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STRAY THOUGHTS.

HERE is no book on which we can rest in a dying
moment but the Bible.—Selden.

A HOLY life is the mightiest, most eloquent sermon
any man ever preached.

This world is but the vestibule of immortal life. Every
action of our lives touches on some chord that will vibrate
in eternity.—Chapmen.

There are people who claim to be praying for the salvation
of the whole world, who never go to prayer-meeting in
rainy weather.—Ram's Horn.

The disciples were just as safe when the storm was upon
them, and the waves were dashing over their little boat, as
when the "great calm" came, for Jesus was with them.

God's presence is enough for toil and enough for rest. If
he journey with us by the way he will abide with us when
nightfall comes; and his companionship will be sufficient for
direction on the road and for solace and safety in the evening
camp.—Maclaren.

Did you ever feel the joy of winning a soul for Christ? If
so you will need no better argument for attempting to spread
the knowledge of his name to every creature. I tell you
there is no joy out of heaven which excels it—the grasp of
the hand of one who says "By your means I was turned from
darkness to light.—Rev. C. H. Spurgeon."
REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, III., Contributing Ed.

SABBATH RECORDER.

No one need expect that all the battles of life in which he is engaged will be victorious. Defeats occasionally are much more valuable to the average soldier than continual victories. We need to have a little of self-sufficiency taken from us.

We all delight to see a strong, intellectual man. But what is a strong brain when weighed against a true heart? The heart weighs all else. Oliver Wendell Holmes said the true heart, in contrast with a giant brain, is like weighing a wedge of gold against a bubble.

It has always been the experience of those whose affections have been patently and wisely received, that they are never nearer to God than when in tribulation. These trials are permitted for us to purifying and sanctifying the soul. "Before I was afflicted I went astray, but now have I kept thy law."—David.

We will not need to spend much time or effort in trying not to do wrong, if we are occupied with efforts to do right. Wrong-doing is the devil's supply of business which he is ever ready to provide for all who are not busy with right-doing. Evidently our Saviour never spent any time in trying not to do wrong.

If you have been faithful in your work, honest in your deal, true to your church covenant, have read the Bible daily and have frequently prayed, a minister has been not a pleasant and polite in all your associations, you have failed in attaining that happiness and peace that is always within your reach.

To speak of certain saloons, where intoxicants are sold, as reputable and others as disreputable is a distinction without a difference. There is no such thing as a reputable liquor saloon. Show me a respectable thief, liar, drunkard, gambler, defrauder, slanderer, and then hunt among them for a suitable, respectable person to conduct a liquor saloon.

It is pleasant to believe that nothing can doom us hopelessly but some evil that we love and are unwilling to forsake. All who desire to be saved from the power and consequences of sin will surely find a quick response and a helping hand just as soon as the Lord Jesus is satisfied of the sincerity of that desire, evinced by a willingness to forsake sin.

There is a wide difference between the way God estimates men and their estimates of each other: Man estimates his fellow-men by the titles they carry, or the positions they fill. God's estimate is based upon real worth of character, and the way they fill their positions. Men estimate us, or may estimate us, by outside acts of injustice. God's opinion will stand. He makes no mistakes. To all who are conscious of honest purpose, even though there may be faults, failures, severe temptations, there will still be great comfort in the reflection that God knows the heart and he is a faithful and merciful Judge.

When we pray in the morning, "Thy kingdom come, Thy will be done," can we go out and begin to plan for any dishonest things? If we really want the kingdom of Christ to prevail on earth it is our duty to help it along by doing what we can to promote just that state of things which we think will exist at the end of the world. The invention pleases him beyond expression, and he exclaimed, "O, that I could put such a lock as this upon my heart!"

A Presbyterian minister, in writing to this office, uses some expressions which we feel sure he will pardon us for quoting, though the letter was not designed for publication. Speaking of the Evangel and Sabbath Outlook, he says, "I have received this valuable paper without money and without price, and have been greatly comforted and strengthened by its many learned and excellent articles. . . . I do not know who my benefactor has been, but I do envy him or her who has been so very kind to me. I know how much more blessed it is to give than to receive. Hoping this blessing is the portion of my donors, and assuring them that I am one with them in keeping the Seventh-day Sabbath as God's own work, I am, truly yours.

With the date of this paper our South Eastern Association will open at Salem, W. Va. We anticipate that this will be a season of more than ordinary interest. Inspired by the presence and wholesome influence of the new Salem College, delegates and friends in attendance will naturally be filled with hope, and all the sessions will undoubtedly bear the impress of this new occasion for encouragement and renewed efforts. God bless Salem College and all the churches of the South Eastern Association. It will be the hope and prayer of many that this, the opening series of Associational meetings for 1895, may enjoy so much of the power of the Holy Spirit that his glory may be felt in increasing power throughout the succeeding sessions in their turn in other States.

It seems to be a favorable time with some Christian (?) people to try to prove the reasonableness of the commands of God, and, therefore, their binding obligation. A few of these reasons Christians do not find in the fourth commandment, and many of the case that can command that precept to their reason, and therefore all are released from any obligation to obey. Adam and Eve belonged to the same class of reasoners; hence they tried their hands at disobedience. God said, "You shall not eat it," but they could not see the reason, for such a prohibition. But because they could not see the reason, it was all the more valuable as a test of their obedience. So the fourth commandment is valuable as a test of obedience. God commands it should be implicitly, unquestioningly obeyed.

Why should it be so difficult for some parents to maintain the altar of prayer? Many who neglect this very important duty do it under a plea of embarrassment. They cannot get confidence to pray before their wives and children. What is the secret of this want of confidence? If it is found in the fact of worldly living, how would it be possible for them to overcome it? Their only remedy would be to commence living so that there would be no such embarrassment. One can live right until he is willing to ask God to help him. No family is properly organized and maintained without the altar of prayer. Every day the wife, children, and servants should hear the voice of the head of the family in prayer. If the father, and natural protector of the household, cannot pray because of his inconsistent living, he should at once take hold of some one else who can and urge such an one, for the safety and peace of the home, to daily and openly invoke the protection of the Heavenly King.

It seems to be a broad field which any one attempts to teach that which he does not fully know or believe. It would be much better, and save from many an embarrassing blunder, if all attempts to teach doubtful opinions were to wait the results of careful study. There are truths enough that are well known and safe to teach without running the risk of teaching errors that will quickly rebound to the speaker's harm, and to the injury of those who may hear and blindly believe. Let it be under- stood that the preacher is liable to utter sentiments not well considered, and which will not stand the test of investigation, and confidence in his teachings will be at a discount. The minister should always be ready to speak the truth. He is not to proclaim himself, but his Saviour. The Word of God is the source of his light, the basis for his message. Nothing can be safely substituted for the Word. The more closely one adheres to Bible truth, and the less he gets from the preaching of convictions, the deeper the will be the convictions produced and the more souls will he win to Christ.
NEWS AND COMMENTS.

Miss Mary A. Proctor is becoming almost as distinguished a lecturer on astronomy as was her father, the late Prof. Richard Proctor.

The British have surely left Gorinto, and it is shrewdly suggested that the reason why they left it was because they could not take it with them!

The Reading Railroad Company has given up its control of that railroad: Parties in New York and London have purchased a controlling interest.

A revolution is reported in Ecuador, and the United States cruiser "Ranger" has been dispatched to Esmeralda to protect American citizens belonging to our government.

Hon. Seth Low, President of Columbia College, has just bestowed the princely gift of $1,000,000 upon the College Library. Also W. C. Schermerhorn gives the same school $300,000.

There have been several sweeping and destructive tornadoes in some of the Western States. One in Iowa was especially destructive to children, as nearly all school-houses in its belt were destroyed.

The widow of John Brown, of anti-slavery fame, is still living among the redwoods of the Sierra Azure mountains, fifty miles south of San Francisco. Many tourists visit her and always receive a hearty welcome.

New York will be well guarded by a $5,000,000 steel turret to be placed on the shore of lower New York Bay. It will have an armament heavy enough to penetrate and sink any vessel coming within range of it.

President Cleveland's income is said to be between $90,000 and $100,000 a year. Surely there is one President who is not likely to leave the White House poorer than when he first took up his residence there.

School for deaf-mutes, near Mystic, Conn., known as the Whipple School, is charged with making false returns respecting attendance, and thereby drawing from the State from $5,000 to $6,000 fraudulently.

Ex-Governor Robert S. Green, Vice-Chancellor of New Jersey, died at his home in Elizabeth, N. J., May 7, 1895, aged 65 years. Heart disease was given as the cause of his death. He was elected Governor of New Jersey in 1886.

The Knights of Labor in the United States number about 229,000. Of these about 18,000 are in New York State. The qualifications necessary to membership are, "sobriety, a knowledge of the craft that man follows, and general good character."

