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ANSWERED. PRAYER.

BY MYRA GOODWIN PLANTZ.

I ASKED for bread: God gave a stone instead.
Yet while I pillowed there my weary head,
The angel made a ladder of my dreams,
Which upward to celestial mountains led,
And when I woke, beneath the morning's beams,
Around my resting-place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.

I asked for strength: for with the noon tide heat
I fainted, while the reapers, singing sweet,
Went forward with ripe sheaves I could not bear.
Then came the Master, with his bloodstained feet,
And lifted me with sympathetic care.
Then on his arm I leaned till all was done;
And I stood with the rest at set of sun,
My task complete.

I asked for light: around me closed the night,
Nor guiding star met my bewildered sight,
Nor storm-clouds gathered in a tempest near,
Yet, in the lightning's blazing, roaring flight,
I saw the way before me straight and clear.
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure.
To those who seek. —Sunday-School Times.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

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

CORRESPONDING EDITORS.


Prof. Edwin Shaw, Milton, Wis., Young People's Work.

Miss. B. T. Buehler, Waterville, Maine, Woman's Work.

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

Entrance of the South-Eastern Association to Spain, has a very strong article, or rather an exchange recently makes some very sen­table remarks respecting the tendency to form numerous clubs and orders for the purpose of increasing the spirit of fellowship and brother­ly interest. Many people do not join the church because they do not find there the things which they most desire. Therefore they go to the fraternal orders. Hoping to correct this evil a new fraternity has been insti­tuted called The Christian Industrial League. This, in its opinion, only adds one more to the already overcrowded list; and instead of helping men to the true church relationship it will satisfy many with having the mere name of Christian connected with it and make it still less probable that they will be led into the church of Christ. It is a great mistake to suppose that anything can take the place of the church of Christ, as the important agency in the salvation of men.

A strong article from President Whitford, of Milton College, in this issue, on the subject of High School Extraction, as preparatory to the college course, should be read by all parents and their children. It is worth read­ing and re-reading several times over. There is a sad want of appreciation of the value of a thorough college course. A few years ago one could find in the papers a very old man who had never given liberally for benev­olent purposes. We asked him for a hand­some sum for the endowment of Alfred Uni­versity. He said if he had fifty millions he would not give one cent to any school. The more men know the bigger knaves they are. The only time his safe was ever blown open and robbed was by a man who had been a student in Alfred University! That is one view of the case. Poor man; he has been in the spirit land several years. No doubt he is nearer a correct view of the situation now. If he could be allowed to come back and handle his money, he would not need much urging now to give his money for good pur­poses. Young people, read President Whit­ford's article through, and then write your opinion of it.

TAKING the 10 A. M. train at New Lon­don one day last week, we were pleased to find our genial Missionary Secretary comfortably settled on a trip to New York, and thence to the Central Association for a few weeks' work among some of the churches needing his special attention. It is always refreshing to meet him and learn something new concerning the doings and plans of the Missionaries and its faithful workers throughout the denomination.

The Secretary is always wide awake and ready to impart information. He has an eye upon all the churches and understands their needs, especially the smaller and feeble bod­ies that are under his watch-care. Doubtless many (we wish it were all) of the readers of the Recorder have read a valuable paper,commencing in the missionary department of the issue dated March 23. This paper, by Dr. Lambirth, presented at a general missionary convention in New York, and requested for publication in denominational and national journals, is full of sound and valuable sug­gestions. The Secretary believes in its doc­trines and is a good exemplification of the kind of officers therein described.

The Secretary and Editor, in this four hour's ride, made up an interesting schedule for set­ting pastors in newly fields, sending out evangeliasts and missionaries, maintaining and improving our schools, supporting our publications, and thus greatly increasing our influence and usefulness as a people. We counted up not less than fourteen or fifteen young men in our three schools studying with a view to entering the ministry. This fact will be an agreeable surprise to many who have been fearing that there were not more than two or three candidates for the ministry now visible. But there are several years of hard preparatory work for these students before they will be ready to enter the opening fields. In the meantime there are churches without ministers and ministers without churches. If all we talked could be well executed we would be encouraged to continue making up the "situation." At least we are hoping for better things.

