Two days before his death, he had groaned, and groaning, she approached his bed very softly, and struck by a strange terror, which made her blood chill, she should retire and allow him to rest. "Ah, my nurse, my dear nurse, what murders! ah! what evil counsels I have followed! ( ), my God, pardon me, and have mercy on me, if thou canst. I know not what I am. What shall I do? I am lost; I see it well." The nurse said to him, 'Sire, let the murders rest on those who counselled you to them! And since you consented not to them, and are repentant, trust that God will not charge them upon you, and will cover them with the mantle of his Son's justice, to whom alone you should turn.' Upon that, having brought a handkerchief, his own being saturated with his tears, after his majesty had taken it from her hand, he made her a sign that she should retire and allow him to rest.

Soon after he expired, exhibiting on his death-bed the appalling exhibition of a tortured conscience and an avenging heaven."—Death-Bed Scenes.
Sabbath Recorder.

REV. L. L. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributions Ed.


REV. W. C. WITTMAN, D. D., Milton, Wis., Historical.

Rev. J. H. S. Young, People's Work.


J. P. MOSHER, Plainfield, N. J., Business Manager.

Received on Second Call mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1865.

Bro. DALAN, having arranged to remove to London, has resigned the Correspondence Secretaryship of the self professed "Sabbath Recorder" at that office, the Executive Committee of the General Conference having filled the vacancy by the appointment of Dr. L. A. PIATT, of Alfred, N. Y., to whom all communications designed for the Corresponding Secretary should be addressed.

The religion of the Bible is beautiful because of its simplicity. The rich, the learned, the great must accept it, if at all, as do the poor, the untaught, the weak. Many of the so-called great of earth fail and are lost, while the simple ones accept it and are saved.

St. Augustine said: "While the learned are fumbling to find the latches, the simple and poor have entered into the kingdom of heavens;" and greater than St. Augustine said: "Thus hast hid these things from the wise and prudent, and hast revealed them unto babes."

With what confidence many students enter upon their Freshman year in college. It is interesting to watch them through four years of close study and discipline. Gradually the air of self-confidence disappears. The eyes are opening to a consciousness of the extremely limited area of human vision and attainments. Opinions are expressed with less and less positiveness. The tendency to investigate, to look at both, or all sides of a question before rendering a decision, increases. At the close of college life the modest senior stands in beautiful contrast with the confident freshman of four years ago.

When you feel conscious of your own weakness and long for more power, money, influence and eloquence with which to serve the Lord, just remember the poor, sick and discouraged man on an ocean voyage, who was startled by the cry, "Man overboard." He could not leave his cabin and said to himself: "What can I do?" A possibility of helping struck him. He reached for his lamp and held it close in his bull's-eye window. That light was the only one that revealed the struggling man, but once thrown to him by which he was saved. Hold up even your feeble light, my brother, my sister. God will direct its rays.

In a private communication from Bro. Saunders, at Salem, W. Va., he says, in substance: "Last night (March 15,) God wonderfully swept things here. Enemies of fifteen years standing met and forgave. Eight or ten of the crowd of men and boys, before unbroken, came to the anxious seat for prayers. After committees and all other means had failed to reconcile enemies, God cleared it all up in just five minutes. The meeting then ran until after 10 o'clock, and even then people were stayed to pray, to eat, store, thank God for his wonderful work. When things looked very dark the college force held on and worked faithfully, and as it now appears, saved us from defeat."

One of our wide-awake pastors writes us in reference to the work of getting and using the series of tracts and Hand Book now being published: We held a church meeting this afternoon to consider the matter brought to our notice by the Appeal. This was distributed at church two weeks ago, so it has been pretty well talked up, and we are going into the work at once. It will take about fifty sets to supply our own church, and we voted to make twenty-five sets the minimum of our order. How much better we can do I will let you know shortly. . . . We are glad for this progressive and aggressive movement on the part of the Board."

This letter has the ring of the true metal. If all pastors and all churches were as prompt to act and report, it would be very encouraging to the Board and give an additional impulse to the forward movement which would be very fruitful in good results.

Dr. LYMAN ABBOTT, of Plymouth church, Brooklyn, is reported to have announced himself as a "radical evolutionist;" that is, he believes that "all the processes of God are growth, and that all the forces of life have sprung from primordial types, and man is none the exception to this rule." Tell, suppose Dr. Abbott does believe all that, and more; that will not make it true. Neither will my disbeliefing it prevent it from being true. No doubt Dr. Abbott, and all the rest of us, will wake up in the morning of the future life to find that many of our cherished opinions of God and his wonderful, creative acts, are extremely crude. It is an evidence of weakness and want of general information for any one to assert his opinions with too great an air of certainty. But we modestly suggest that of one thing prompt to act and report, it would be very encouraging to the Board and give an additional impulse to the forward movement which would be very fruitful in good results.

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A TELEGRAM announcing the departure of Rev. E. M. DUNN, of Milton, Wis., was received last Wednesday noon, March 25. He passed to the house of A. M. of that day, and funeral services were held last Sabbath. An appropriate obituary will appear in due time, but we cannot forbear to express our deep sympathy for the bereaved family, friends and church, and our sense of personal loss in this early departure of our friend and brother. Nearly twenty-one years ago, Bro. Dunn and myself entered the Baptist Union Theological Seminary in Chicago, as the first Seventh-day Baptist students that had been enrolled. We were intimately associated for two years in that delightful work, he during the second year being called to supply the pulpit in Milton, Wis., while continuing his studies, and was subsequently ordained and called to its pastorate. After twenty years of faithful and efficient service, he has heard the call of the Master to come up higher, and we doubt not the "Well done, good and faithful servant" was also spoken by the same welcome voice. Another soldier has fallen. Another church is pastorless. May God raise up faithful and well-qualified servants to fill up the depleted ranks.

One of the items from the Woman's Board, published last week, said, "We need help for our Recorder fund. This leads us to re-extend, again, that many people need the Recorder, and want it, but cannot raise the money for it, should be helped to get it. The Woman's Board try to supply such cases, but they must have a fund to enable them to do so. Occasionally the publishers of the Recorder cannot send it at half price to all who are not able to pay the full price. But how can the publishers do that, when at its full rate it is not self-supporting? Will farmers and merchants authorize their banks to make such deductions from their pay to all who are not able to pay the real value? How long could business be conducted on that plan? One of the best ways is for each church to look out for its own poor, and raise money to pay for the Recorder to each of heart. Then let us seek for forty paid for thirty-two Recorders last year for as many persons, at $20 each. Think about this, friends, and you can easily enlarge the list of subscribers, benefit many worthy people, and enable the Publishing House to pursue its benevolent work.

We recently saw, in a magazine, a page headed, "Beautiful thoughts for every day in March," and we thought it was appropriate for March, and provoked a smile, but a little reflection changed the line of thought, and led to the conclusion that if ever we need the presence and encouragement of beautiful thoughts it is, when, from force of circumstances, the mind tends to a gloomy condition.

Clouds, darkness, storm and cold, as the opposite of clear skies, bright sunshine, and genial surroundings, fill the mind with gloom. Hence, beautiful thoughts, which flood the mind with joy and brightness, will counteract the gloomy environments, and bring gladness of heart. Therefore, we seek for "Beautiful thoughts for every day in March," since this month, above all others, is freakish and unpleasant. We may thus provide against it in advance, and in a great measure turn its baleful blasts into spiritual beauty. As the dark and dismal night may be forgotten in the brightness and pleasure of the well-lighted, warmed and cheerful home, so many sorrows will be driven away by "beautiful thoughts," by keeping the mind occupied with heavenly meditations and plans for useful service.

The Raines Liquor Bill in the Legislature of New York State has been the most noted and widely discussed measure of any, in the temperature line, for many years. The Bill is very lengthy, and its provisions are sweeping. It has become the law of the State by the signature of the Governor, and goes into effect after the thirtieth of April. Its supporters, as well as its opponents, may be found among all parties. Radical temperament men find much in it of a prohibitive nature, and those who favor license find occasion also to commend the law. But from all parties there is also very strong opposition to the law in general, some of it that is particular. Those who oppose the principle of license will, as a matter of course, generally oppose this law. The prices stipulated for making the traffic legal and respectable, so far as legislation can make it so, range from $100 to $1000, and occasionally we are asked if it is $1000. In the case of pharmacies the prices for license range from $10 to $100, according to
the population of the village or city where the license is granted.

But there is a local option provision which makes it possible for communities by popular vote, to rule the traffic out. This part of the law will lead to strenuous efforts to secure prohibition; and, undoubtedly, in many places will result in a happy riddance of the iniquity. All temperance people, regardless of party affiliations, should unite in making a solid front when the opportunity is given to make this issue. It will be in that way be an educating measure and lead up to its final overthrow.