During the week there have been changes in the diplomatic relations affecting several nations. At first Russia's attitude toward Japan was quite disturbing. But finally Japan has made several concessions that are satisfactory, and Russia is appeased.

It is stated that there are now 1,800,000 lepers in the world. Of these 600,000 are in China, 200,000 in Japan, and 100,000 in India. The others are scattered all over the world. It is a terrible scourge, but it is not now regarded as contagious. It is considered absolutely incurable.

The leader of the Salvation Army, General Ballington Booth, is reported to have renounced all allegiance to the British government and taken the initiatory steps to become a citizen of the United States. His application for citizenship is in the County Clerk's office in Jersey City.

The New York Independent has another symposium, this time on Labor and Labor Unions. The articles are found in the issue of May 2d, and are written by fifteen able and representative men. This symposium makes a very interesting and complete presentation of the whole question.

Dr. James M. Byron, of New York, died last week at the age of thirty-four! He was a well-known bacteriologist, and died a martyr to science, through unintentionally contracting the fatal disease in the examination of the bacilli of consumptives.

What is known as the "blanket ballot," under a modified form of the Scandinavian system of voting at elections, is likely to be adopted in New York State. The Raines Rail-Ballot Reform Bill has passed the Assembly, and will probably be accepted in the Senate. It will be a great improvement over the intricate system of ballots now in use.

Spain's apology is called by the New York Tribune, "an apology with a string." That is, while she apologized handsomely for the offense, she at the same time intimated that other communications touching the affair would follow, and it is thought that she intends to call our government to account for sympathizing with and perhaps abetting the Cuban Revolution.

News from the Cuban insurrection is not very reliable. Reports of hard fighting come to hand. Maceo, the leader of the insurrection, was reported killed, but that report has been discredited. The latter is somewhat displeased at the inefficiency of his own troops, and evidently regards the task of quelling the disturbance as much more formidable than he at first supposed.

Norway and Sweden are still in trouble. There seems to be little hope of effecting a reconciliation; and a separation in the Scandinavian government is probable. King Oscar appears to be inclined to seek the aid of Germany as an ally, while Russia keeps an eye on Norway. There is some appearance of trouble between Russia and Germany on account of the Scandinavian difficulties.

The decisions of the United States Circuit Court in South Carolina are very surprising to Governor Tillman and his sympathizers. The whole state is in a condition of ferment. These decisions touch the dispensary laws, the registration enactments, etc. The Governor declares he will not call the Legislature together to enact new laws. Outsiders look on and wait with anxiety the results of the strike.

In the Western Daily Sun of April 29th appears an item in reference to the Western Public Library, from which we clip the following:

The library needs numbers 1 and 2 of the third volume of the Seventh-day Baptist Memorial to complete its set. As the magazine was devotèd to the history and statistics of the Seventh-day Baptist, it necessarily dealt largely with our local history, and this feature of it makes the complete file for the year a rare and valuable book.

If anyone having the above named volumes of the Memorial will communicate with the editor of the Westernly Sun it may be mutually beneficial.

THE NEW TESTAMENT SABBATH.

BY CHAS. E. DUELL.

It can be easily determined what day of the week the writers of the New Testament understood to be the Sabbath-day. Matthew, in the sixth year of the Christian Church, spoke of the Sabbath-day in contradistinction to the first day of the week (28: 1). Mark, who wrote ten years after the resurrection, called the day before the first day of the week, the Sabbath-day (16: 2): Luke, in the fifty-eighth year of the Christian Church, understood the seventh day to be the Sabbath-day (28: 21); and John, honored with the distinction "whom Jesus loved," wrote in the close of the first century, or the beginning of the second century of the Christian era, long after the other writings had been made known. He had all of them before him; he supplied what they had omitted, corrected false impressions made by them and gave the cue for their deeper interpretation. His writing was after his vision on the Isle of Patmos, and the future had been revealed to him; but in all of his writings there is no hint of any change made, or to be made, in the day of Sabbath observance. He spoke of the Sabbath-day as the other writers had, as being on the seventh day of the week. John 20.

These were all faithful witnesses, and they would have explained if any change had been made or was contemplated. In the Acts of the Apostles the seventh day is always spoken of as the Sabbath-day, and the first-day of the week is mentioned as an ordinary business day. In Jesus, a near Loy, John, an apostle, having the oversight of the church at Jerusalem, where he remained until his martyrdom in A. D. 62, includes the keeping of the seventh day as the Sabbath-day according to the commandment, in the fulfilling of the "type of the day.

The instances are rare in which Christ gave to the world a subject for prayer, and it becomes of vast import, and worthy of most careful consideration, when a form and subject of prayer is given by him, and urged with solicitude.

In Matthew 24: 20, it is recorded that Christ, predicting that a time of distress and flight would come, urged upon those who should be living, "pray that your flight be not in the winter, neither on the Sabbath-day." Some believe that this flight occurred at the destruction of Jerusalem, A. D. 70, and on this view the words of Christ bring the solicitude which he had for the sacred observance of this particular day, down to A. D. 70. There are students of the subject who consider the destruction of Jerusalem, and especially of a time of destruction upon an enlarged scale, that is yet to come, and that a flight then to be made, is the one referred to. However this may be, the fact remains the same that the solicitude for the preservation of the seventh day from being profaned under the most
UNIVERSITY SETTLEMENTS.

by Robert A. Wood.

Many people regard university settlements simply as a somewhat novel variation upon existing methods of charity work. Let it be said with absolute clearness in the beginning, that university settlements are not a charity, but merely, for example, a social laboratory. It is a charity. At Harvard, the annual expense to the University of each student, over and above what he pays in, is three hundred and five dollars, and at Columbia it is fourteen hundred dollars. The settlements are a tardy recognition of the injustice of an educational system which has settled nearly all its great endowments upon the more favored classes in the community.

A university settlement is, or ought to be, a perfectly democratic establishment. It is no place for any sort of aristocratic feeling. Social distinctions, so far as it is possible to human nature, are over-riden. The concept of learning has no better reason for existence in the life of a settlement. Indeed, a settlement is not a place where you can go and find all sorts of arts difficult of all sorts, the art of being simply human, and not bound up within the limits of any sect, or clique, or class.

A settlement is a kind of moral and intellectual exchange. Those who live in the settlement house, on the one hand, and those who live in the neighborhood, on the other hand, are both apt to think at first that neither has much to learn from the other. A young graduate, fresh from college, if he is willing to learn, is very likely to learn as much from the working people, during his first year at a settlement, as he ever would learn from his professors at college in the same length of time. He finds himself almost unwittingly shifted into a new point of view, from which the sorrows and wrongs, the amusements, the striking virtues and the striking vices of people whose lives had before seemed distant and unreal, become part of daily observation and almost of personal experience. Upon the other hand, all of those for whom the settlement house is a center for recreation, or for more intense and friendly and natural acquaintance with persons whom they had thought cold and distant and artificial. Thus the life of the university settlement is a truly delightful escape from the narrow conventions and classifications in which most people are bound.

It is less than ten years since Toynbee Hall, the first university settlement, was established. The idea had so much in it that was interesting, and even romantic, that it was not long until numbers of other settlements were established in other parts of the great megalopolis. There are several different types. Toynbee Hall is the broadest and freest of them. It has included among its active workers, Churchmen, Nonconformists, Catholics, Jews and Agnostics, all united upon the common basis of a happier and better life for the people of the East End. The settlement house is a settlement house, in general. The Oxford House was opened immediately after Toynbee Hall, and is under the distinct auspices of the Church of England. Mansfield House, which is comparatively recent, was founded by Congregationalists. The Wesleyans have a settlement of their own, and the Catholics have the Newman House. University Hall is a settlement organized by Mrs. Humphrey Ward, the forerunners of which appeared in 1881 in Eton Elms. Leighton Hall is a neighborhood guild, conducted by Dr. Stanton Coit and his friends from the Ethical Society. These, and many other similar houses, are points of light dotted all through the more gloomy regions of London, serving to bring real illumination into the lives of the people, and standing as centers of the new social spirit which is coming to pervade people of all religious affiliations and of all social classes.