The best laid schemes o' mice an' men,
Gang aft agley.

So we wait and hope that the people, by liber­al contributions and deep consecration to every good work, will help to execute the plans made.

In the April number of the Hartford Semi­nary Record is a brief editorial mention of a condition which is termed "Uneasy pastors and unfeeling churches." It speaks of a noticeable scramble for desirable positions thus: "When fifty ministers crowd for one pul­pit, the church is forced to be obdurate and may seem cruel." The Record, in the closing words of the article, administers the follow­ing sound advice: "The straightest, quickest honor and peace is the way of patient content. Let churchmen keep what they have; let pastors stay where they are until God calls them thence. Let present content be the purpose, and it will soon be the possession of every pastor and church."

So far as our own observation goes the above state of affairs is not found among our pastors and churches. The reverse would come nearer the facts. Several churches more frequently "crowd" for one pastor. There does not seem to be a spirit of discontent to any marked degree among our pastors. It is needful that we have even an un­employed minister, seeks a position. As a rule, it is believed and practiced, that if the Lord has work for a given minister he will open the way, and incline the heart toward that work. We have good ministers to-day waiting and praying that the way may open in which they may serve the Lord as he deems best. In the meantime they quietly go about some honorable employment for support, and would gladly welcome a call to some needy field for Christian labor. While, in the case of the pas­tors and church Record, the pastors seem to be more at fault than the churches. We fear, among our own people, the churches are more at fault than the waiting ministers. Some churches may be too par­ticular. If they cannot have a certain man, they prefer to go without. If ministers are engaged in farming, teaching, insurance agencies, or other honorable work, the impression seems to prevail that they are not avail­able; that they are worldly-minded and not fully consecrated to their calling as ministers; whereas, the real difficulty is, the churches do not open the way to give them employment and support. Pastors cannot live on air and water alone. These elements are free and usually plenty. But pastors and their families must be fed and clothed and provided with the natural means of education and enlightenment. If they turn their attention to some useful employment, while waiting, they do well. It would not be right for them to be idle. Brethren of needy churches, stir yourselves at once and look up these good ministers that are out. Call them, support the"n, and they will encourage your hearts, strengthen your hands, and build up the cause that languishes.
THE RIGHT SPIRIT.

We give here the substance of a letter received by the Treasurer of the Tract Society, from a devoted brother in Bolivar, N. Y. If all who profess an interest in the maintenance of our benevolent enterprises would do as this brother does, our Tract, Missionary and Educational work would not suffer for want of enthusiastic support, as they do now, Bro. says: "Enclosed find a postal order for $100, to be used in Sabbath Reform work. This is what I promised God I would do. It is one-tenth of my pension money, which I consider it my duty to give to the Lord. I wish I were able to impress upon all my comrades the duty of giving a tenth; and not only upon my comrades, but upon all of our people. We are God's stewards, and we will be called to give an account of what use we make of the means be puts into our hands. Let us bring in all of our tithes and offerings into the storehouse of the Lord. He has promised to pour out a blessing that there will not be room enough to contain. O that God would give us such high conceptions of our obligations and privileges that we may enter the open doors and be divinely guided. If we would all give as God has prospered us our treasures would be filled. I am not worth much money, but that makes no difference about my duty to give all I can. I wish Ed. Lewis' success in his work. I heard the first sermon he preached."

NEWS AND COMMENTS.

According to President Thwing, the whole number of college graduates in American colleges is about 300,000, of whom 150,000 are now living.

Western blizzards and cyclones of no mean proportions are already showing up. Many buildings have been torn down, other property destroyed, and some lives lost.

The Chinese dignitary, and probably the wealthiest man in the world, Li Hung Chang, is arranging to visit this country accompanied by a suite of fifty persons.

Recent statements show that there are 5,486 Young Men's Christian Associations in the world, and a membership of 574,000. These organizations are rapidly increasing.