Other very stringent parts of this law are section 29d, which specifies persons who shall not traffic in liquors, and persons to whom a liquor tax certificate shall not be granted; section 24th, places in which the liquor traffic shall not be permitted; and, 30th, persons to whom liquor shall not be sold or given. This makes it easier for a family to protect itself against the saloon, provided the law can be enforced. It prohibits selling or giving liquor to: 1. Any minor under 18 years; 2. Any intoxicated person; 3. To any habitual drunkard; 4. A child of an Indian; 5. To any person to whom such corporation, association, co-partnership or person may be forbidden to sell by notice in writing from the parent, guardian, husband, wife or child of such person, over sixteen years of age.

The law is strict in all, making the law, in its specifications, very lengthy. While there are many things to criticize and object to, since it is now the law of the state all good citizens should try to get every possible advantage it offers until public sentiment reaches a still higher point that will admit of the enactment and maintenance of an ideal law of prohibition.

NEWS AND COMMENTS.

At last the American division of the Salvation Army is to be known as "The Volunteers." This is much more appropriate than any name hitherto chosen.

A dispatch from Havana, March 26, reports a hard-fought battle in which the Spanish were completely routed by the American division of the Salvation Army in America, rather than to have a division, but the son declares the honor, and having committed himself to the American branch of the American "Volunteers," he cannot be moved to go back to the former conditions of service. The wide-awake young people of Farina, Ill., according to copies of the Farina News, holding religious meetings from house to house. At a meeting held on Monday night, March 9, at Deacon Wm. S. Clarke's, five conversions were reported. Such workers are a great help to the church and its pastor.

The legal profession has opened its doors in New Jersey to the fair sex. Miss Mary P. Ballington is reported ready to walk in. She is a young woman 24 years old and has already won "golden opinions" for her energy, tact and legal knowledge. She will probably be made Mistress in Chancery soon.

On the Andaman Islands, in an archipelago in the Bay of Bengal there is a remarkable race of dwarfs. They are very small and of different shades of color, from black to light brown. Their hair is very fine and frizzy. Specimens are said to have recently been placed on exhibition in the National Museum in Washington.

A new highway trial was commenced at Madison, Conn., March 24, at the Rev. William T. Brown, Congregationalist, was formally charged with preaching doctrines contrary to the belief of the Congregational church. The investigation was continued on Wednesday, the 25th, and Mr. Brown was acquitted of the charge of heresy. None of the charges were sustained. At the conclusion of the trial a general love feast was enjoyed and no unkind feelings were fostered.

Through a misunderstanding a serious collision recently occurred between two advancing columns of Spanish troops in Cuba, resulting in the death of several soldiers and wounding many more. Each company, thinking the other was opposed fire, and finally with fixed bayonets made their charges. When in close range, they found each with the same uniform and the same flags. Then they recognized the sad blunder and ceased their hostilities. Truly the fates seem to be against the Spaniards.

As it is of the utmost moment that there be a correct estimate of the value of antitoxin treatment for diptheria, we extract the following statement from a recent pamphlet on The Treatment of Diptheria by Antitoxin, by William H. Welch, M. D., pathologist to the Johns Hopkins University, and professor of pathology, Johns Hopkins University: "Our study of the results of the treatment of over seven thousand cases of diphteria by antitoxin demonstrates beyond all reasonable doubt that anti-diphtheretic serum is a specific curative agent for diptheria, surpassing in its efficacy all other known methods of treatment for the disease. It is the duty of the physician to use it."—The Biblical Recorder.

CONTRIBUTED EDITORIALS.

Salvation Army Rivalry.

There is something remarkable about the wide-spread interest of the American branch of the Salvation Army, as manifested during its time of trouble. This interest is a very earnest and kindly one, too, if we may judge from the editorial expressions to be found in nearly all leading papers. We have no special occasion to offer our view of the outcome of this new turn of events will be; but we have very positive convictions regarding the wonderful work of the Salvation Army and the triumphs which it has deservedly won in America with such success.

We are not without hope that, despite the unequivocal declarations of Mr. and Mrs. Ballington Booth to the contrary, some basis of reconciliation and co-operation will yet be found. With the Salvation Army and "The Volunteers" both in the field, some soldiers declaring for one and some for the other, one can but have misgivings as to the rivalry which will inevitably rise—has, indeed, already risen. There is room in this country for two Salvation Armies; but there is not room for strife and jealousy.

The Sabbath And The Gospel Invitation.

These two were presented side by side in the recent meetings at North Lorp. It is not surprising that the combination was a harmonious and happy one, for each assisted the other. The Sabbath lectures helped to draw the crowds to the gospel services. The gospel services mellowed the soil for the Sabbath truth. For seven nights Bro. Sooevel, with his characteristic clearness and fearlessness, presented his special message as a Seventh-day Baptist.

On the following night, after a rousing evangelistic sermon, for people, it is said, responded to the expression for those who desired to be Christians.

The aim of this mention is not to give an accurate account in detail of that series of meetings, but to express our hearty commendation in passing, of this creative work. There is a great field of Sabbath truth, as set forth in Scriptural history and current events, which is but vaguely understood even in many of our own churches. These themes are calling for presentation. Sufferers from diseases, in their in-ter relation to the great central message of the gospel, they cannot fail to accomplish that whereto they are sent.
History and Biography.

REMARKS MADE AND LETTERS READ

At the Semi-Centennial of the Walworth Church, Jan. 22, 1896.

On this occasion, at least two hours were occupied in the presentation of oral and written testimonies by former and present members and other members of the church. A fervent spiritual interest was awakened, and all felt that it was good to be there. The hand of God was recognized in the work of the church during the past fifty years. There were frequent expressions of sincere thankfulness for the help that the brethren and sisters had afforded in the conversion and Christian growth of middle-aged and elderly people. Former and non-resident members wrote that they were interested in the church, and that his understanding of Christ and his work had been increased in the past few years.

Eld. M. Last Week, W. Va., wrote as follows: "From my seven years' residence at Walworth, you know that I am not accustomed to flattering, but I can truly say that I have never lived in a place or a society which has suited me quite so well for a home. You may believe it when I remember that it is the only place in which we have had a little spot of earth we called our own. Also, I regard my experience as principal of a high-school and as a member of your church as one of the most important parts of my training.

His wife, Mrs. Marcella Stillman, sent these lines: "We remember with great thankfulness your many acts in showing us your love and respect; and most of all we treasure in our hearts the loving prayers and the Christian watch-care you gave us while we made our home with you. How my heart rejoices when I hear of your prosperity! May the choicest blessings of the wonderful Saviour rest upon you and your dear pastor and his family."

Eld. Lester C. Randolph, of Chicago, Ill., responded by quoting a passage from the New Testament in the midst of his speech, "To maintain the constancy and permanency of the love of God, which is in Christ Jesus our Lord."

Mrs. Euphemia A. Whitford, of Westerly R. I., furnished this letter: "Time and change come to all. What they bring we should seriously realize, were it not for the milestones along the way. When we stop to review this journey, we find in our gains and our losses, our hopes and our aspirations. To be freshly inspired for the future, we cast doubt and fear behind us; because it is the Lord who is on our side, and it is his work in which we are engaged. To those who follow where he leads, there can be no failure."

"Fifty years! How long they seem to the child or youth! But how short and fleeting to those who have passed that time, and whose bonny steps and bright anticipations have been trampled under foot and life's varied experiences! What have these years brought, will be your theme to-day. How much has been realized; how much more remains of all you desire to be and do!"

"Oh, the happy days made merry with children's prattle, funny sayings and doings, innocent amusements, and interesting ways! Oh, the blessed hours with the willing, loved and loving workers! How fresh all these scenes come back to me! What work time has made with all participating in them! Scattered are the children and the workers, many of them transplanted to the evergreen fields beyond the swelling flood, and promoted to the ranks of the immortal throng whose robes are washed in the blood of the Lamb."

"My heart is with you to-day. I am filled with thanksgiving and praise to him who has redeemed us; for his numberless mercies and blessings in the years which are done; for all he has permitted and enjoyed for the exceedingly precious promises that are ours, yours and mine. Such as no man can take away; and for the assurance that he will be with us to the end and give the crown of life to all the faithful. May God bless you abundantly, quicken you in spiritual life and activity, keep you faithful and true, and claim you all among his jewels when he comes without sin unto salvation."
Home News.