The first settlement in this country was the New York House, begun soon after at a short distance from the Guild House, by the Bowery, in New York. It was opened in 1887. The Women's College Settlement, taking its suggestion from a similar settlement in London, was opened soon after at a short distance from the Guild House, by the Bowery. Oxford House, begun its work only a little more than five years ago. Since then a number of settlement houses have sprung up in different cities of the country. In Boston, there is a women's settlement; the East Side House in New York; Evanston Hall in Chicago, and several others beside. The latest settlement house that has been opened is Kingsley House, in the midst of a great iron-working population in Pittsburg. "Kingsley House" is an admirable name for a settlement. When Elizabeth Barrett Browning said to Charles Kingsley, "Tell me the secret of your life, that I may make my life beautiful, too," Kingsley replied simply, "I had a friend." This suggested the idea of an entirely new angle of departure for every sort of undertaking, both in the way of finding out how the other half lives, and of joining with the other half in all sorts of efforts for the improvement of the local community, and for social progress in general. In all the most interesting and valuable things that have been done at the various settlements, in some way or other they receive the distinct impress of the broad and truly human relationship which exists between settlement workers and their neighbors. At Toynbee Hall, at the time of the outbreak of crime in Whitechapel several years ago, a vigilance committee was organized, made up of Toynbee Hall men and a number of sturdy citizens of the district, and the streets of Whitechapel were patrolled every night for six months, and the patrols were continued for a much longer period. A free public library in Whitechapel is the result of the friendly cooperation between Toynbee Hall men and the citizens of the Whitechapel district. When the question came up to be decided, the Toynbee Hall men organized a canvass of the district, and managed to see nearly all the
May 16, 1895.

The Sabbath Recorder.

RESOLUTIONS OF RESPECT AND CONDOLENCE.

WHEREAS, It has pleased our heavenly Father to take unto himself Miss M. Lucile Stark, whom as a member of our Literary Society we deeply mourn; and

Resolved, That in her we have lost a faithful member and loving friend. The purity of her character, the faithfulness of filling the office of secretary, and her cheerful, conscientious Christian life was an inspiration to all who knew her.

Resolved, That while we sympathize with her parents and friends, and realize the great loss, yet, we would point them to Him, her Saviour in whom she trusted and who is able to comfort us in all our afflictions.

Resolved, That the members of our Society shall wear badges of mourning at each session for the space of 90 days, and shall cause these resolutions to be placed on the records of this Society.

Resolved, That a copy of these resolutions be sent to her family with our deepest sympathy. Also that a copy be sent to the Sabbath Recorder for publication.

An sorrow fills each mourning heart.

We know 'tis all divine
While angels called our loved one homeward, How could we once repine?

When thus a life was lent to us, and held in His open hand A patient, hopeful, cheerful heart, though all earthly rain.

And as she sweetly passed to rest, The only wish to meet each loved one's here.

FIRST VERONA, N. Y.

ON THE SAFE SIDE.

It is safer to believe too much than to believe too little, just as it is safer to be two minutes ahead of train-time than a minute too late.

Keir Hardie, the rugged Scotch miner, who stands to-day as one of the staunchest and most heroic figures at the head of the labor movement in Great Britain. In the process of identifying themselves with the struggling life of their constituency, the Mansfield House men have more and more realized the great burden of injustices with which the poor are held down, and so they have established a sort of legal disseminaries. A certain evening every week two lawyers are present, who make it their business to assist, at no charge, or at merely nominal cost, to people who have got into some difficulty in the Missionary Baptist Church, which is near by, where there are many open-air meetings on Sunday, and meet the sectarian opponents of the church with which the poor are held down, through all her earthly race.

May 16, 1895.

DEACONEE GEORGE NEWTON, one of the constituent members of the Cumberland Seventh-day Baptist Church, died, after an illness of about two weeks, at his home near Fayetteville, in Cumberland County, N. C., April 15, 1895, being 87 years old. He was a man of strong and loving friend. The purity and loving friend. The purity and

May 16, 1895.

OBITUARY.

Deacon George Newton, one of the constituent members of the Cumberland Seventh-day Baptist Church, died, after an illness of about two weeks, at his home near Fayetteville, in Cumberland County, N. C., April 15, 1895, being 87 years old. He was a man of strong and loving friend. The purity and loving friend. The purity and

May 16, 1895.

Every part of postage stamp making is done by hand. The designs are engraved on steel—200 stamps a single plate. These plates are inked by two men, and then are printed by a girl and a man on a large hand press. They are dried as fast as printed, and then ginned with a starch paste made of potatoes. This paste is dried by placing the sheet in a small drying machine, and then subjected to pressure of 4,000 tons in a hydraulic press. Next the sheets are cut so that every one contains stamps that are perforated, and, after being pressed, the sheets are taken off. If a single stamp should be out of place, the whole sheet is burned.—Sabath Advocate.

This tobacco habit is one of the most conspicuous blemishes upon our modern civilization. No apology can be offered for it which is not equally good, or better, for the alcohol habit, or any other. The tobacco habit is the only habit, or the rasheesh habit. It is to be hoped that the time is not far distant when medical men as a class will set their faces earnestly against the poison habits of every description. Then, and not until then, can we hope for the beginning of a general reformation on the part of the laity.—Bacteriological World.
Missions.

On the way to West Virginia I spent a day in New York in a fruitless attempt to get annual half-fare permits as Missionary Secretary on the trunk railroads. Last year I had no trouble in obtaining them. This year the railroad companies are not so liberal. The New York Central, the New York, Lake Erie & Western, the West Shore, the Delaware, Lackawanna & Western, the Ontario Western will not grant annual half-fare permits to clergymen located on their lines, nor trip permits to clergymen living off of their lines. The Pennsylvania Central, the Baltimore & Ohio, the New Jersey Central, and the Lehigh Valley do grant annual permits to ministers located on their lines, and trip permits to others. I had no trouble in getting a trip permit to Clarksburg, W. Va., and return from Dr. Tuckerman, the gentlemanly and genial Agent of the B. & O. R. R. On Thursday morning May 20th I awoke and looked out. Dame Nature appeared very different from what she did when I left Little Rhody. She evidently had been to the dressmakers and milliners, for she was clothed in green leathern, and decked with apple, pear, cherry and plum blossom, and the gold of June. The air was balmy and sweet with perfume. To one from the North it was a happy transition. It is a delight to ride on the B. & O. up the Potomac, over the Alleghanies, down the Shenandoah & Virginias, to see some of the most picturesque and grand scenery to be found on any railroad route. About noon on Sixth-day I was met at the Lost Creek, W. Va., station by Pastor W. L. Burdick, and a hearty welcome to their home. But what a change it is! I see all around me, realize too, that it is summer heat,—how I espire under winter apparel; the roads and fields are dusty, the streams are low, the high hills are covered to their very tips with living green, the woods are in their lovely attire, blossoms everywhere, corn planted, and gardens already yielding something for the table. It seemed as if I had stepped into a fairy land. In the afternoon Pastor Burdick took me out for a ride and to make a call. It was so warm a fan would have found use here, but every hand was busy, every face was happy, and everybody was thankful.

On Sabbath morning the Secretary had the privilege of presenting our missionary interests and demands to a fair-sized and attentive audience, and pressing upon them the duty of systematic giving for our denominational work. In the afternoon Pastor Burdick took me to Ronouke, some 23 miles, where our people were having their Quarterly Meeting under the charge of our venerable brother, S. D. Davis. It was a hot, dusty, and tiresome ride, but we got our compensation along the way in the enjoyment of the picturesque scenery. Sunday morning there was a good congregation of our people and First-day people, and I did enjoy speaking to attentive an audience upon the great subject of the work of Jesus Christ and the necessity of life than was ever before known in this county. May the blessings of God rest upon all that love our Savior.

Bozr, Mo.

FROM R. S. WILSON.

We find ourselves at the close of the first quarter of this year. We have but very little to write this time, as the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was last year I went to Roanoke, some 23 miles, and I did not preach this quarter this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the first quarter of this year has been one of the most disagreeable quarters for work that we have had since the beginning of the year, and especially the first two months, because of the severe weather. I have been able, by the help of the Master, to preach to people in the usual way, except one, and you have preached that one for me. This was the. .
kind as is the lofty spire on a church for pur-
poses of shelter. It may reach high enough to
pierce the clouds as though to bring down
showers of grace, but must be of necessity con-
tinued. It is as naught as the one Life Divine
given for our example. He was in constant touch with humanity, contin-
ually giving it of his love and sympathy, un-
cessarily ministering to its needs. A lowly,
wide-spreading tent or mission hall within the
walls of a city, symbolizes the life of him who was the Holy
Spirit incarnate. The holy mother dove
hovers low, brooding over hearts and souls
until within them also is formed the life di-
vine, and that life thus imparted manifests
itself in a love which takes in all upon whom
his love is set. The thought suggests a be-
atitude coined by Frances Willard, "Blessed
are the inclusive for they shall be included,"
to which she added, "The contrary would
read. Woe unto the exclusive for they shall
be excluded."

What then is the motive for a life of self-
denial? Is it not found in love supreme for
the object of worship? When thus prompted
it at once ceases to be a burden and becomes
the highest and holiest of privileges, for that
same love which filled him—and would not
have granted to him love in the form of
God, and equal with God, but compelled him
to take upon himself the form of a servant,
and as a man to humble himself and become
obedient unto death, even the death of the
cross—that same love floods and fills the soul
of every one born of the Holy Spirit. The
soul completely surrendered no longer loves
with its own love, for all that has been drawn
out and poured as an offering at his feet,
but findeth itself in him the source and sup-
ply of the love it manifesteth. He lives through
it.

