perilous times," the development of those who can be led captive; "ever-learning," and never able to come to the knowledge of the truth.

Logically considered, a social condition that would "let in upon all the waters of God's wrath" in the case of the Jews, would merit like punishment elsewhere. In Isaiah 24 the annihilation of the world system is most vividly given. In verse 23 the reason for the coming destruction are set forth, and they are just what is ripening throughout the civilized world. Men evading the legal rights of others, neglecting the commandments, being covetous, proud, disobedient to parents, unhonorable; but more than all, they resist the truth, they are repugnant concerning the faith, presumptuously organizing for the purpose of overthrowing the last effort that is being made to observe the true Sabbath, and persecuting those who will not comply with them in their folly and wickedness. This is all summed up in the 5th verse: "Because they had transgressed the laws, neglected the statutes, broken the ever-lasting covenant. Therefore hath the curse descended on the land." The crowning act of wrong-doing is the disobedience of the fourth commandment; they have "broken the everlasting covenant," the "perpetual covenant." In doing this they were to build an image to the desolating, persecuting system of the dark ages. This is mentioned in Rev. 13:18; and the end of all this coincides with what Isaiah has disclosed: "they shall drink of the wine of the wrath of God." There shall be no mercy mingled with it; it is "unmixed in the cup of his anger." Rev. 14:10.

The value of a sign that will be recognized, and be acceptable to the Ruler of the Universe, cannot be over estimated.

The Hebrews, in Egypt, were commanded to sprinkle the blood of a lamb upon their door-posts. In obeying this sign there was life. To have used the blood of a dog would have been a provocation. The enslaved Hebrew, or even Moses, may not have known the vast import of the type which the blood of a lamb here became. The Sabbath-keeper may not realize all that is contemplated by Divine Wisdom in the sanctification of the Sabbath day, nor of which a long list of inspired men, and of which the strongest language is used to urge men not to fail to obey the commanded observance of it.

The careful observance of the given sign must mean much. If Bahab, who received the red cord, as a sign, and as a covenant, with explicit instructions to stretch it across
Sabbath School

INTERNATIONAL LESSONS, 1895.

April 6. THE TRUMPET ENTRY.


April 13. Bethphage and Bethany.


Mark 11:1.

April 27. Jerusalem.


May 4. The Apostle in Galilee.

Mark 11:27-33.


May 18. Peter's Confession.


Mark 6:45-56.

June 1. Jesus heals a Blind Man.


June 8. Feasts.

Leviticus 23; Deuteronomy 16.

June 15. The Widow's Mite.

Mark 12:41-44.

June 22. The Widow's Pouring Words.


LESSON 1.-THE TRUMPET ENTRY.

For Sabbath-day, April 6, 1895.


INTRODUCTORY.

Christ is on his last journey to Jerusalem. The Passover, with its solemnities, was just at hand, and companies of pilgrims, driving sheep to the altars, were seen in the highways, coming together from the four quarters of the land to the center of the empire, to there give honor to the Lamb of God—"the one sacrifice—perfect, and made in his character and life, when he was with the Father before the foundation of the world. He is not only Sacrifice and Priest, Prophet and Priest, but he is King, and he enters the city of the living God, in makers to die, in majesty to triumph.

EXPLANATORY NOTES.