ROCKVILLE.—The Semi-Centennial Anniversary of the dedication of our house of worship was observed last Sabbath, the 21st inst. It was a season long to be remembered by all the children of God in this place. The day was pleasant, though the wind was somewhat high and cold, and the chill was passable. The congregation was large and the exercises were well arranged and exceedingly happy in their effects. The exercises opened as usual with appropriate music, reading of the Scriptures and prayer. Instead of the sermon, there was a brief history of the church prepared by the clerk, brother A. S. Babcock, which was listened to with marked attention and emotional interest. After an appropriate hymn, then followed the roll-call and response by the church. Of course, all the members could not be mentioned. But our hearts were deeply affected by the letters and messages of those whom age and decrepitude prevented. One who is in his ninety-eighth year sent his message of love, assuring his brethren that he was still trusting in Jesus, his dear Saviour, and felt he had a hand in the church expressed in her interest in the church expressed in her heart, and the high esteem in which she is held by her brethren. One sister was not present in person or by proxy; but the church was present. She has entered upon the second century of her journey here! Many of the members were represented by letters, which were all of special interest. Another item of deep interest to the meeting were the letters from three expatriates—brothers Shadrack Hillick, L. Cotrell and U. M. Babcock. Also letters from Rev. Horace Stillman, and Rev. Geo. Seeley, who is a member with us. The letters were excellent, and called up many affecting incidents, and produced many tender emotions. The old and new faces were present, which added little interest to the occasion. Everybody seemed pleased, and expressed themselves as having been highly profited. Such occasions, we believe, must result in good to the church, and prove a casting of stones and help to bind several. Mill Hill and Grove will continue to try the necessary noise, which appeared to be appreciated. Finally, refreshments were served, and the interlude of the evening was drawing to a close. We hope that a good social time had been enjoyed. The question of building a cheese factory in our neighborhood had been agitated, but no definite action taken.

Evening after the Sabbath, March 14, the Christian Endeavor Society held a temperature meeting, rendering a most interesting and impressive programme, after which warm maple sugar was served to the members. South Dakota. The following morning, April 19, the Corn Hill Band was present to make the necessary noise, which appeared to be appreciated. Finally, refreshments were served, and the interlude of the evening was drawing to a close. We hope that a good social time had been enjoyed. The question of building a cheese factory in our neighborhood had been agitated, but no definite action taken.

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Missions.

HOW TO INCREASE THE EFFICIENCY OF THE OFFICERS OF FOREIGN MISSION BOARDS.

By REV. W. E. LAMBERT, D. D.

(Continued from last week.)

The Christians of the present generation, especially in England and America, are face to face with the most startling responsibility which any Christians have ever borne. They are not meeting this responsibility; they do not realize what it means. They should, by all means, gather all possible information concerning the foreign field, but in the meantime let them study their relation to the work. The present demand upon the home churches may be considered heavy enough by some, but it is trifling when compared with demands which will soon come from the other side of the globe.

This statement from a great missionary leader who returns from the other hemisphere seems enough, but when he adds in the body of the book that, "If the workers could be found ready to receive them, one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year; and are almost overwhelming with the vastness of the problem. Other than God's help there can be but one recourse—the church. Like the live oak of Florida, whose roots interpenetrate an area equal to its spreading branches, so must the church at home give itself nourishment to the work abroad. In it are gathered resources sufficient for the prosecution of any enterprise. The mases in the church have not yet been enlisted; they must be organized into a praying, working and giving constituency.

"A missionary paper in every home and a dollar given to this work will make a difference. The Lord of the harvest has a determined and persistent effort, through missionary pastors, to secure systematic and proportionate giving from the many, we will have made in missionary economies the greatest advance of the century."

I dwell upon this part of my paper as being of vital importance. Is the church unwilling to accept the responsibility of her prayers? It would seem so. The church prayed during the first half of this century for the opening of gates and down of barriers; and during the second half for more laborers. In answer, the world field has been opened to us, on the one hand, and on the other, the young life of the church pledges itself for service through the Student Volunteer movement, the Christian Endeavor, and Epworth League. But the church fails to respond. "The recruiting office is closed," is the report of the Committee on the Home Department at the last annual meeting of the American Board, an explanation found in the financial statement. "Going back of the financial statement, and referring to page twenty-one of the Report of the Prudential Committee, we find the explanation. Out of 5,300 churches, 2,500 failed to make any offering for foreign missions. Nor is this true of the Congregational church alone. In a recent appeal Dr. S. H. Chester calls upon the Synods and Presbyteries of the Southern Presbyterian church to help bring $1,100 non-contributing churches into line. In the Methodist Episcopal church, South, a careful analysis of the missionary collections, reported by over 5,000 pastors during the past four years, demonstrates beyond a doubt that they rise or fall in any given church with the pastor who meets or neglects it. While under episcopal supervision a larger proportion of churches may report collections, the pitiful average of 22 cents per member for foreign missions, gauges too well the spirit of both people and pastors. How can the Secretary build up a missionary pastor, and through it a missionary church? I reply, first, by enlisting the men who are already leaders; and second, by educating the men in the seminaries who are to officer the armies of the future. Dr. Mable makes such an excellent suggestion concerning the first that I cannot forbear quoting him at length:

"For too long the Secretary has been expected to raise the funds of the Society, whereas this might rather be the work of the pastors in the churches. The Secretary ought rather to be an educator of the pastors of the society, to turn them, by his written articles and his public addresses; thus he would become a fertilizer of the field, and not a mere gleaner in it. In my own work I have made great use, ever since I began, of frequent and widespread missionary conferences, holding for two or three days in a place. In these conferences I have sought to bring forward the most capable pastors, returned missionaries and other workers, for a presentation and discussion of the most vital Biblical and missionary questions of the day. I have sought to crown the participants in these conferences with the highest possible return—be it a mere purely Biblical conception—that they would probably have chosen but for my urgency. Some of these conferences have accordingly proved to be a revelation, and a surprise to most of the people attending them. They have brought something more than people have expected, and they have had a reflex influence, surprisingly fruitful upon
The Sabbath Recorder.

March 30, 1896.

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Woman's Work.

Only.

"Two only a tear, a penitent tear, and a sob which earlier ear, that there was joy in the courts of heaven O'er a life redeemed, and a soul forgiven."

Triumph will begin to carry the plan in rural districts too remote and too numerous to be compassed by the Secretary."

As to those who are to be the pastors of the church of the future, and it is through these that we can do our best work, a wise statement is that "the training in home, carry it into the local church, continue it in the college or seminary, and complete it in the pastorate. By beginning this educational work in missions in the family and local church, where we will find the roots of all that is wholesome and permanent in Christian society, we not only secure symmetrical development, but avoid the distinction and limitations which so often separate theological students from the lay element in our institutions."

The missionary layman and the missionary pastor are complementary. I affirm it as a profound personal conviction to-day that we have a mission to laymen as well as to pastors. The one involves the other.

"(To be Continued.)"

Timely Information.

It is very important that if one renders information or assistance to others, it be done in season to be of value; otherwise it is useless to keep the same until it may do some good. To offer it after it is of no particular use is not often wise. People often do this, however, and they remind us of the newly engaged colored waiter, who entered the breakfast room of an Austin (Texas) hotel, and in loud and clear voice: "Is dere any gennemen here for San Antone? De train's jes left?"

It is so very confounding to be told, the next day after, that what you did was a piece of foolishness, if you at all keep the same until it may do some good. To offer it after it is of no particular use is not often wise. People do this, however, and they remind us of the newly engaged colored waiter, who entered the breakfast room of an Austin (Texas) hotel, and in loud and clear voice: "Is dere any gennemen here for San Antone? De train's jes left?"

That $500 before Conference. How it rings in my ears! Sisters, did you read it? Can we raise it?

If we give because we love the service of the Master, if we are willing to sacrifice a little for him who has given his life for us, and who loves a cheerful giver, if we accept his command to "Go, and Send," as given to us individually, if we want to be the "boy's school" as a necessity, if the Lord's work increases from year to year, I trust that an earnest effort will be made to do all in our power, in addition to the general pledges we are already obligated to meet, to make the "boy's school" a possibility.

Let us share the burden of anxiety which weighs so heavily on our missionaries in China, who know better than any one else the needs of our Mission and who are hindered in numbers and in means from meeting these needs. If all the tithes were brought into the storehouse, how much more might we do than we have yet done. Let us pray more, give more. The Lord promises blessing to those who give freely of the means of women and sanctified money are needed. Our circumstances are varied, our abilities may be limited, but "if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.""}

In our reports from different churches where the Holy Spirit has worked mightily, we notice that a large number of souls have been born into the kingdom of Christ. Now is the time for them to show their loyalty to the cause they have espoused. Many more mites should be gathered in from this goodly number of the newly saved. One of the stragglers and every one of the stragglers with the weak, give our money and our prayers to strengthen the walls of our little "Zion" in far away China? None of us have the interest we should have in the work of the Master. All of us, those who have much and those who have little, are called upon to "give" of their substance "to the Lord." The value of our gifts are not measured by the amount given, but by the spirit in which they are given. "Small gifts may accomplish great results."