Does Christ's command to deny oneself en-
joy an entire surrender? Yes, for a literal
rendering of Matt. 16: 24, will read, "At
that time Jesus said to the disciples of his
own disciples if any one wishes to come after
me let him deny himself and take up
the cross of his (his own cross) and follow
me." What is it to utterly deny oneself but
to utterly and unreservedly surrender all—even
to the last corner of one's entire being—to
his control, never murmuring or questioning?
How can any one wish to come after, in
the sense of identifying oneself with him and do
less than this?

These points granted, self-denial is a deci-
sive, voluntary act, one for all the casting
out of self to death and oblivion; afterward
ever refusing to acknowledge its influence or
claims, rejecting them every time they are pre-
sented to consciousness; like to one whom we
have cherished in the bosom of our family for
years and years, and when making their comfort and convenience
our first thought and chief concern until the whole household was under their sway; then
comes the discovery of their unworthiness,
they are found to be vile and to be contami-
nating to every member of the family? Out
of love the Son has given all as an offering to
himself? If so, how can we not claim? All
who are true children of God, and of the holy fam-
hily, are ever allowed them within our doors again
but daily, almost hourly we encounter some
of the world's children, and one of the principal
influence is to have the advantage of
us, and to be found in the least of our enemies.

The sin in the world is to be found, not in
the sin of others, but in the sin of ourselves.

Where Anarchy Comes From.
1. Anarchy is born in foreign lands and bred
in American saloons. It cannot be strangled at
birth by reason of the remoteness of its place of birth,
for it may be reintroduced to us at any time by the
removal of its breeding quarters on American
soil.

2. If it cannot be strangled at birth by
reason of the remoteness of its place of birth,
then it may be reintroduced to us at any time by
the removal of its breeding quarters on American
soil.

3. The saloon has caused the rags that
cloth every drunkard's child.
4. The saloon has placed the lines of care
that are worn upon the face of every drunk-
ward's broken-hearted wife.
5. The saloon has created the bombs that
gave Haymarket Square, Chicago, a place in
history, and its subsequent horrors upon the
seaford.

Religious faith has kindled the music of the
world. Unbelief never sings. Despair
composes no sonnets. Oblivion is not a pros-
tect to which all of us would choose to be ex-
namelled; it is not a condition which, if we do not
beetle joy no light. The world would be
better if we knew that God intended
Christ not brought life and immortality to light.
It is the radiance that shines
forth from heaven, a truth that illumines life's pathway, and a new song into
the mouths of happy pilgrims.-Selected.
can be seen, courag[e, treasurer.

"I,--<

That sounds with assurance, our own an answer to love to meet,
The warm confiding hand stretched out Expectantly, not too fast, Nor cast therein our bitterness--The best we have that hand must bless.

"According to thy faith," said He, "so be it done to thee. And human hearts (with reverence deep I speak the words) the saying keep, And shame with which expressed The feeling ever unconfessed.

Yet more or less, in all who live 'Tis by this law the heart deeth give. Therefore, if thou wilt know the best Of any soul, bring thou this test: Love it, believe it, and I tell To thee (The truth is proven well) That whatsoever good may be Within that soul will come to thee.

FOR THE SPREAD OF THE KINGDOM.

MARY E. HANNAH.

"I'll give you that letter," said Mrs. Shafer. She was investigating a drawer.

"Why, where can I have put it?" she questioned.

"Never mind," expostulated her visitor. Miss Katherine.

"Yes, I will mind!" persisted Mrs. Shafer. Katherine waited.

"There it is, at last!" announced Mrs. Shafer. "I thought I put it in here!"

She handed the letter to Katherine.

"That's a very encouraging letter," volunteered Mrs. Shafer. It's about that little Japanese girl the mission bands here have been supporting in Japan.

As Katherine walked down the road, after leaving Mrs. Shafer's, the girl read the letter concerning the Japanese scholar:

"She is good in her Bible lessons and other studies, but is sly and deceitful. She is on our hearts now as a subject of special prayer, because a few days ago, she wrote one of the teachers' signs on a paper, so that the man who buys for the children would get the things she had ordered the paper had been en- dorsed by the teacher. The smallest children in school knew this to be sinful, and yet she affirms that she did not know that it was wrong. As she is unusually bright, and in her thirteenth year, we do not believe. We hope that, long before you hear this and can pray for her, she will have repented and told the truth."

Katherine sighed. She could well make allowance for grave faults in a heathen child, even after two years in school, and could hope for her becoming a Christian. The letter had merely added itself to the load of discouragements that Katherine bore. She was the ladies' foreign mission treasurer. Two-thirds of the mission year had already gone, and only one-fifth of the amount promised and necessary for the support of certain foreign missionaries had come in. Katherine had done all she could to increase the collections, but with small result.

"So few people seem to care!" she sighed, sorrowfully.

Katherine had reached another road, and stood, hesitating, looking toward the pines. She knew that beyond this next half-mile of pines was a long stretch of sand running out to the sea, and on the point was a light-house. The keeper of the light-house keeper, whose name unexpectedly had recently sent word that she wished Katherine would call, some time when she could. The light-house keeper's mother, Mrs. Morris, was an old lady whom Katherine had once seen, but whom the care of her widower son's little child, and the distance of the light-house from town generally prevented from coming to church.

"I wonder why she wants to see me?" Katherine questioned herself.

She turned into the sandy road. As she plodded on, bent under the wind, high in the odorous pines. There were cries of bluejays quarreling overhead.

But Katherine heard nothing. She was utterly cast down. She could feel, too, that depressing letter in her coat pocket. How hard all work for foreign missions was!

At last she saw before her the end of the pines, and the great wooden gate that stretched across the road and opened upon the trail through the white sands. Katherine took hold of the board that held the gate shut. Suddenly she put her head down on the rough gate.

"O Lord!" she said, brokenly, "if our mission work is going to be a failure this year, and if we can't pay our missionaries, I have cried!"

By and by she lifted her head, the gate swung shut behind her, and she plodded on, in sight of the sea, till she came to the lighthouse.

"I'm glad to see you," old Mrs. Morris greeted the girl. "I've been looking for you every day. I want you to send the mission-box. They tell me you're the treasurer."

"The mission-box?" questioned Katherine.

Mrs. Morris guided the girl from the back of the light-house to the dark, front entry, and, opening the door a little so that Katherine could see a small box that was fastened to the wall, the old lady sat down on the stairs that led to the upper part of the building, and told her story.

"Since we came here," old Mrs. Morris said, "my son has been a sickly baby in his knees that I haven't wanted to make him climb the light-house stairs any other than he has to, to see the lamp. Tuesdays and Fridays the light-house is open to visitors. They drive down from those great hotels beyond town. Some days there will be as many as six carriages around here at once, and every new person wants to climb the stairs and see the lamp, and go out on the iron balcony, maybe. Of course we never allow any body to go upstairs near the lamp without one of us going, too, for we don't let visitors so much as touch the lamp with one of their fingers."

"There are thirty-two steps between this floor and the lamp floor of the light-house, and when you climb thirty-two steps with one company of visitors, and then down again, without a break, and find someone ready to go up, and you climb again and come down, and you do that off and on through the day, it's real hard work. My son couldn't do it, with the rheumatism in his knees, though he tried it when it hurt him terribly."

"So I told him he wasn't alone. Besides the climbing, there is the talking. I'd be so tired, saying over and over, 'This lamp's plunger is made of lead, and weighs thirty-five pounds, and it's to force the oil into the lamp. And this dish magnifies the light six times. And this oil-tank holds five gallons. This light can be seen on clear nights, from twenty to thirty miles at sea."

"When visitors would come, after seeing the lamp, very often they would offer mesome money to pay for my trouble. But, of course, this isn't allowed by government, we couldn't take money for showing anything, and so I always said, 'No, thank you.'"

"One Sunday, I was away upstairs alone. I had my Bible, and I cried a little, thinking how I had always been used to being near church, and able to attend meetings, and help with church work some.

"'I'm worthless, now,' I said, 'I'm old. I can't go to church, or do much of anything to spread his kingdom. I don't know as I'm good for anything but just to climb these stairs, and talk about this lamp.'"

"I looked at the water rolling, away, away, away, as far as I could see, and I thought of all the heathen off beyond the ocean. They hadn't any Gospel, and I sat with my Bible in my lap, and I couldn't reach the Book to them across the waters, and their souls were suffering! 'Oh, I wish I could help them!' I said.