The suit for conviction of the boy train wreckers on the New York Central Railroad in now in progress. Two of the three have confessed. The third stoutly denies it.

The season is much earlier than usual in all parts of our country. Chicago markets have ripe cherries from California, which are said to be two or three weeks earlier than ordinary seasons.

A prominent merchant of Boston has just given $10,000 to endow a chair in Comparative Pathology in Harvard University. This is the first chair of the kind in any of the great American universities.

A cruel punster suggests the formation of a new state for purely political purposes; and that it be called the State of Intoxication. He is clearly behind the times. That state is one of the oldest and most densely populated of the Union.

The Greater New York bill passed the Assembly in the New York Legislature April 22, over the vetoes of the mayors of New York and Brooklyn, by a vote of 78 to 69. Since 76 votes were necessary to carry, there were only two votes to spare.

The International Arbitration Congress opened in Washington this week. Its first purpose of the movement was to consider the need of some system of arbitration between America and Great Britain. It was a gathering of distinguished men from all parts of the country.

Omo has enacted a law during the last legislature seeking to discourage mob violence. It provides that the country in which the injury is done shall pay to any person injured from $200 to $1,000. If life is taken the relatives are entitled to recover $5,000. A good example for other states to follow.

It has long been the opinion of temperance workers that inadmissible harm comes from the custom of treating with liquor. Ohio and other states have prohibited it and is now in effect again, and has passed a law in one branch of the legislature forbidding treating. If it becomes a law it will be a long step in advance. Liquor men will fight it desperately.

The latest strike of any special importance is that of forty pavers in the Hudson county poorhouse, New Jersey. Some furniture was to be transferred from the old asylum to the new. The warden selected one hundred able-bodied men from the almshouse to do the work. Forty of the number refused to work "without pay." They were dismissed from their comfortable quarters and are now tramping again.

It is interesting to note that while bees do their honey gathering in the daytime they do their honey making in the night. There is a philosophical principle involved which requires that honey be made in the dark to prevent it from passing from its liquid form to its crystallized form or the action of the light. It is important for the young bees that the honey be kept from granulating, and the bee instinct guards it from the crystallizing power of the light.

The saloons of New York are now avoiding the restrictions of the insane Liquor Law by suddenly transforming themselves into hotels. Hotel bars are allowed to sell on Sundays at the regular meals. Ten bedrooms entitle saloons to a hotel license. A regular meal may mean a sandwich. In one saloon last Sunday a sandwich was sold seven times to as many men for a "meal," in order that they might evade the law and get the liquor.

AHWAHTUKA, the Jew-hater, who came to this country some weeks ago to stir up strife and opposition to the Jews, met with violent treatment in Hoboken a few days ago. While it is no more than such agitators might expect, still the act of knocking him down is not justifiable, and no place in our country for such men as Ahwardt, and the sooner he finds that his mission here is a failure the better. But let him do the unlawful deeds, and well disposed people keep the peace.

GREATER NEW YORK, or the consolidation of the cities, New York and Brooklyn, is a question of great interest to the people of the cities themselves and also to very many outside.

The bill is before the New York Legislature, and there are strong interest pro and con. In fact there are two bills, one proposing to consolidate by an act of the Legislature and the approval of the mayors; the other proposes to submit it to a vote of the people of these two cities. This is much more democratic, in the broad use of that word, and much more in harmony with our governmental polity.

CONTRIBUTED EDITORIALS.

Ingerson's Sermon.

It is always our aim to be liberal, in the best sense, but even he must have been disappointed, hungering, as he did, for an acknowledgment of God, which never came.

"The unbroken testimony of earth's weary millions," said Mr. Rusk the following Sunday, "is the crowning favor of all ages, and the words of Jesus 'I gave thee this charge, that thou shouldst keep it'; and the apostle 'that thou unveil the mystery of God'; have been the pillow of solace to all. So our friend's words on the supernatural make his picture without a sky or a color evening or morning of any sort.