Let us make the Woman's Missionary Societies in our churches a power in interesting the masses in the habit of giving. We will find many ready to make excuses for not attending these meetings; one sister may feel that because she cannot give as much as some one else, she is ashamed to give at all; another may say—that she is not at all interested—it is only throwing away her money to give it for the heathen; she may not know how much has been done for them. One of the most hopeful excuses will be, "she doesn't know how to work in this line and so would only be a hindrance," yet she is not satisfied with what she is doing. To this sister let me say, the missionary spirit will come to you by prayer and work; do your best in the place where you are, study the lives of your heathen brothers and sisters, get in sympathy with one worker on the field, and realize that you have as much to do as anyone in making your work interesting and helpful.

If there are any who are not in sympathy with our work as an organized body, I would ask them to read again the report given by one of our sisters in a paper read at our last Conference on Missionary day, giving the amount raised by the offerings from the ten years of our organized work. Sisters, let us lay aside all these excuses and work unitedly in the effort to "bring all the tithes into the storehouse," and prove our God and see if he will not open the windows of heaven and come out a "blessing" that will fill our treasury to overflowing, so that we may not only help to build for the "boy's school," but also help to send the workers needed to make it a success.

Extracts from a Letter from Dr. Palmborg.

Shanghai, China, Feb. 4, 1896.

Dear Mrs. Rogers: }

O dear yes! I wish some one could come this very fall for the boy's school. I have made both schools again, and as long as Mr. Davis has to do it he can do so little evangelistic work, which he ought and wants to do. Then if we can get the buildings done for it, it is believed that it ought never to be out from under the foreign missionary's eye, with only a native teacher to look after it. It is very harmful, says I can."}

We are planning at Chinese New Year's time, Mr. Davis and I, to take a little trip down to Ning-po, to get a start on the "boy's school." We are going to have books with me and prepare for my examination, which I expect to have as soon as I return. I enjoy the study of the language very much, and I am very happy to have the Chinese because I can copy the sounds so well.

The Christmas boxes were very nice, and we were all remembered personally by many kind friends. Mrs.
"light as air," without a moment's consideration. Go thou and do likewise, and the despised mite-box will become a treasure-chest, contributing wonderful sums to the Lord's great work.

Little by little—a little and there a little—moting following mite—soon great sums will swell the totals, and no cry of retrenchment will be heard for missions. It's Woman's Foreign Missionary Society (Presbyterian).

LADIES OF THE FRIENDSHIP CHURCH.

The ladies of the Friendship chapel, at Nile, N. Y., have two societies, the Ladies' Missionary Society and the Ladies' Aid Society. The ladies have fitted up the church basement so that they have a pleasant and convenient place to come to use sometimes a flying visit, but somehow, it never seems we are not very good friends, discouragement and I. I don't mean that as a boast, I had nothing to do with it. God made me naturally light-hearted, and oh, I am so thankful for it.

One great help to me in getting a knowledge of the spoken language, is that since Dr. Swinney was taken sick I've had to be among the Chinese a great deal and have been compelled to make myself understood, and understand them, without the help of a foreigner. So much time from my books, however, has not helped me to obtain so much of the written language, or to do as much in my course of study as I would like.

Yes indeed, the prayers of the people in the homeland do make a great deal to us. May they continue to pray and work for this work here.

Since the middle of October I have kept the dispensary open every second week. During the past winter, as I have been so much in the city since the weather has been bad, they are digging out the canal by us for the first time in 30 years, and putting the mud up all around us. We will soon have a small mountain in front of our yard. It means a full crop of sickness, I suppose, but hope it will not touch us, for I don't know what we should do if any of us were taken sick.

TAKE A MITE BOX.

Everybody should have one close at hand. Perhaps you think it would be childish—too small for women. Hundreds of women are using them, nevertheless, and with increasing interest. They are the little treasure-chests into which many a dime, a quarter, or a dollar, might be dropped from time to time, as gifts for our Lord's work, when, if there was no mite-box near, those trills would be spent on indulgence. Hence they are a means of discouragements to idleness—helps for the Lord's treasury which, multiplied by the number of women in the church of God, would amount to a surprisingly large sum.

One lady resolved to use one as an experiment, and found she easily doubled her contributions by the accumulated savings gathered in the mite-box.

Another decided to put into hers all the pennies she received in change when marketing or shopping. In a few months she had gathered seven dollars.

An old lady who loved to give, and did so proportionately and systematically, resolved to try a mite-box for extra sums that she might be able to save. If a friend paid her street-car fare for her, she put the five cents saved into her mite-box. If she was invited out to dinner, she lived cheaply and easily calculate the sum saved, and it followed the car-fare into the mite-box. In these and other ways, various sums were dropping, dropping, from time to time, into the little childish receptacle, until in a few months she found herself with a great delight and surprise, one hundred dollars!

Think of that, ye women dear, who spend nickels, dimes, and greater sums, on trifles

AN UNEXPECTED MEETING.

Professor Marsh's investigations of extinct animals were conducted year after year in the far West which had not been explored by white men. He had many adventures while he was discovering his 200 species of fossil vertebrates, but perhaps the most interesting was an encounter with an Indian warrior in the Bad Lands, told about in the Youth's Companion.

The professor, while searching one day for his gigantic six-horned mammals, caveaustic birds, and precious pterodactyls, was separated from the other members of the expedition. He was so busily intent upon his scientific occupation that he did not hear the stealthy approach of a solitary horseman. It was an Indian buck, on the warpath, in full paint and feather.

The professor is a man of high courage, but he involuntarily found himself yearning for the quiet and security of his college-classroom at Yale when he was suddenly confronted by a tribe of savage-looking savages. He was not within call. He was completely at the mercy of the savage.

The Indian coolly worked himself from his pony, and stood motionless before him, resplendent in paint and with plumage waving. erect, sinister, a genuine specimen of a fighting buck. It was the most uncomfortable moment which the professor had ever known.

"How?" said the professor timorously when the silence had become intolerable.

"Is this professor Marsh?" asked the Indian in clear-cut English.

"Yes," answered the professor, completely taken aback by the unexpected identification.

"Of Yale College?" continued the Indian briskly.

"The same," confessed the professor.

"How is Professor Hadley?" asked the Indian without a moment's delay.

The naturalist was almost speechless. To be suddenly interrupted in his scientific labors by the approach of a savage was a matter of great astonishment. He was not within call. He was completely at the mercy of this unknown foreigner.

Instead of profiting by his lessons and experience of civilization, he had graduated in his knowledge of the art of being in a foreign land, and had become accustomed to the seasons, climate and people of the New World. He used to have been able to go out alone to hunt and trap, but now he was forced to go with some of the Indians who accompanied him.

"When a child in my father's home," said Miss Susie Booth, of the Salvation Army, "rejoiced in rainy Sundays, because we children did not have to go to church. Instead, we were allowed to take our large Noah's ark and arrange the animals in procession. We were never allowed to build an altar out of matches and tiny sticks, and to have a sacrifice thereon. But I remember that we always sacrificed the broken-legged lambs that could not march in procession. I fear that, as Christians, we too often sacrifice in the same way."

A little girl, the daughter of a clergyman, was asked to accompany her mother on a walk.

"No," she said, "I can't go." Why not?

"I have to help papa."

"In what way?"

"He told me to sit here and keep quiet while he writes his book, and I don't believe he is half through yet."—S. S. OR.

PUBLIC PRAYERS, prepared beforehand and learned by heart, rarely have any inspiration about them.

Baptist record written by Mrs. Whitfield (because she asked us to mention what we wanted next year), and the SABBATH RECORD written by Dr. Swinney who had been asked to accompany her mother on a walk. He even made an attempt to interest some of the bones which the naturalist had exhumed. And when he remounted his pony, he sent his "kindest regards to the Hadley's."—The Voice.
HOW TO BE AGREABLE WHEN VISITING.

There are rules for the visitor as well as for the hostess. The one duty is to please and be pleased.

Invitations should be either accepted or declined promptly. If accepted, arrive in time, and at the expiration of the visit do not remain. If you are requested to prolong your stay.

To be stone-blind, deaf, and dumb to all family matters of an unpleasant nature in a household. Be punctual at meals. To be late is a disrespect to your hostess—bad form for your conduct.