Of a sudden I thought of something. I went down stairs, and found that box. Next day I fastened the box to the wall, and said, 'I've been climbing these stairs because I couldn't help it, but now I'm going to climb them for the spread of the kingdom!'

Since then, when anybody I've shown over the light-house says to me, 'Here's something to pay you for your trouble,' answer, 'We're government folks, so we don't take pay, but there's your foreign mission box fastened on the wall, and if you drop anything into that I'll see that it goes to the spread of the kingdom.'"

Mrs. Morris paused!

"I don't mind getting tired so much now," she added, "for I say to my visitors every time I go up with my visitors, 'I'm climbing for the spread of the kingdom!'

Mrs. Morris!

"The old lady laughed an excited little laugh. This was a moment to which she had looked forward for many a day. She was eager as a child while Katherine counted the money.

"Four dollars and sixty-five cents," announced Katherine.

"I'm so glad! And I earned it myself, climbing! I can do something yet! I'm so glad! I'm going to try to fill that mission-box again."

After Katherine had plodded back over the Dead Sea, as the old lady had called it, the great gate marked the beginning of the pines. She looked back. The light house stood, round and tall, against the western sky. Within the light house was the ebullient old woman, who climbed for the spread of the kingdom. How could I despair over the outlook for foreign missions when such earnest, prayerful souls are at work?
And the sight of the distant blue waves and high-tossed foam brought back to Katherine the words of a missionary laboring beyond those waters:—

"The world is to be Christ's even if some years are hard. When the final conquering day dawns, we shall see how every moment led up to it, and shall be ashamed that we reckoned any hour hard, when its results are so blessed."—Robert Spence Liddle.

CONFESSING CHRIST.

That there are many persons who are members of a Christian church who ought not to be is no more true than that some persons are not members who ought to be. There are various reasons which hold more than one true covenant to Christ from openly confessing Christ. Some are infected with a chronic habit of indecision on most subjects. Others are so inclined to self-distrust that they feel doubtful about themselves, and still more doubtful whether they should hold out if they should make a profession of faith. These are near of kin to John Bunyan's "Mr. Despondency," "Little Faith," and "Mias Much Afraid"—not a very jubilant sort of Christian at the best. Others, having very properly a high standard, are apprehensive that they may not be up to an adequate standard. This is a question of these or similar reasons thousands of truly good people waste a considerable portion of their lives in a sort of half-heartedness, while their hearts turn to the Lord in gladness. This is an imperative duty. The vital questions with you do not turn on the very proper question, "How do I know that the step of confessing Christ is not a final, but an initiatory step? It is not ending a campaign; it is an open enlistment for service... You don't come into Christ's school because you know everything, but because you want to learn and are glad to have Him teach you. Also hear in mind that when you join the church you not only take the Bible as your rule of daily conduct, but you also confess the Lord Jesus Christ to be your Lord, and you pledge to him your life—your loyalty and obedience. You join your weakness to His strength, your ignorance to His wisdom, your unworthiness to His merit, your whole self to His service. If you do that sincerely, Jesus Christ gives you infinitely more in return. He becomes responsible for you; His precious promise is:—"My grace is sufficient for you." His guaranty is:—"No man shall pluck you out of My hand; because I live ye shall live also." Christ accepts no temporary enlistments; you must rejoin to the post for life. Are you willing to be a soldier of the Spirit which the Captain of your salvation hands to you is enlisted, "He that endureth to the end shall be saved."—The Rev. T. L. Cayler, D. D.

THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals the writer asked the superintendent of nurses what was the most remarkable incident that she remembered in her hospital experience. The lady thought for a time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident such as you desire." She stopped, while her face became grave. Then it lighted up:

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think long for that." As the writer begged her to relate her story, she began:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally wounded. One of them died immediately on entering the hospital; the other was still breathing. A short while after his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probably would die under the operation.

"Tell me," he said bravely, "am I to live or die?"

The house surgeon answered as tenderly as he could:—"We hope for the best, but it is extremely doubtful."

As the lad heard his doom his eyes fell, and then filled with tears. His mouth quivered with the effort to pledge his life to the power of his own will. He pressed his cheek against his brother's, and it was only after the boy was quiet that he would look up and see the bright sunlight, and then his only thought was to save his brother. The boy was with his head on the operating table; he was alone. The nurse, who had to relate this, was a lady with a most beautiful and gentle face. She did not move her head to look at him as he came near her, but she knew he must be with his brother with his cane, and to his surprise the wing which he touched fell into ashes. Then he knew that she had been burned to death. But he looked from under his closed eyes, and his cheeks, his face were white, and pushing her aside with his cane the man found ten live yellow chickens. The hen had sacrificed her own life to save them. This was the love of a hen for her chickens. But who made all living things and planted a portion of his own affection in every one of them, yet feels a deeper love than they can for the creatures he has made. And yet how many desire his goodness and reject his love. Thus of old the Jews rejected the Saviour of mankind, while he wept over their folly and said:—Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chick under her wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me again, till ye shall say, Blessed is he that cometh in the name of the Lord!"--Matt. 23: 27—30.—Sabbath Advocate.

HE KNEW HOW A WOMAN THROWS.

The son and heir had been sent into the garden to fetch a stick with which he was to be punished. After some delay he returned, saying, with a sigh:

"Couldn't find a stick, mister; but here's a little stone you might throw at me."—From the "Editor's Drawer," in Harper's Magazine for April.
Young People’s Work

GOOD ADVICE.

If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are a drunkard, read Daniel.
If there is no song in your heart, listen to David.
If you are just a little strong-headed, go and see Moses.
If you are getting sour, spend a while with Jesus.
If you are getting weak-kneed, take a good look at Elijah.
If you are impatient, sit down quietly and talk with Job.
If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—Exchange.

C. E. ATHLETICS.—I.

BY EDWIN SHAW.

Most of us are fond of sport. I sincerely pity the boy or girl who does not like to play some game. All of us have a fondness for some particular game, or a few games, usually because we can play those better than we can other games. We all enjoy watching a contest; we like to see two forces striving for the mastery. It crops out in the student who provides a boy to start a dog-fight; it is seen in the fascinating power which holds our attention upon a great fire as it overwhelms some mighty building. In these contests we all like to beat, and to this end we prepare for and take part in base-ball, chess, in elocution, dancing, and in all sorts of games, physical, intellectual, moral and spiritual.

The Christian life is a warfare, a contest, a game, shall we call it, between good and evil. I myself believe in athletics, even physical athletics.

I believe in base-ball, in lawn-tennis, in football and all such games which require a trained hand, a steady nerve, and a quick, accurate judgment. But I believe they have a certain place and time, and should be restricted to those. My object, however, is not to discuss physical athletics, but rather to apply the methods and principle used in athletics to Christian Endeavor work.

For the moment shall we consider ourselves as being engaged in a great game, all on one side, combating the forces of evil? Do we compare ourselves to a foot-ball, or base-ball team and strive to apply to ourselves some of the tactics of those games? And this week let us consider one point, Personal Preparation. Every game is governed by a set of rules and regulations. The would-be foot-ball player must first of all learn those rules which regulate the game of foot-ball. These he may learn by reading from a book, by observation, by experience, or by all combined. But if he is to be a successful player he must have more than a mere intellectual knowledge of these rules, he must make them a part of his very being, so that by a second nature, without thought, his actions will correspond to those regulations. To illustrate: most of you know that in basket-ball one of the rules prohibits breaking the ball. But suppose you do break the ball rolling across the field; you start for it with all your force; at the same instant some one of your opponents endeavors to capture it; you cannot quite reach it, but as it tumbles along it comes right in line with your strong right foot and the slightest kick will move it far from the grasp of the other man; a mighty impulse fires you to kick it. But do you? Not if you are the true basket-ball player, for such a move would injure your cause and embitter the game. Yet just such circumstances I have seen men and boys full headlong rather than break the rule, and they did it too without thinking.

In like manner the game of good and evil is governed by certain rules and regulations. These rules were written in the Bible. The would-be player in the C. E. team must first of all make himself familiar with these rules. This he may do, even as is done by the foot-ball player. But he must have more than an accidental intellectual knowledge. Many a man knows all about base-ball, can tell you the latest regulation, and understands and appreciates all fine plays and the costly errors, but who cannot play at all. So, too, the Christian must make these rules a part of his life, they must become a portion of himself, so that to make all his actions correspond with these rules will become a second nature. To illustrate: Some one has wronged you, insulted you; the first impulse is to knock him down or speak unkind words; and may I ask you? Not if you are a true Christian Endeavor player. You will not have to stop and think either if you have had good preparation. Under such circumstances I have seen men and women reden, grow pale, and turn silently away, for to break the rule was not only injure the side of the right, but would score one for the wrong.

Next time we may consider, under this same theme, "Confidence in the head professor of the department."