"When they came nigh to Jerusalem..." Jerusalem is the chief city of the west of Asia. "When in the central terminus of the line, to the point of interest to the multitudes going up to the feast." Bethphage and Bethany. Small villages on the direct road from Jerusalem to Bethany, on the west part of Mount Olives, which was east of Jerusalem. Bethany is now a small village of but a few families; scarcely any trace of Bethphage is found. "At the Mount of Olives." At, or toward. Inward toward Jerusalem. "And Bethany..." there they would go in the direction of the Mount of Olives. "He shedeth forth two of his disciples." He de- signs to give them a part. "And enter into Bethphage." See Matt. 21:1, 2; "Over against you." Opposite you. "Ye shall find a colt...." The word used here may mean the young of a horse or the young of an ass. Most likely the latter. It was not reproach or sign of poverty to ride upon an ass. Horses were rare for the war. "Where no man ever sat...." In this great city, Christ meant to be no man's successor. "Loose him and bring him." Mark only mentions the colt, as that was to be used. Matt. 21:2. Why do ye this?" "What art thou come hither to do?" The maker of the universe hath a use for it. "And straightway he will send him hither." The Lord forsees in his object of salvation, divine knowledge, the event. "Found the colt tied by the door without." It is common in the East to have horses or asses standing by the door ready for service. "And said unto them...." The words here used, mean on the round-about-road, that is, the street branched from the main road, and leading around, not the main road again. "Certain of them stood there...." Servants of the owner. "And they let them go." Suffered them to go. "They bring the colt to Jesus." The two sent, and likely others. "Cast their garments on him." Loose outer ruffles, in place of the elevated Oriental saddle. "And sat upon it." Enters Jeru- salem with all the details of a triumph. Not as a haughty warrior on his steed, but as the Prince of Peace, not in pomp and purple, for he was the meek and lowly one, and he was a Conqueror and a King, and his life and death, his death on the cross, and teachings of the world, over. "And many spread their garments in the way." In the place of tapestry. "And branches off the trees...." Cut in the fields. "The whole multitude were used in the tri- umphal processions. "And strawed them in the way." For a carpet. "Thay that went before, and they that followed...." Great multitudes had come from Jerusalem. "Great multitudes had followed Christ. (Mark 9:33)." The great multitude that had followed from Bethany, the former turn about and pro- ceed and the latter follow. Christ the great center of at- traction. "He impressed the need by pressing his needs in supplicating mercy from their conqueror or lord. "Blessed is He." A devotional desire, likely, May God cause me to bless thee. "Then, when they saw him, they mar- ked where he looked for his coming, now he was on the way, and not many of them even realized it...." "In the name of the Lord." In Jehovah's name. "The Meekiah, to be..." was sent, an apostle. Paul 118:25; "Coming kingdom...." Messiah, kingdom of God, kingdom of heavens. "When the temple was left empty was the goal in view. His Father's house. "Looked round about upon all things." He had a right to inspect the place; he now saw his point. v. 15-17. "Entereth in. In the day. "He went out unto Bethany." With Martha and Mary and Lazarus, where Christ made his home in the vicinity, and probably the city was overflow- ing with worshipers.

THE POWER OF GOD:

What it Can Do, and Has Done.

History has recorded many instances of the wonderfully transforming influence, which the power of God exerts upon individual mind and character. Omitting a large number that may be named, I refer to these very marked instances of it, the first of which occurred in the infancy of the present dispensation. I allude to that remarkable man, the Apostle to the Gentiles, Paul. Every one familiar with his history, as given in the Acts of the Apostles, and what he says of himself in some of his Epistles, cannot help knowing what a wonderful change this mighty power made in his character and life, when he was struck down by that wonderful manifestation of himself, on his way to Damariscus. Almost instantaneously, like the blind man in Jesus' story, he was changed from an outworn, formal Jew of the "straightest sect," to what he calls himself "inwardly,—" in other words he was changed from a hearted persecutor to a very humble and devoted disciple of Christ. From a bitter opposer of Jesus, in whom he had no faith as the Messiah, he becomes his most able defender, and one of his most humble and ardent followers. That murderous spirit which he possessed, in relation to all who were in the great truth and light, was quenched in that of the most affectionate love, so that he could almost wish himself "accursed " of others of his own nation could be brought into the same experience with himself. What interest of feeling does the following words of his express? "Brethren, come not in the name of prayer, for Israel, is that they may be saved." This great change was accomplished by nothing less than the power of God.