To be constantly correcting your hostess's children will in time make you an objectionable visitor. Mothers resent this. Always express a willingness to retire at the family bedtime. In your own room you can remain up as long as you choose.

All visitors should collect that the evening belongs to their host and hostess, and they are expected to add to their enjoyment. To ask questions of a private nature is very bad form.

Don't monopolize conversation at meals. A continual talker is a bore. If a pleasure is proposed accept it. You are expected to be entertained.

Be pleasant to all guests, whether you like them or not.

To criticise other people's houses, other people's tables, other people's children is very bad form.

Allow yourself some hours in the morning, so that the mistress of the house will have a chance to settle her affairs. This sort of consideration is appreciated.

Three things are necessary for the visitor who knows the usages of good society: To have her own writing materials, that all letters should be ready when the time comes to collect them, and to pay her own postage.

Don't forget to carry with you extra toilet accessories. Your hostess is not expected to have salves and creams on hand for all her guests.

It is bad form to lounge on sofas all times. To be constantly correcting your hostess's whither I was going. All the pleasure of that lesson,ings belong to their host and hostess, and lesson,

As I wandered in the publishers' gallery of the main building of the World's Fair, I stuck my head into Houghton, Mifflin & Co.'s booth. An old gentleman, animatedly talking with two men in Oriental dress said, "Walk in and look around." After a time as I started to go out a young clerk handed me their catalogue. As I turned away, I heard the old gentleman say to the clerk, in a stage whisper, "Don't give those catalogues to everybody; they cost us fifteen cents a piece." Glancing at the catalogue and seeing that I had one like it at home, I turned back and handed it to the clerk, saying that as I had one like it at home, I would leave this for some one else. "Where did you get it?" did we interrupt the gentleman. "Yes," said I. "Who are you?" said he. I told him and he said "Sit down, sit down!" So I sat down on the sofa by him and one of the clerks, Miss Ivey, I ever had with a stranger. The two gentlemen with whom I had just been talking were Egyptians; one had been his dragoman in his tour of Egypt and Holy Land. From them she ran up a career, her early struggles, his meeting Noah Webster when an apprentice, his working once in Allegheny county, N. Y., all naturally and without egotism, drawn out by remarks of mine. When I left the latter I wrote a most cordial invitation to visit their home in Boston, as whither I was going. All the pleasure of that interview came from saving fifteen cents to a man more than a million of dollars. I was right; usefulness in any case is inexorable, and I prize the authority of such a man to say so more than any other part of that interview. It is solely to enforce this lesson, so much needed in many an American home to-day, that I recall and record this interview. I look about me and see what our fathers did by economy and industry, then note how many are destroying the fruits of that labor by drunkenness, idleness, wastefulness, and wish that some prophet might arise to preach a mighty reformation in this respect.

W. F. PLACE.

PERSECUTIONS FOR CONSCIENCE' SAKE.

To the Editor of The Sabbath Recorder:

Dear Brother,—I have no remembrance that I have seen you in the flesh, but I thought you would like a brief statement respecting the persecution of Elders P. F. Howe, Wm. Simpson and the writer, who are Seventh-day Adventist ministers, members of the Michigan Conference, who embrace the state of Michigan and the larger portion of the Province of Ontario. We were all proscribed for working on a new church structure at Darrell, Kent Co., Ontario, in the month of November, 1895. In the Justice Court we were fined, and in failure to pay the fine and costs, each of the brethren were sentenced to some forty days in the county jail and the writer sixty. We took all three of these cases to the court of Common Pleas at Toronto, and that court confirmed the decision of the lower Court. So we now expect to go to the county jail to serve out the sentence. We have the consciousness of obeying the higher law, the Ten Commandments. If our enemies only really knew what they are doing by persecuting us they would not be much elated by seeing us taken from our churches, families and friends and confined in prison. We now have about four hundred Sabbath-keepers, including children, in the Province. This persecution is calling the attention of many thousands to the Sabbath of the Lord, and we rejoice that the message of Sabbath Reform can go even if we have to suffer to send it everywhere.

The Recorder will be a welcome visitor with us for the next sixty days. Address it, Chat­ham, Kent Co., Ont., care Jail.

Your brother in the work,

A. O. BURRILL.


To Drive Moths from Upholstered Work.—Sprinkle the upholstered parts with benzine. The benzine should be put in a bell watering pot such as is used for spring­ ing house plants. It does not spot the most delicate silk, and the unpleasant odor passes off after an hour or two exposure in the air.

SABBATH RECORDER.

March 30, 1896.

DAVID C. GARDINER.

David Cattell Gardiner was born in the town of Richmond, N. Y., July 10, 1821, and died at Nile, N. Y., March 20, 1896.

Very early in life he was left an orphan. When in his 18th year he removed, with the family of an aunt with whom he lived, to the State of New York. He engaged in the hardware business, in the city of New York, under the firm name of Eld. Henry P. Green, and joined the Second Genesee Church.


In 1850 he married Fioretta A. Robertson, who bore him four children: Louisa, wife of Rev. Horace Stillman, of Ashaway, R. I.; Mirtie M., wife of Wm. H. Rogers, of Plainfield, N. J.; and Eva and Charles R., who are still at the old home.

His brothers, Den. William Gardiner of Nile, and Rev. Simeon Gardiner of Vermont, are the only survivors of a family of eight children.

During his last sickness, which was protracted and very painful, he suffered as few are ever called to suffer, yet he bore it all with quiet resignation, waiting patiently for his release.

He was a hard-working, reliable Christian farmer, and will be greatly missed in our church and community. He did not amass property. He was never prominent in public affairs. The schools voted him no degrees or titles of honor, and yet all who knew him do not hesitate to say that David Gardiner's life was eminently successful. The funeral was held at the Nile church, all the family being present except Mrs. Clarke and Mrs. Davis. Burial at Mt. Hope Cemetery.

G. B. S.

A FEW HINTS.

Not infrequently one sees people guilty of the discourtesy of shaking hands with one person while speaking to another. It certainly is a rudeness not to give undivided attention to the person whom one is greeting.

The art of leaving is one which many people hardly know how to. Pow of us love for our relatives among our calling acquaintance persons whose tongues seem to be loosed as they arise to say their good-bys. And while they linger for a final chat or prolong their visit, it is a very great error to stay and wait patiently to be told to go.

It is a relief to read in a popular society journal that the giving of wedding gifts is by no means as obligatory as it used to be, and that one must be either of the same family or a dear friend of bride or bridegroom in order to feel entitled to this privilege. Thus it is obvious that a wedding invitation does not necessitate a present.

It is comforting to learn from such good clergyman as Mrs. Burton Harrison that the eccentric fashion of writing in unusual sequence upon the first, fourth and third pages of novel paper, or in some equally perplexing order, has utterly gone out. The present note or letter of good society goes from beginning to end in regular sequence, over pages one, two, three, four, etc. If there is material only to fill two pages it should be written on pages one and two, not on pages three and four as is often seen.—Congregationalist.

CRUSTY OLD GENTLEMAN.—Your singing, Miss Taylor, is like attar of roses. Miss Taylor (with a gratified smile)—Oh, you are too flattering. Old Gentleman (continuing)—A little of it goes a very long way.
Young People's Work

"Attention to small things is the surest method of preparing one's self for dealing with great things."

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

Beecher.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you which is your own?"

Bible.

Let me call the attention of our young people again to the new series of tracts which is being issued by our Publishing House, under the editorship of the Rev. A. H. Lewis. The first three numbers and the revised Hand Book I have seen, and I am more than pleased. Every number is a decided improvement, which is called "The Authority of the Sabbath and the Authority of the Bible are Inseparable." Please take careful note of this number, young friends, for the Bible and the Sabbath are to stand or fall together; they cannot be separated. As we love the truth, let us circulate these tracts; and above all, let us read them.

What would you do if you knew that the world would come to an end one week from to-night? Such a question is said to have been put to a certain minister. He replied, "I should keep my regular appointments, preach my regular sermons, visit the family which I have planned to visit one week from to-day, conduct the evening devotions with them, go to bed as usual, and expect to wake up in heaven." "What would you do if you knew that you were going to die to-morrow night?" said an unbeliever to the village blacksmith. He replied, "I should go to the midnight prayer-meeting and ask God to save the smith, and in the morning I should shaper up that ploc which was left here to-day, set the tires on that wagon out there, shoe Will Barnard's horses, as I promised, do whatever work came into the shop, spend the evening as usual, have family worship, and go quietly to bed." To my mind these two men are good examples of "Blessed are those servants whom the Lord when he cometh shall find watching," and "Blessed is that servant whom his Lord when he cometh shall find doing." What are you doing day by day? Is it such a nature that you would be willing to go right on doing the same things if you knew positively that you had only one day or one week more of life? If it is then, I feel sure that you are one of those faithful servants; but if you feel that you would change your course of life, then it seems to me that you ought to change it any way, for we know not when our Lord will come. Notice, however, that the smith was just as faithful in shoeing the horses as he had promised as was the preacher in giving his sermon. Watching does not necessarily consist in going to meeting, talking Christianity to unbelievers, and praying directly to the Lord; watching consists in doing faithfully, conscientiously and well, the work God has given us, in living Christianity to unbelievers, and in making our work, whatever it is, a prayer of praise and thanksgiving to God.