OUR MIRROR.

The monthly consecration meeting, May 4th, of the Milton society was led by Miss Anna Crumb, every person present taking part.

The meetings of the Jackson Centre society are well attended with twenty-nine members enrolled. The Society sing two pieces in the Sabbath service each month.

REV. HENRY MONTGOMERY AND J. D. LAMONT, of Belfast, have been invited to represent Ireland at the great C. E. Convention in Boston in July next.—Christian Herald.

The Western (R. I.) Y. P. S. C. E. has expressed its approval of the line of work recommended by the Trust Board by appointing a Good Literature Committee. The work taken up by the Committee thus far has been that of providing a table for the vestibule and supplying the schools of tracts and other publications. Preliminary steps have also been taken toward securing names of persons who would be interested to read Sabbath literature.

Some societies are hobbling along in the Endeavor march, and fancying, no doubt, that they are keeping up with the procession, with no literature other than a card on which is printed the name of topics for the year. We have heard of some Endeavors, who, when urged to subscribe for a denominational or Christian Endeavor journal, claimed that they could not afford it! Think of an able-bodied young man or woman who cannot afford the sum of two cents a week for literature!—Golden Rule.

Popular Science

The botanical garden of France embraces about seventy acres. The plants and flowers are all labeled in such a way that the visitor can learn readily many particular qualities. For instance, the labels for medicinal, are red; for alimentary, green; for ornamental, yellow; for art, blue; and for poisonous, black.

A REMARKABLE tree is found in South America, of the dogbane family, the juice of which is used by the people as milk. This juice is pure white, and sweet to the taste, and of the consistency of common milk. The mode of obtaining the juice is by tapping and catching in a vessel. Yet it flows so freely that one can take it direct from the tree. It is said to be very nourishing, and to produce no ill effects. In Guiana the natives use the milk from a tree of the same family. It has the same flavor as sweet milk just from the cow, but is rather sticky. In Para, a lofty tree, growing to the height of 100 feet, of the apple family, yields copiously a milky juice which is the consistency of cream, and were it not for its peculiar taste could hardly be distinguished from it.

A NEW telephone company has just been organized to operate on a new system. A number of farmers in Dakota, living along a stretch of eight miles, have their farms surrounded by barbed wire fences. The farmers removed the staples from the wires and substituted insulated fasteners. A cell battery was wired, mounted, and supplied himself with a transmitter in his house and connected it with his fence. Now all these farmers are near neighbors, as they can converse with each other at a moment’s notice. The entire cost of the line did not exceed $25. Since the patents have expired, why may we not have free conversation from one end of the land to the other, by people who for themselves will place a wire across their own premises at a trifling expense? This can be done either for a longer or shorter distance.

ALUMINUM is found more or less in all clays. It has been ascertained that with its compounds it forms one-twelfth of the crust of the earth. You have heard of it, and since electricians have held and wrought out its separation, it seems to be coming into market in large quantities and with corresponding cheapness. Only a few years ago, having occasion to purchase some for use, its price by weight was the same as gold. The extreme lightness and non-corrosive qualities, always remaining bright as burnished silver, make it valuable for a great many purposes. One of the latest is that of decoration of wall papers; many floral effects, on embossed grounds, by the use of aluminum, are rendered very beautiful.

A curdled of aluminium plates has just been sent from Pittsburg, Pa., to Bristol, R. I., to be used in the construction of a yacht for the cup defender. The plates are about 12 feet long, and from twenty-two to thirty inches wide, and are five-eighths of an inch thick. This metal will enter very largely into the manufacture of articles for domestic use.

Do not look forward to what may happen to you to-day. Remember the same event which cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you unailing strength to bear it.—Francis de Sales.
Children's Page.

A SONG OF YOUTH.

Early seeking, early finding,
Looking up in it's sweet morning,
We begin our children's days,
Lord of glory, with thy praise.

Happy, happy day!
Wosell do they sing Jesus,
Find all in thee.
In thy fulness is the store of the towers above.

Early waking, early opening,
By thy holy gate we enter.
Lord, to dwell with thee.
In the home of heavenly rest.

Early loving, early singing,
Happy, happy day!
Looking upward, pressing onward, day by day to thee.
Leaving this poor world behind.
All in thee, O Christ, to find.

—Rev. H. Bonar, D. D.

HOW HE GOT HIS PLACE.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he works. But, when a like- brilliant companion who works for another establishment is advanced very rapidly. The reason is that this companion is more faithful and works conscientiously, always seeking to do more than enough for such a small salary. Some body sees and appreciates his work, and when opportunity comes a better place is given him, which he already knows will bring him faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well-nigh hopeless of getting any work to do, when, on entering a store, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, he said: "If you want to work half an hour or so, go down stairs and pile up that kind of wood. Do it well, and I'll give you 25 cents.

"All right; thank you, sir," answered the young man, and he went below. As the store was about to close, he entered his room, he came upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? well, here's your money."

"No; sir: I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till next morning, when he chanced to be in the basement, and recollected the wood not yet piled. He ascended into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in replacing the coal bin.

"Hello!" said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir; I know it," replied the lad, "but I saw this needed to be done, and I had rather work than not. But I don't expect any pay this quarter."

"Hummm!" said Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself at the office for his pay. Mr. Stone passed him a quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here," writing something on a sheet of paper, "take this to that gentleman and stand by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as if that down there, and that's all."

And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced step by step, and has now reached the topmost round of success. He is sure to become a partner some day, either with his employer or in some other business house.

—Exchange.

THE GENTLEMAN BROWNIE.

Mrs. Stone waasick with a cold, and couldn't go out of doors.

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

That was Fred Brown, said mamma, and 'cause she's all alone without any little boys to help her!

"That young fellow" said mamma. "What do you want to do?"

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

"I can do it," he asserted stoutly, as mamma looked doubtful, "cause Stone's store's right off the street."

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

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

And now there was the walk. How fast Fred worked, for fear Mrs. Stone might pull down her curtains and come and stop him! But she didn't, and at last the cold wind was empty and the icy walk was covered."

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

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

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

But Mrs. Stone did hear him, and when she saw her wood box filled she knew all about it."

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

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

"I feel very happy," Fred, she said, smiling, "because all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me out of it!"

Fred's eyes danced.

"I 'spect it was," he answered. "Which one do you think?"

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

"I wish him a happy Christmas," said Mrs. Stone, evidently, "nor wasn't she the king! I think it must be the gentleman Brownie!"

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

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

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

And then he smiled again.

—YOUTH'S COMPANION.

A NARROW ESCAPE FROM A WATER-SPOUT.

We perceived to the right of us the dark clouds in motion at a great distance, and under them a peculiar vortice which seemed to connect the clouds and the ocean. During the space of nearly half an hour it appeared near and nearer toward us, in a direction precisely in a line across our vessel. This was a water-spool of the largest class, much approached and castigated by us. I even heard our oldest sailor, Hugh, who was at the helm, make use of the following expression, while the telegraph was spinning around from the corners of his mouth: "I have seen many a water-spool, but never saw one coming so straightforward on board as this."

During this half-hour we still remained in a perfect calm, the water-spool bringing the wind along with it. We did not spend our time in idle conjecture, but endeavored if possible to avert the impending calamity. It had been stated that a sudden concussion of the water would break the vessel between the cloud and the sea, and so disperse the descending column before it reached a ship. Often, when he might in our opinion place on board which I determined to load and discharge repeatedly in the direction of the vessel at the present moment. Evidently, however, my powder was in my large trunk, stowed away between decks in such a manner that every effort to get at it failed, and I lost the opportunity to test the efficacy of this experiment. At length the moment of our trial drew near. The water-spool passed across us a few yards ahead of us, and was rent asunder by our jibboom, so that the great weight of the water fell on the surface of the sea. Never before has such a water-spool and tornedorm created by the bursting so close upon us was so great, that our vessel went spinning around for a few minutes like a block in a boiling kettle, and we were completely immersed in a spray of water and a blast of wind. —Scribner's Monthly.

A CUSTOMER SECURED.

A young man in a drugstore in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the latest style, and he concluded to take them. When the goods had been examined, and the bargain was about to be completed, the customer said:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it seemed, if he said they were the latest style the man would take them. But he could not tell a lie, and replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of a later date, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating that you will sell me the latest style will save you a number of customers, even if had not spoken to him the exact truth. There is no permanent gain in falsehood and deceit. Righteousness and truth are a sure foundation. —Safeguard.

THE EAGLE ON THE COINS.

If you have a silver dollar of 1836, 1838, or 1839, or one of the first nickel cents coined in 1856, you will find upon it the true portrait of an American eagle, which has been many years a familiar sight in the streets of Philadelphia.