The second instance which I notice is of comparatively modern date, though living in the midst of human life, Jesus was a "re-" fefer to that remarkable woman, Madame Guyon, who was born in 1648, and died in 1717, at 69 years of age. Though always living in the Roman Catholic Church, she was a woman of the deepest, most devoted, and self-denying piety, as well as of rare and extraordinary mental talents. I think the church in which she lived must have been better then than it is now, for there were many besides her who made the same high attainments in the Divine, or "inner life," as she termed it that she did. The rich experiences in her religious life was not the result of much attention to the forms and ceremonies of the church in which she lived, such as signing her person with the cross, the use of holy water, mortifications, penances, fasting, etc., as the Christians of the Catholics, but the secret of it was simple faith in the merit of the atonement of the Lord Jesus Christ, to a great degree, tested, resulting in a life of obedience to the requirements of God as far as she understood them. In her experience and life she exemplified the principle of total abandonment to the will of God, as expressed in his word and promises. She was a living example of the doctrine of spontaneous union by faith, the doctrine of God to sustain under the greatest trials, and severe persecutions.

J. T. HAMILTON.

Whitewater, Wis., March 20, 1895.
ROMANISM AND SECRET SOCIETIES.

To the Editor of The Sabbath Recorder:

In your issue of March 14th is an editorial on the recent interdict by the Papal Church of certain secret societies, the probable reasons for such interdict and the renaissance of that Church on the temperature question. I am not a defender of the wisdom or expediency of Papal edicts, but it is always wise to give to all the credit that is due, and to attach blame only so far as it is deserved. That the Church of Rome has been extremely detrimental to the question of temperance is abundantly evident, but so also have the Protestant Churches. So long as members of evangelical churches buy, sell and use intoxicating drinks, and so long as the great majority of them consent to the license system, it will clearly be in order to cast stones at their fellow sinners in the Church of Rome. If we have made somewhat more progress on this question, let us be thankful, but let us not forget that the Papal Church is also advancing. Her position on secret societies is held in the same manner of Protestant denominations. She has not singled out the orders specified, as the only ones that are prohibited, but Freemasonry especially has been under the ban for more than a century. These orders are not one nor is it the main reason why many Christians protest against them. The special reason is that most, if not all of them, maintain a religious worship that is not Christian worship. This is especially true of Freemasonry, and the key words of Pythias. There is one essential characteristic of Christian worship that is always wanting in the rituals of these orders. Christian worship always recognizes Jesus Christ as a divine mediator; and is always made in his name. Now all of the forms of prayer that are provided in the rituals of these orders always omit any mention of Christ. Nor do they recognize either the Holy Spirit, the need of repentance, or any atoning sacrifice for sin. In fact, the secret societies and the New Church of God by excluding Christ's name from its Scripture readings. This is true of the degree of the Blue Lodge and Chapter. In the nature of the case, these orders cannot have a Christian worship, since they are made up of persons who believe in Christ, and those of no religion, and all such are expected to unite in the common prayer. The law of Freemasonry, as laid down by Dr. Robert Morris, in his Digest of Masonic law, is thus stated. After saying that Jews and Mohammedans, as well as Christians, may be members of Masonic lodges, he adds, "Prayer in a Masonic lodge should always be of a general character, and should contain nothing offensive to any conscientious Mason. In theory, the whole Masonic world is assembled in every Lodge and Chapter, and the construction should be directed accordingly." The forms of prayer laid down for use in Odd-fellow lodges are the same in this respect, and repeated decisions of grand lodges have declared that, if the name of Jesus Christ be mentioned in Christian prayer, it may not be used in the worship of the lodge. Doubtless, truly Christian prayers are sometimes met in the lodge, but we hold the orders responsible for what they profess and provide.

As to secrecy, I do not see how any church can, with due self-respect, permit any of its members to belong to organizations of questionable character, and into whose esoteric character it is not permitted to inquire. When Dr. Leonard Bacon was asked whether it was proper to admit to membership in the church those who belonged to oath-bound secret societies, he said: "I have not asked them, and if they have taken oaths they have taken. If they answer correctly, you can judge whether the taking and keeping of such oaths is consistent with Christian character; but if they will not answer, they may and ought to be ruled out for conscience. For instance, the home has sometimes tilted mint and rue, and neglected judgment and mercy, let us remember that "these things ought yet to have done, and not to have left the others undone."—H. H. HYNMAN.