Prayer Meeting Suggestions.

For Sabbath-day, April 4.

Topic.—Sacrifice in the life and how to use it. Matt. 10: 34-39. (An Easter topic). "The gift of life and how to use it" is an appropriate Easter topic. Easter speaks to us of life and of him who was and is the Resurrection and the Life, and it is only by looking at life through the cross of Calvary and the tomb of Joseph of Arimathea that we can comprehend its value and understand how it should be used.

The words of the topical reference were spoken by Christ in the second year of his ministry. Twice he had made the circuit of Galilee, accompanied by his disciples, but now he is about to send them forth alone. The Sermon on the Mount had been their ordination, and now he delivers to them their charge, and the secret of success of it all is, that life must be sacrificed for life. "He that loseth his life shall find it." The word "life" is used for every form of animated existence, from the plant to the eternal life of the soul. In the expression, "Give you to eat meat and drink, and thou shalt build up this house," the word is used in two senses. In the first place it means the outward, earthly life, with all its comforts and pleasures, and in the second place the inward, spiritual life, beginning here in faith and ending in heaven in the higher life of the soul when the morning of the Paradise evidently is that to gain the higher life of the soul we must be willing to sacrifice if necessary the outward, earthly life. We must die to this world that we may have eternal life in the next. We act it out best that we must all the way to Christ. How are we to use life then is answered here for us. We are to sacrifice it that we may live for Christ. We are to live no longer, but Christ is to live in us. With Paul we are to say, "I am crucified with Christ; it is no longer I that live, but Christ liveth in me." The proper use of life—its sacrifice for the higher life in Christ—is a high standard, but one that we can comprehend, for it is not too much that we would do if we were to ask to use our lives for him. He gave his life to us, and therefore it is not too much for him to ask us to give our lives for him. He gave his life to us, and therefore we should give our lives to him.

"Know ye not that ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

So. 1 Corinthians 6: 19-20.

President's Letter.

Young People.

In the Recorder of the 16th, we asked your prayers for Salem; now we ask you to help us thank God for what he is doing. The whole town is stirred, from center to circumference, and the good work is scattering notwithstanding the adverse winds. All places of business have been closed for evening meetings, during the past two weeks. The men's meetings have been in progress for two weeks, meeting four times a week. Interest and numbers at these meetings are increased. Yesterday the first woman's meeting was held, and was largely attended, with good interest. Difficulties standing for years have been settled. The work has now reached all classes and all the interests of the place. Employees of the oil companies are feeling the benefit of religion, and even the teamsters feel the benefit of the change which has come over some of the drivers.

The one question before men now is, "Can I be a Christian and keep my place in the oil field and in other kinds of employment?" These questions are being asked and discussed in the men's meetings. A man can hold any place which he would want an be a Christian, but how to get them to see it is difficult. If a man is actually too good, or has too much principle to fill one place when right crowds him out of it, it only crowds him up higher, to a better position.

The question of card playing has also been up in our men's meetings. Finally an expression was taken to see how many men and boys in the house approved of professors of religion playing cards. Not an unconverted person voted in their favor, and not more than two professors voted for it, I believe. The Christians and nearly all people in Salem are giving their influence to this work; many are giving it most of their time. During this week we expect the business places of the town will be closed at 4 o'clock each afternoon for a meeting of thirty minutes at the church, to pray for this work.

still we feel the need of your prayers for Salem.

E. B. Saunders.

Our Mirror.

How many of you read with a definite purpose in view when we take up our Bible for our daily lessons? None but those who have once tried it after being without any plan in their work can realize what a help it is to conduct our Bible reading with the thought of some special topic before us.

Programme of the Fourth Annual Convention, Southern District, to be held at Milton, Wis., April 4-5:

Sabbath Morning, April 4.

10:00—Praise service, in charge of Rev. G. W. Bardick, Milton Junction.

Address of Welcome, W. H. Ingham, Milton.

Response, President of union, "What Are We Here For?"

11:00—Regular church services, Seventh-day Baptist church.

Convention sermon by Pres. W. C. Whittord, Milton College.

Afternoon.

2:00—Junior hour, Miss Crumb, Milton, superintendent of district.

3:00—Bible study, Rev. Mr. Huy, Johnstown Center.

7:00—Committee conferences.

Evening.

7:00—Praise service.

8:00—"Lookout Meeting," H. W. Rose, Beloit.

Social.

9:00—Junior, Miss Crumb.

Good citizenship and temperance, C. H. Sedge-

wick.

Sunday, April 5.

6:00—Supper prayer meeting, Will Van Akin, Beloit.

Social and convention meeting.

10:30—Regular church services.

Afternoon.

2:00—Address, Prof. Black, Beloit.

4:00—Men's meeting, Rev. Mr. Randall, Chicago.

4:00—Women's meeting.

EVENING.

7:00—Praise service.


-Wisconsin Christian Endeavorer.
How often we hear so many of our young people using such an expression as this, "If I wish I had a chance to show that it pays to even try to live a Christian life." There has never been a more propitious time than is now offered to each one to manifest this very thing. It is in our every-day life that the grandest opportunities present themselves. A single example may serve to illustrate this.

A few days ago we had occasion to call upon one of our most loyal Christian Endeavor workers, and while in conversation with them learned how vividly the Christian's stamp shows itself. Although the most acute pains were at times rocking their body, a cheerful, and up it seemed almost holy, smile was upon the features as if their lot were one of the pleasantest. Not a murmur of complaint, not the slightest token of impatience was present; and we could but ask ourselves, "Does it pay?" Surely it does. Next to the joyful song of a converted heart there is no sweeter praise ever ascends to our Father than the results of a consecrated life. Let us consecrate our bodies to Christ and we will then have a Christianity that will find its expression in a cheerful, happy heart, and a warm grasp of the hand, evidences that will go farther to show the true value of grace divine in the heart than all the formalities we can ever acquire.

The following is one of the many ways the Dodge Center Junior Superintendent and teachers give chalk talks. The Juniors read the references when called for. Write on blackboard as the talk progresses:


Dear Young Friend—Your pastor wishes you a happy year during 1896, and during this first Quarter requests you to write on the opposite side of this paper your name and the text of the morning sermon; also whether present or absent from Sabbath-school and Junior meeting; what you did before and at the end of Quarter; you will be given back to you with a certificate.

Sincerely your pastor,

H. H. CLARKE.

Dodge Center M.S., S. D. B. Church.

Date... Text of sermon... Sabbath-school... Junior Service (write present or absent)

Methodist Beliefs.

I will try to attend the services of my church; be punctual; be attentive; and in my home will endeavor to be cheerful and helpful.

DO THE SCRIPTURES APPROVE OF SABBATH COLLECTIONS? No. 2.

By ELI B. AYARD.