Plate 1 of the first eagles ever captured alive, was the pet of the Philadelphia mint, and was generally known as the "mint bird."

Not only did he have free access to every
part of the mint, going without hinderance into the treasure vaults where even the Treasurer of the United States would not go, but used his own pleasure in going about the city, flying over the houses, sometimes perching in the streets. Everyone knew him and admired him, and even the street boys treated him with respect. Philadelphia is as a great fire, and he was as much a part of the mint establishment as the superintendent or chief collector.

He was so kindly treated that he had no fear of anybody or anything, and he might be in the mint yet, if he had not set down to rest on one of his wheels. He started without warning, and Peter was caught in the machinery. One of his wings was broken, and he was a few years old.

The superintendent had his body beautifully mounted, with the wings spread to their fullest extent; and to this day Peter stands in a glass case in the mint's cabinet, where you may see him whenever you go there. An exact portrait of him as he stands in the case was put upon the coins named.—Harper's Young People.

**SUNSHINE BEARS.**

The cheerful person—we have all seen such healthful souls, whose very presence is a beneficent, cheering influence. He is not the outstanding peak or stately elm, but 28, 895. As this meeting was held in the Seveth-year Baptists' church the past few weeks under the leadership of E. B. Saunders, of Milton, Wis., a revivalist who has had almost phenomenal success in showing others the way of life, closed last Tuesday evening. Circumstances were such that it was thought necessary, for until this week, and during the meantime he has conducted meetings at Greene Settlement. Mr. Saunders is an earnest and thoughtful speaker; one who states the truth as he understands it, regardless of whom it may affect. The people of the society, appreciating his faithful and earnest labors among them, planned a surprise and a farewell gathering at the parsonage. In accordance therewith, Monday evening nearly one hundred people of the vicinity met and spoke with Mr. and Mrs. Saunders. During the evening Rev. A. B. Prentice, in his usual happy manner, in behalf of those present, presented Mr. Saunders with a few choice books as a slight token of their appreciation of his faithful service. He leaves this week for Brookfield, N. Y., where he will continue his labors.

**Backflow.**

The Rev. Charles R. Briggs about to close his sermon this afternoon, as the time for the service was late, or did not sleep at all. At her departure, such a person always leaves the trail of a serpent behind her; not the trail of a serpent without end, but a trail that the sun or moon may not shine on.

F. M. Van Winkle recently received a telegram announcing the sickness of their daughter Cordis, who is at Milton, and asking her mother to come and care for her. It is hoped that she may soon recover.

A week ago we were permitted to visit the baptismal was, and were highly pleased with the willing candidates were buried with Christ by baptism, and on last Sabbath they were formally welcomed into the church, and at the same time we received one member by letter. The M. E. pastor of this place has announced that he will give the name of the Jewish Sabbath, and upon the following Sunday upon the "Christian Sabbath." Pastor Sowell is obliged to be absent on each of these dates, but he has asked the M. E. pastor to defer delivering these two discourses until he returns so he may listen to them. The result is not yet known.

Oats and hay are growing finely since our recent rains; early potatoes and gardens look well, and farmers are busy planting corn. All fruit trees have been laden with blossoms and a good crop of fruit will follow if the season continues favorable.

**QUARTERLY MEETING.**

The Quarterly Meeting of the Oteselc, Lincoln Co., Church, was held with the Scott Church April 26-28, 1895. As this meeting occurred in the season for seeding, the attendance from other churches was not very large, but Scott and vicinity furnished a good congregation for this occasion. The church was at its best on the Sixth-day evening with an interesting sermon by Eld. L. M. Cottrell. Text, Josh. 24: 15.

This was followed by a conference in which quite a large number took part.

Sabbath-morning L. R. Swinney preached a stirring sermon on "Come unto Me," Gen. 22: 1. A session of the Sabbath-school followed, conducted by Pastor B. F. Rogers, the lesson being The Lord's Supper. O. S. Mills addressed the school on The Pasover, its institution and meaning; L. R. Swinney on The Lord's Supper; and B. F. Rogers reviewed and impressed the thoughts of the lesson text. A bountiful dinner was served in the vestry of the church, and at 2 o'clock a Christian Endeavor meeting was conducted by Mrs. A. E. Pettis. After Scripture reading and singing L. M. Cottrell spoke of the importance of knowing and obeying the truth. L. R. Swinney spoke of the churches of our fathers, and the Covenant and Articles of Faith were read out by them. The ensuing custom of receiving members and the loose discipline of the present, with the customs of the past, and urged that something like the Christian Endeavor pledge is needed to counteract present inactivity and evil tenets. A. F. Rogers read the minutes and appropriate remarks, after which a little time was faithfully used by the congregation in expressing their desires and purposes to be loyal to Christ.

Evening after the Sabbath we enjoyed a service of song conducted by D. L. Burdick. The Scott people are wide awake in their singing. This service was followed with a sermon by O. S. Mills from Acts 16: 30. "What must I do to be saved?" First-day morning, at 11 o'clock, the annual business meeting was held. Reports from the churches showed a good degree of interest in their regular services and a desire to do more missionary work. O. S. Mills reported for Otselic and Linclaeln. These churches were visited out by a few faithful S.B. men in endeavoring to maintain Sabbath services. He will preach for the Linclaeln Church through the summer and try to do much missionary work. Sister Perie R. Burdick will probably supply the Otselic Church.

In behalf of DeForest, L. M. Cottrell said, "The church is quite well organized for work. Interest in the services is good. We need more zeal and to strive for higher attainments." Pastor Swinney spoke encouragingly of the Synagogue interest. He is to visit that place twice each month on First-day. Concerning Cuylar Hill, he said the services were adjourned for the winter and had not yet been resumed. Scott was reported by Dea's. Potter and Hazzard and others. There has been marked improvement in the past year. Rogers said they were used to have but nine workers in prayer-meeting. Now we have a first and a second nine.

Following this business session, O. S. Mills preached from 2 Peter 3: 18. Theme, "Growing in Grace." He considered the importance, evidences and means of growth.

First-day evening, after an inspiring service of song conducted by F. D. Allen, L. R. Swinney preached from John 20: 8. "Then went in also that other disciple." He spoke of the power of silent forces, as heat, frost, etc. Personal influence is a mighty power. Examples: The influences of a father, of a mother, of the Holy Spirit.

After singing a medley with the direction by Pastor Rogers, the Quarterly Meeting was adjourned.

O. S. Mills, Sec. pro tem.
DO YOU BELIEVE IT?

A pathetic incident is related of a Hindu lady who heard for the first time the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," when she suddenly exclaimed:

"Do you believe it, Mem Sahib; do you believe it?"

"Yes, Mohini, of course I believe it. It is God's own message to us all. I am reading it to you from the Bible."

"Ah, I know; but, Mem Sahib, do you believe he gave his Son to die for us miserable Hindu women, as well as for you English ladies—and, and, and do your people at home believe it?"

"Mohini, yes; we all believe it. It is God's glad tidings—glad tidings to you and to us alike. We believe it."

"Then why, O! why did you not come sooner, and bring more with you, to tell all of us this good news?" sobbed poor Mohini.

THE SABBATH IN TENNESSEE.

Religious persecution seems to be growing in the United States. The latest instance is in a town in Tennessee, where a prosopercous Seventh-day Adventist academy has been practically broken up by the persecution of the members of the Sunday law. That this is religious persecution is shown by the fact that in the same town and county the Scriptures have been offered from kindness. v. 29. can travel any where, and the shares were of unique value and therefore they cast lots. This did as if the owner were already dead. v. 32. "Third hour." Nine o'clock in the morning. v. 34. "Superintendent." Probably to put such a title upon the cross to signify for what crime the sufferer died. v. 27. "Two thieves." Two robbers, who were hanged upon the same gibbet with Jesus. v. 28. "That they passed by." Luke ascribed the derision of Jesus to the rulers, and the rulers must have had an interested motive in their decision, to turn the thoughts of the people from the truth suggested by the superintendency which they had thought in vain to have removed. The place of the crucifixion was doubtless near the highway, and the passers by were excited to railing by the example of the priests. Waggling their hands. This to indicate their indifference to, and of such a derision. Do not destroy the temple. A perverse reference to John 2: 19. v. 30. "Save thyself." That is, come down from the cross unharmed. v. 31. He tarrying. Here is a appeal against the spirit. These men deliberately acknowledged his power in healing others, and refused to admit the natural cure he was as he was hanged upon the cross by the power of spiritual death also. v. 35. "Some of them that wereJBard us." Probably the idea of a Jew would not peradventure for Elijah. v. 36. "Give him to drink." This must have been an act of sympathy, for Jesus accepted the draught to quench his thirst.

THE BATTLEFIELD OF SLEEP.