CHURCH, March 15, 1896.

LETTER FROM LONDON.


Dear Elder Livermore:

I sent you, a few days ago, an obituary notice of my late father, for which I am indebted to the kindness of the Editor of Present Truth, the Seventh-day Adventist paper published in London. Similar notices appeared in the Baptist, Freeman, and other notices in the Times, Daily News, City Press and other papers.

My father had been considerably worried for two or three weeks about some church affairs, and preached on Sabbath, Feb. 9th. He seemed fairly well till Thursday the 14th, when he took a chill and unfortunately caught a chill, there being a very cold wind that day. He kept his bed on Friday, but on Sabbath afternoon got up and dressed and seemed fairly cheerful, but did not go out. On Sunday he was much worse and I had a neighboring medical man present and we had a consultation. He was then suffering from influenza and exhaustion, being delirious part of the time. He gradually got weaker, though he was quite conscious at times, and fell asleep in Jesus at 1:30 A.M., on Friday, Feb. 22d.

The funeral services were held on Feb. 26th, at Abney Park Cemetery, and were conducted by the Rev. G. J. Hill, of the Seaman's Christian Friend Society, assisted by the Rev. Dr. Waggoner, of the Seventh-day Adventist Church. The service was very impressive, and was attended by about fifty persons, the body being laid to rest in the same grave in which the Rev. W. H. Black, F. S. A., was buried, and close to the spot where Dr. Watts composed many of his hymns. Believe me,

Yours sincerely,

W. BLACK JONES.

THE MARTYR PRESIDENT.

The Martyr President's tender heart is clearly visible in the following pathetic narrative. One day in May, 1862, while the great war was raging in the North and South, President Lincoln paid a visit to one of the military hospitals. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy, about 15 years of age, who lay there mortally wounded.

Taking the boy's thin, white hand in his own, the President said in a tender tone: "Poor, poor boy, what can I do for you?" The little fellow looked up into the President's face and asked: "Won't you write to my mother for me?"

"That I will," answered Mr. Lincoln; and calling for a pen, ink and paper, he wrote himself by the side of the sick boy's dictation. It was a long letter, but the President betrayed no signs of weakness; when it was finished he rose. "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?" The boy looked up appealingly to the President. "You'll be busy enough," he said, "and I do want you to hold your hand." The kind-hearted President at once perceived the boy's mournful face, and talking to the boy's father, he sent for him to the bedside and told him to resist, so he sat by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father. When the end came he bent over and folded the thin hands over his breast. As the boy burst into tears he left the hospital they were streaming down his cheeks.—Selected.

COPIES OF CONFERENCE MINUTES.

We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents), or binding and postage ($1.25 per volume of five or less issues each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

Some people pray for dying grace, when what they need most is grace to make them live within their means and pay their debts.—Christians at Work.

Special Notices.

"All persons contributing funds for the New Mission Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Flatbush, N. Y.

"It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money. William C. Whitford.

APRIL, N. Y., Feb. 20, 1896.

"The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2:30 P.M., Sabbath-school at 3:30 P.M. The members are always welcome, and brethren from a distance are cordially invited to attend. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

"The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2:30 P.M., at the residence of Dr. S. C. Clark, Grant St., Sabbath-school and adjacent villages, and others are most cordially invited to attend.

"The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Groesbeck streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers residing in the city over the Sabbath.

GEORGE SHAWS, Pastor.

"The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevators, A. Building, at 2nd and 3rd Sts.; entrance on 2nd St. Meeting for Bible study at 10:30 A.M., followed by regular preaching services. The church is in the heart of the city, and all are cordially invited to attend. Pastor's address, Rev. J. G. Burdick, New Sabbath, 90 Barrow St.