If, after they had been making offerings of money and other things for a while on the six days of the week, and not on Sabbath-days, Moses had asked them why they did not make their offerings on the Sabbath-days, and they had told him because the Sabbath law quoted to them at that time he told them they must do such work forbidden by the law, the law he quoted to them at that time was not intended to apply at all to the work he told them of, I think they would have lost confidence in him as a leader and spokesman. Suppose two neighbors should have a misunderstanding between them, and should agree to leave it to arbitrators to say how they should settle it; also agree to get the town justice to choose the arbitrators and superintend the case for them, and they had told him of the sides of the question the justice should call in three men and tell them Mr. A. and Mr. B. wanted them to say how they should settle a little matter, then read some law to them speaking of such cases, then tell them both sides of the case to him, and they should decide it in accordance with the law he read to them. Then, after they had made their report and the case was all settled up, the justice should ask them why they decided the way they did, and they should tell him because they thought that was the right way to decide it, according to the law he had read to them, and he should tell them the law he read at that time was not intended to apply to that case at all, I think such a justice would not be much sought for a business man for a great while. Others say those three first verses were intended to apply entirely to Tabernacle building, and to nothing else. I cannot see how they have found that out, when there is nothing said in the Scriptures to that effect, and the justice mentioned above had sanctioned the decision of the arbitrators mentioned, because they had decided exactly in accordance with the law he read to them when he told them what the two neighbors had wanted to do, and, at the same time in the future two other neighbors had wanted the same justice to superintend just such a case for them, and he had called in the same men for arbitrators that he did in the other case, and told them the same story he had before told them about the law, and they had decided the same way they did before, and he told them they decided wrong that time, because the law he read to them at the other time was only intended to apply to that one case, and not to any other similar case. It has been turned out of balance at the first opportunity, unless there was a proviso to that effect attached to the law, or there had been another law passed afterward, making that condition of things. But it shows how the law teaches us that the Sabbath law should be applied first to the thing or subject that it is mentioned in connection with; and that the passage mentioned above condemns Sabbath-giving for benevolent purposes; and Paul's instructions to the Corinthians shows Sabbath-collections to be unscriptural (chapters 7-15), and a part of the sixteenth verse of 1 Corinthians show the Christian church had written to him that if he would come and see them and explain some questions they would take a collection somebody somewhere. What is said in verse 1 shows the aid they had offered to give was for the relief of Chris-

A LITTLE TOO ECONOMIC.—A gentleman residing in New York recently hired a colored boy to make an offer of money in everything except one, and that was his practice of economy. He was forever going about saving money for the boy. One day he was sent to get some letters stamped and to post them. Upon his return home the boy asked him if he intended to go it all right. The boy replied, "I found a lot ofossenamn getting stamps, and as they only showed him how to save by taking off the letters in the slot, saved you twenty cents, cause I slipped yours in without stamps." That colored boy was found he was not overlooked what he said about it, or else was in hopes others would do so. I have heard it said that after they had laid by money on a working day, they undoubtedly took it to the church and put it in the collection box. But in the Sabbath-days. Is there any way that church had been making it up on the Sabbath-days, or that there had been anything done about it, only that each one had laid by something at home ready hand to whover might call for it. And it is time in the church get the conversation started to make the collection for Sabbath collections, and he told them they decided wrong that time, because the law he read to them at the other time was only intended to apply to that one case, and not to any other similar case. It has been turned out of balance at the first opportunity, unless there was a proviso to that effect attached to the law, or there had been another law passed afterward, making that condition of things. But it shows how the law teaches us that the Sabbath law should be applied first to the thing or subject that it is mentioned in connection with; and that the passage mentioned above condemns Sabbath-giving for benevolent purposes; and Paul's instructions to the Corinthians shows Sabbath-collections to be unscriptural (chapters 7-15), and a part of the sixteenth verse of 1 Corinthians show the Christian church had written to him that if he would come and see them and explain some questions they would take a collection somebody somewhere. What is said in verse 1 shows the aid they had offered to give was for the relief of Chris-

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Ada, who was devoted to all children, and Freddy was a special pet of hers, and often would she find a way to the cottage to have a romp with him. 

"Well, see, everybody spoils Freddy so, and it would have been too bad to have had to take him out this beautiful afternoon and missed the staking."

"Why, where are you going?" exclaimed both girls, as Ada suddenly turned round and started walking in the opposite direction. 

"To ask Mrs. Morton if I may take Freddy out."

"Please don't, it will be no fun skating without you."

But Ada, with a shake of her head, was soon out of sight. 

The pond was crowded with skaters, and soon the girls had their skates on, and though the ice was as smooth as glass nothing seemed so nice as Polly expected. The straps of her skates hurt her, and she missed Ada, and felt dreadfully out of it; for neither Susie nor Minnie would take any notice of her, and for the second time that afternoon Polly began to find the truth of her mother's words: "There can be no real happiness in pleasing ourselves."

Ada's arrival at the cottage was hailed with delight. 

Warily wrapped up, Freddy, his hand in Ada's, almost danced along in his glee at being out once more. Polly did not stay long on the pond, and returning home she met the two out for their walk. Freddy's bright face made her feel heartily ashamed of Bounce, and then he had to come in. 

When the teatoll rang, Jerry was as ready for his supper as if he had not tasted anything for twelve hours; and there, on his plate, was a half of what the Whitamore children called a "snowball." It was a white cake—white inside, with white crumbs and citron, and round and white outside, with particularly enjoyable icing. Nobody made just those cakes except Aunt Martha Mason. "That cake was sent to Rob, Jerry," said his mother; "and of his own accord he asked me to save you a piece,"—when, lo! to everybody's surprise, big, boyish Jerry burst out crying. "I hate chocolate cake, mother," he said. "I never want to see another piece as long as I live."

So Mother Whitamore knew that Jerry had learned his lesson. She did not believe he would ever again think anything sweeter that he kept to himself. "Suppose we bring out your cake and eat it for supper?" she said to her little boy. Jerry's face cleared up all in a minute. 

"O mother," he said, "that would be so nice!" 

I think that if Rob and Bounce had been allowed to eat all that Jerry wanted them to have, they would both have dreamed of their great-grandfathers that night. —Home Mission Echo.

Sun (calmly)—I think there's a burglar in the house. Listen. He—Oh, that's a mouse you hear. She (excitedly)—William, why do you seek to play upon my fears that way? You know it isn't a mouse.
Sabbath School.

GOOD WORDS FROM OREGON.

I have been reading in the *Reformer* of the wonderful work of God's Holy Spirit in the different parts of our denomination; and my heart was filled with a longing that the good work might extend even to this remote field. We long Sabbath-keepers realize more, perhaps, than those who are surrounded by the influences of faith, the great need we have as a denomination of more workers in the Sabbath cause. Oh, that at least one evangelist might be sent into every state in the Union!

During the two years I have lived in the Northwestern and Pacific states (Oregon), I have met more than four or five persons who observe the first day of the week as the Sabbath who have ever heard of a Seventh-day Baptist. When people find I keep the Seventh-day Sabbath, they almost invariably say, "Oh you are an Adventist!"

This answer, so often repeated, has raised this question in my mind, "Why are the Seventh-day Adventists better known than our denomination, which is so much older?"

Are we as a people doing all that we can to let our light shine? Are we not sending out more missionaries, more evangelists, and do more, in many ways to spread the gospel than we are going? Are the majority of us willing that a few should bear the burden and hope of the cause of God? Should not each individual determine in his or her own mind just how much and what God requires of them, and then do it, even though it call for great self-denial? The poor widow, whom our Saviour commended, gave of her living all that she had. We do not need more of that spirit of self-denial and more faith in the promises of our heavenly Father, who has said, "Ask and ye shall receive." If, in faith believing this, ask God for means to carry on our different missionary enterprises, may we not see they will be provided for? He who expects much receives much. If we expect God to do great things for us, and pray and labor for it, we may see a great work done. Let us unite in our efforts, making it the chief cause of our lives, of our homes, of Christ by our prayers, contributions and personal efforts. The result will be many, many souls saved from sin and born into Christ's kingdom. Is it not worth striving for?

A LONE SABBATH-KEEPER.

Highland, Oregon, March 1896.

A FIELD OF USELESSNESS.

The singing of sacred songs is a matter of great interest in the work of the evangelist. How can you sustain an interest in our social meetings without these sacred melodies? Indeed, our social and family meeting seems dull without songs of praise.

It is true that the spirit of a meeting may be cooled down and discouraged by too much singing which is out of tune and out of place. To simply sing to fill up the time will add but little interest. But that earnest, progressive, and joyful song, which carries the mind forward in the work of devotion and praise, will stimulate an audience and lead the people to self-denial and consecration of the heart to the Lord.

What an inspiration is given to the audience by the use of an organ and one good voice. If these are prompt in time and accent, and with heart and soul press into the service, the audience will join in the song, and share in the blessing.

How shall we secure helpers in this field of usefulness? How can young people prepare for this evangelistic work?

We think the Sabbath-school may encourage some faithful sister or some young brother to meet the children of the school an hour each week and drill them in the rudiments of singing.

Drill from the blackboard, and with the pointer; mark the time, and illustrate in detail, until every scholar shall understand the rudiments and be able to read music as readily as he would the printed page. Of course they will be slow readers at first, but theslow reader is of great value to the student all through life.

From a company of children thus drilled, you can secure quartets for concerts and for missionary rehearsals, and the voice of praise in the congregation as well as in the choir.

From this company of children will come, by the help of God, good laborers for the evangelistic work. Young men and young ladies prepared for such service, whose hearts are yearning for missionary work, could approach the families with the evangelistic message, drawing sinners into the kingdom, and in joyful praise help build up the cause of God. In after years they would look back upon this service as among the happiest season of their life.