In order that one may be an effective witness we must have some definite knowledge or experience to communicate, and then must make a effort to pass that knowledge public for the purpose of convincing others. If God's people are his witnesses, as is clearly taught in his Word, then it follows that they must thoroughly acquaint themselves with the Scriptures, which are their infallible guide in the testimony they bear. The Scriptures themselves are delivered in the form of a testimony. The truth they contain is not truth reasoned out from premises to conclusion, and consequenty subject to all the errors of doubtful inference, but it is truth revealed in the first testimony, and therefore clothed with dogmatic authority.

The Scriptures contain the testimony which God's people are to receive, and then reflect it upon the world around them. His charge to everyone, as he takes his place upon the witness stand, is: "Only the word that I shall speak unto thee, that thou shalt speak." To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

 ochristian should be familiar with the teachings of the divine word, in order that they may bear a faithful testimony. The Word of God is the only rule of faith and practice, and the conduct of professd believers is regarded by the world as the exponent and exposition of the teaching of Scripture. The world will not search the written word when it has the living witness before it. The believer is the world's Bible. While to it the written book is a sealed volume, yet it closely reads and studies the life, character and conduct of Christ, which Christ has written in the renewed character of his regenerate children.

The conduct of church members is regarded as the standard of morality taught in the Scriptures. Have not professed believers taken the Word of God as their rule of duty, and do they not virtually tell others to judge of their Christianity by the way they conduct their lives? And has not the world a perfect right to examine the daily testimony of the witnesses and to infer that whatever they do is consistent with the morality of the Bible?

The world reasons thus: "If God's people can travel for business or pleasure upon the Sabbath, or engage in promiscuous dancing or card-playing, or resort to the gamblers' arts to make money, to speculation in cotton or grain futures, can deal in lottery tickets or take part in shooting matches, or in a hundred other practices of doubtful propriety or which are a violation of the Ten Commandments of the Sunday law? That this is religious persecution is shown by the fact that in the same town and county the Scriptures have been offered from kindness. v. 29. can travel any where, and the shares were of unique value and therefore they cast lots. This did as if the owner were already dead. v. 32. "Third hour." Nine o'clock in the morning. v. 34. "Superintendent." Probably to put such a title upon the cross to signify for what crime the sufferer died. v. 27. "Two thieves." Two robbers, who were hanged upon the same gibbet with Jesus. v. 28. "That they passed by." Luke ascribed the derision of Jesus to the rulers, and the rulers must have had an interested motive in their decision, to turn the thoughts of the people from the truth suggested by the superintendency which they had thought in vain to have removed. The place of the crucifixion was doubtless near the highway, and the passers by were excited to railing by the example of the priests. Waggling their hands. This to indicate their indifference to, and of such a derision. Do not destroy the temple. A perverse reference to John 2: 19. v. 30. "Save thyself." That is, come down from the cross unharmed. v. 31. He tarrying. Here is a appeal against the spirit. These men deliberately acknowledged his power in healing others, and refused to admit the natural cure he was as he was hanged upon the cross by the power of spiritual death also. v. 35. "Some of them that wereJBard us." Probably the idea of a Jew would not peradventure for Elijah. v. 36. "Give him to drink." This must have been an act of sympathy, for Jesus accepted the draught to quench his thirst.


SPECIAL NOTICES.

EASTERN ASSOCIATION.

The Eastern Association will convene at Marlboro, N. J., on Fifth-day, May 29, 1895. The following is the programme so far as can be compiled.

FIFTH-DAY—MORNING.

11.45. Greeting of Committees.

AFTERNOON.

2. Praise and Prayer.
2.15. Communications from churches and Associations. Reports of delegates, Executive Committee and Treasurer.
3.30. Sermon by delegate from SouthEastern Association, M. E. Martin.
4.20. Adjournment.

EVENING.

7.50. Sermon, by delegate from Central Association, J. A. Platts.

SABBATH-EVENING.

10.30. Sermon, A. H. Lewis. SABBATH-EVENING.

2.30. Sabbath-school.

3.30. V. V. S. E. Prayer-meeting, Harry H. Carpenter.

EVENING.


AFTERNOON.


2.15. Business.
2.30. Woman’s Hour, Mrs. I. L. Cottrell.
3.00 Conference Meeting, Andrew Potter.
4. Adjournment.

EVENING.


SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association will convene on the 5th day before the 3d Sabbath in May, (May 16,) 1895, with the Salem Seventh-day Baptist Church, at Salem, W Va.

The following programme has been prepared by the Executive Committee.

FIFTH-DAY—MORNING.


COMMUNICATIONS FROM CHURCHES AND ASSOCIATIONS.

1. Devotional service, conducted by B. C. Lippincott.
2. Devotional service, conducted by D. C. Lippincott.
3.20. Appearances of Standing Committees: Annual Reports; Essays by G. Moxon, Ira Randolph, Xenia Bond; Report of Committee on Resolutions—L. H. Peck, delegates from corresponding bodies; Miscellaneous business.

SABBATH-MORNING.

4 P.M. Sermon, H. B. Babcock.

SABBATH-EVENING.

7.45. Sermon, Geo. W. Burdick.

THE PROGRAMME.

11.30. Sermon, D. C. Davis.
11. Sermon, D. K. Davis. AFT PROGRAMME.

2. Our Missionary Hour.
3.20. Women’s Work, conducted by Mrs. W. L. Whiteford.

EVENING.

7.30. Young People’s Meeting, conducted by S. R. Bond.

SABBATH-MORNING.

10. Sabbath-school, conducted by the Superintendent of Salem Sabbath-school.

AFTERNOON.

2.30. Sermon, J. A. Platts, followed by Conference, conducted by S. D. Davis.

EVENING.

7.30. Our Educational Interests, conducted by T. L. Gardiner.

SERMON.

10.30. Sermon, W. C. Daland.

SABBATH-SCHOOL.

2. Samuel, L. W. Babcock.

EVENING.

11.30 Sermon, by delegate of the North-Western Association, D. R. Davis.
12. Tract Society Hour.

CENTRAL ASSOCIATION.

Programme of the Central Association at First Verona Church, May 30th to June 9th.

FIFTH-DAY—MORNING.


APPROPRIATIONS.


Praise. Sermon by the delegate of the North-Western Association.

SABBATH-MORNING.


10. Sabbath-school, Verona Superintendent, Young People’s Hour.

AFTERNOON.

Conference and prayer, subject “Prayer-meeting.” A. B. Prentice. SABBATH-DAY-MORNING.

Conference and prayer, subject “Public Worship.” Sermon by the delegate from the Western Association.

SABBATH-EVENING.

EVENING.

EVENING.

Sabbath-school, Verona Superintendent, Young People’s Hour. FIRST-DAY-MORNING.


AFTERNOON.

Business. Woman’s Hour. Prayer.

AFTERNOON.

Praise. Evangelistic service.

TEAM-MEETINGS.

Teams will meet delegates at Green’s Corner on New York Central going West, 11.42 A. M., 2.07 and 5.05 P. M., going East, 4.15, and 4.19 P. M., both Wednesday and Thursday.

O. S. MILLER, Sec.

THE SABBATH RECORDER.

[Vol. LI. No. 30.]

[First Day.]

10.20 A. M. Sermon, Wm. G. Whitford.
2.30 P. M. Young People’s Hour.

The Utica people are looking forward with much interest to this meeting. It will afford them real pleasure to entertain many during this meeting. Come praying God’s blessing to attend the gathering.

For Sale or to Let.

Sold and Lot in North Loop, Nebraska. Has plenty of room for garden. For terms and particulars, address C. B. MAXSON, 221 Main St., Westville, 11. L.
CHRISTIAN KINDNESS.

An engine bumped against something empty, and then came the early dawn of a winter morning. A boy who had been asleep in one of the cars was awakened and bewildered against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the cabin, and asked if he had found a boy on it, and took it from him without ceremony.

Now get out of here, he said, thrusting the head back into the door.

"If I catch you in one of these cars again I'll give you to a police man.

"What's he been up to, Bill?" a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked back.

The boy looked dirty and dejected as he limped along the side of the car, his father, who had spoken called after him:

"Hello, there! Do you want a job?"

The boy turned back quickly.

"If you'll help me to load these firkins, I'll pay you for it; but you must not go near the freight," he added.

The prospect of a little money brightened the boy, and he set to work with a will.

He was somewhat surprised to find a boy on it, and took it for his father. "He was putting freight into the next car."

"If, " the man who had been talking turned away.

"Yes, I would," the boy answered faintly that winter morning.

The man who had brought him into the car was practical Christianity, a practice of the faith which was almost pathetic in its de
testy connected with so many others.

The boy answered faintly that winter morning.

"Yes, I would," the boy answered faintly that winter morning.

The man who had brought him into the car was practical Christianity, a practice of the faith which was almost pathetic in its de
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