"The Sabbath-school Board of the Seventh-day Baptist Church, through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Assoc. to aid in the promotion of the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Lodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.
WHERE TO FIND HEAVEN.

There was a Methodist preacher who had learned of heaven.

The next morning he was going down town and he met one of his parishioners.

"This man met the preacher and said:"

"Pastor, you preached a good sermon about heaven, but you never mentioned where I could find it.

"Ah," said the pastor, "I am glad of the opportunity this morning to have just come from the hill-top yonder! In that cottage there is a member of your church, who has been warned about the fever; her two little children are sick in bed, and she has not got a stick of wood, or flour or any bread. If you will go down town and buy $5 worth of things, nice provisions, and send them up to her, and say, 'My sister, I have brought these provisions in the name of our Lord and Saviour; if you ask for a Bible, and you read the twenty-third Psalm, and then get a bit of coal or wood, and send them up."

"Changing these provisions in the name of the Saviour, there is a member of your church, who has been sold the butter."

"Pastor; you accused me which of my scales?"

"Be sure to weigh your butter carefully, before you sell it." -Selected.

DEATHS.

Said The Death of the Prophet. Noticing that these men have been selling the butter, you, my scales!" -Selected.

MARRIAGES.

Lyman--Keeler. In St. CQ., May 12, 1896, Horatio Elmy Lyman and Miss Elsie Knight, all of St. CQ.

Bowers--Pottenger, in the morning, May 22, 1896, Lucy Warner, of Mrs. H. E. J. Potter, in St. CQ., and Mrs. E. L. B. Pottenger, of Miss Lavinia C. Bartlett and Miss Bette A. Potter, all of St. CQ. --Exchange.

A QUESTION OF BALANCES.

The French-Canadians are not without a considerable sense of humor, and they highly appreciate the rhetorical style, with a tendency to use words like "butter" and "coal" in the same sentence, which they consider a serious matter.

The French-Canadians are not without a considerable sense of humor, and they highly appreciate the rhetorical style, with a tendency to use words like "butter" and "coal" in the same sentence, which they consider a serious matter.

"These butter balls," said the judge to the farmer, "certainly weigh less than a pound. Have you any scales?"

"Yes, I have," answered the farmer. "And have you weights?"

"No, no weight." -Exchange.

Then how can you weigh your butter balls?"

"That's very simple," said the farmer.

"While I've been selling the baker butter, I've been buying pound loaves of bread from him, and I use them for weights on my scales!" -Selected.

APPLYING THE RULE THE OTHER WAY.

A Chinaman, says the Christian Advocate, applied for the position of cook in a family in one of our Western cities. The lady of the house and most of the family were members of a Baptist church, and they determined to look well after the character of the individual who was to take their place. Accordingly the Chinaman appeared at the door, he was asked:

"Do you drink whisky?"

"No," said he, "I Chinian man."

"Do you play cards?"

"I 1 Chinian man."

He was employed and gave great satisfaction. He did his work conscientiously, cheerfully and correctly, and after some weeks the lady gave a large dinner party. When the guests arrived, they found the table set with an enormous quantity of Chinese food which was prepared by the Chinaman, and invited to sit down and partake of it.

"What, why the matter is she inquired.

John answered: "I was told you so before, no heathen. No worko for Melican heathen!" -Selected.
LOCAL AGENTS.
The following agents have been appointed to receive all monies that are due for the Publishing House and to act as agents for the local circulation and sales.

Business Directory.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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C. E. GREENE, Manufacturing Chemist and pharmacist.

Asbury H. Ashby, Hope Valley, R. I.

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BD. 104, 119 S. W. 134.

LINCOLN'S WONDERFUL MEMORY

One of my cousins, John Holm, moved to Me., was appointed minister to Tur.

March 28, 1895.

THE SABBATH RECORDER.

Publishing House, 268pp. Fine Cloth $1.00

THE SABBATH OUTPOST.

Foro.

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