TITHING.

To the Editor of the Sabbath Recorder:

I noticed an article, in your issue of Dec. 5, on "Tithing," and it was so utterly at variance with my own convictions on the subject, that I was compelled to lay it aside. I am not in error, and anyone who is in error, I will be thankful to be corrected, for it is God's truth I am seeking.

Let us consider, in the first place, three propositions: Who gave the law of tithing? Why was it given? When was it given?

John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 14, "And the Word became flesh, and dwelt among us."

Heb. 11:6, "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

 Heb. 10:5, reads, "A body hast thou prepared me, the same thou hast wrought for me with the holy Ghost and with fire." Verse 7, "Hebrews 10:7, / For in the sacrifice of that offering there is an end of the sins of the world."

Rev. 13:8, "The Lamb slain from the foundation of the world." So it seems not hard to answer, "Who gave the law?" But what then? "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." He says, "If I were hungry, I would not tell thee." Then why did he give the law? He knew what was in man, and that worldly gain and riches would tend to delay the Kingdom, and spoil the wealth, of God's Kingdom. As Paul expresses it in 2 Cor. 6:1, "We then, as workers together with him, forbid not the things of this world and Sab—Paul—Christ, but as an acknowledgment."

Deut. 8:18, "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth;" then when we have this as our starting point, and acknowledge that our Lord hath given us this power to get wealth; and, according to St. Paul, it was never disannulled but is as necessary to the church of Christ as ever. It is never disannulled so long as the necessity for the law exists. Is the necessity disannulled? Is the sin of the rich man, and the poor man, the same today as it was under the law? Has the Priesthood of Christ changed? Heb. 7:8, 24. Read the whole chapter.

Miss Julia Vose.

Station B, Los Angeles, Cal., Feb. 28, 1896.
The Cross.

By J. T. Hamilton.

The cross was the instrument with which the ancient Romans executed their criminals, who were punished with death. When Jesus was upon earth, Juda was a Roman province, and therefore he was put to death on the cross, which was called crucifixion, and from Webster's Dictionary, I learn that the word "crucifixion" is derived from the Latin words—"crux"—cross, and "figere"—to fix, meaning literally, to fix on the cross. The manner in which the Jews put their criminals to death was by stoning,—a most savage and horrid way, certainly, but the first manner. Stephens was in that way, because the Jews put him to death without any judicial authority from the Romans, but in the excitement and fury of a mob. Under the influence of the same feelings of anger, the Jews, at one time, would probably have killed Jesus, for they took up the stones to do it with, because they very clearly and correctly understood him, by what he said, to claim equality with God. If Jesus had lived in our land, only a few years ago, he would have been put to death with a gallows and a rope on him if he had been killed at all. The cross has been for many years, the symbol of Christianity, just as the crescent has been that of Mohammedanism, and the square and compass of speculative masonry.

It is well known that two popular denominations of Christians have literal crosses placed on the highest point of the spires of their places of worship, to denote that they are distinctly Christian churches, and one of them has crosses set up in its cemeteries. The writer knows of one Roman Catholic church, in the City, that has a cross on every corner and angle on the outside of the building, as if they wished to let all beholders know that it is a very intense Christian church. And with such Christians it is really an object of revereration, and as such it must be forbidden by the second commandment.

And some Protestant Christians wear gold or silver crosses on their persons, as articles of jewelry; or have pictures of the cross, covered with wreaths of beautiful flowers, hung on the walls of the best rooms of their houses, as if they wished to make them more distinct and better Christians. But all such devices give a very false impression of what the cross really signifies, for it was really nothing but hard, rugged wood, and the instrument of the most excruciating torture, as all realized to the full. It was so unfortunate as to die by being nailed to one of them. Most certainly the suffering victim did not feel that it was a thing of beauty, or a bed of fragrant flowers.

From all this, I wish to infer, and draw the lesson or fact, that becoming real Christians,—being thoroughly regenerated, born again,—is not the easy and pleasant thing that many make it in these days of popular revivals, as conducted by many so-called Evangelists, those especially who make it nothing more than the expression of a desire to lead a Christian life on earth, and signed by the individual, requiring not as much effort or publicity as to raise the hand, or to rise up in a congregation, to signify the same thing. Paul has much to say about crucifixion, in describing the great work of dying to sin, and coming into the new life of the children of God. To the Galatians he wrote, "I am crucified with Christ." This does not mean a literal crucifixion, for he was not put to death on the cross, but was beheld with a look upon the cross. He said, "he was glorified in the cross, by which he was crucified to the world." By these expressions, he means that he underwent a spiritual process in regeneration which was analogous to a literal crucifixion, by which the carnal nature—the old man—was put to death, and the new life imparted to him, by which Christ lived in him—a life of faith in the Son of God, who loved him and gave himself for him.
MARRIAGES.

MAXSON.—Addforth C., eldest son of Orange and Emily Maxson, of Ann Arbor, Michigan, and Miss Minnie E. Colegrove, of the city of New York, were married on the 21st inst. by Judge H. B. Gilman, New York City.

DEATHS.

Nordhagen.—In New York, March 30, 1896, David C. Nordhagen, in the 75th year of his age. A member of the Royal Norwegian Consistory, and member of the Masonic Order. He leaves a widow, four children and a host of other relatives and friends. The services will be held in the First Norwegian-Heritage Church, N. Y., June 18, 1896, and the son of Geo. and Anna M. Wright Nordhagen.

Jansen.—In New York, March 30, 1896, Clark L. Jansen, aged 86 years, 3 months and 4 days. He was the eldest son of the late Fred. L. Jansen, of Gaden, Norway, and the aged 70 years, and has been a lifelong member of the First Norwegian-Heritage Church, New York City.

Mason.—Richard, at her home, Upland, N. Y., March 20, 1896, Lylia A. Mason, aged 75 years, 4 months and 1st day. She was the eldest daughter of the late Mr. and Mrs. Samuel Schindele, of New York City. She leaves a brother and a sister.

Seidl.—In New York, March 30, 1896, by William J. Henderson, widow of the late Herman Seidl, and was the oldest child of the late George Seidl, of the town of Alton, and is survived by five children.

NOTE.—In New York, March 30, 1896, by William J. Henderson, of the town of Alton, and is survived by five children.

CORN SILAGE.

The constantly increasing number of inquiries concerning the value of corn silage for feeding milk cows has led the Experiment Station at Geneva, N. Y., to issue a bulletin upon this subject.

Since the importance of having well-made silos has become better understood, and the necessary losses in earlier forms of silos, filled with immature corn, avoided, it is possible to keep up the milk flow with palatable and succulent food at all times of the year, especially when pastures are short in summer and dry feeders do not suffice.

The average results in a large number of feeding trials reported in this bulletin show that corn silage is a decidedly valuable food for milk production. In general there was found to be an increase in milk flow accompanying the use of corn silage in the ration and at the same time an increase in the amount of fat, the percentage of fat in the milk not diminishing.

Milk production generally at a lower cost and the cost of fat production was lower while corn silage was used.

Tabulated data show the amount of food used in the different rations, the chemical composition of the rations, the amount of the different constituents digests, and also the amount used as compost for manure.

Young Men.

should early learn the necessity of keeping on hand a supply of soft Sheep's Ears. Condensed Milk for feeding calves as well as for general cooking. It has stood the test for 10 years, and the price is recognized.

BARLEY CRYSTALS

GRATEFUL—COMFORTING. COCOA

BOILING WATER OR MILK.

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

FOR BOYS’ GUIDANCE.

"Don’t be deluded into the belief that it is smart to know things that you wouldn’t like to tell your mother," writes Both Ashmore, in an article on "That boy of mine," in March Ladies’ Home Journal. "Don’t let it be for the sake of your proud, or that will call you ‘girly.’" Oh, no, my dear boy. If anything is said about your conduct there will be approbation given you, and the chances are that the older man will say of that younger one who is properly modest, ‘Brown is a nice fellow; I should like to come to see you any time.’ It is not necessary for you to see the folly of anything. That is an exploded notion. Is it true you say a crop of wild oats? Why not sow a crop of wheat and get the harvest worth having? From day to day it is not the making up the story of your life, and 1, it is the little things, the little honest lie, that will make you a man, mentally as well as physically.

The Revolutionary War cost the United States $135,193,793. The thirteen Colonies furnished 3,904,372 men to 7,368,000; England lost 50,000 men. The War of 1812–15 with Great Britain cost the United States $107,159,003. The number engaged, of militia and regular service, was 711,622. The killed and wounded numbered 5,014.

A worldiously wise man would have known that only be can’t humble himself enough to become as a little child that he will be born again.
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