It might be pertinent to ask: What has Mr. Ingersoll ever done for humanity to give value to his ideas as to a better life? His work has been destructive. His doctrine has served the suicide's hand and given heart to the brothel keeper. Speaking glowing words in favor of a happy home in one breath, he has endeavored to tear down the very fabric upon which the home rests in the next. "He has done all this not gently, sadly, reverently, but with his characteristic truculent, sooth and heal and bless, without regard to their belief. There can be no doubt of the noble intentions of Pastor Ruskin in asking Mr. Ingersoll to speak, but even he must have been disappointed, hungering, as he did, for an acknowledgment of God, which never came. The unbroken testimony of earth's weary millions," said Mr. Rusk the following Sunday, "is the crowning favor of all ages, and the words of Jesus 'I gave thee this charge, that thou shouldst keep it'; and the apostle 'that thou unveil the mystery of God'; have been the pillow of solace to all. So our friend's words on the supernatural make his picture without a sky or a color evening or morning of any sort."

A leading morning paper trenchantly turns Ingersoll's words against himself. On Sunday evening, the subject of his address in McVicker's Theater was "Why I am an Agnostic." (An agnostic being one who professes ignorance in regard to the truth of the Christian religion.) In the morning, at the Militant church, he had adopted as his text the words of the clown in Shakespeare's
Twelfth Night, "There is no darkness but ignorance." Taking Mr. Ingersoll's own statement for the "Spirit," he says in the "Jeffersonian Herald," he is therefore an apostle of darkness.

The text was a fitting one for the address, because it is a falsehood. Ignorance is not the only darkness. It is not even the worst darkness. The most sorrowful fact in regard to humanity is not that humanity does not know what is right, but that it lacks either the will or the desire to do it. The great darkness of the world is sin. The square issue between agnosticism and Christianity might not be fittingly be taken at this point as an either or.

Beautiful passages and noble sentiments were not wanting in Mr. Ingersoll's address; but they were along the lines upon which the pulpit of our land are constantly sounding forth no uncertain note. There was enough there to sink a much better ship than the one which the speaker launched.

The speaker protested against the wastefulness of spending millions of dollars annually in "appealing to the supernatural," which, he said, "never screwed the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave." He neglected to mention that these merciful things have been done, for the most part, by men who went forth trusting in God and toiling in his name. A preacher of the Gospel had come to town, a church was built, and the legitimate fruits are an uplifted nature under such circumstances, and in these merciful things have been done, for the natured under such circumstances? This New Testament, clothed the naked, fed the hungy, built, and the legitimate fruits are an uplifted fulness of spending' might as fittingly be taken as the "Spirit." Only a correct translation of these words must ever be allowed to the facts of life which every school-boy has its blatan 13 times. The most sorrowful fact in regard to humanity is not that it does not hate him. He was undeserving their power. To gratify their thirst for revenge as well as to protect their selfish interests they sought to cruelty him. In the light of these motives the "Ghost" becomes more intelligible. Mr. Ingersoll is honest, they say. But it is one part of honesty to ten of malice and twenty of wilful prejudice, with the accumulating weight of a thousand dollars a night thrown on the same side of the scale.

But they say that Mr. Ingersoll is a loving father, a kind neighbor and a genial friend. Precisely what was said in extenuation of the rushing before the dawn of a Holy in earlier times. But that did not make highway-robbery right. Mr. Ingersoll inherits an ingrained love for the graces of social life. He has always lived in the heart of a Christian environment. Friends praise him and skies shine upon him. His qualifications would not be good and natured under such circumstances? This does not alter in the least the fact that he is a brigand on the highways of life, endeavoring to rob men of their motives for living sweet, pure, earnestly desiring to satiate star of hope from the future. His scheme of life is selfish. There is no heroism in his record. There is no consecration in his words. He is a lawyer seeking— not truth—not justice—but to win his case. He is a brilliant, but, we believe, a bad, man. He is a rebel against God. He has set his stakes and progress has marched on past him, leaving him far in the rear, still shutting his eyes to the facts of life which every school-boy has its blatan 13, of the "holy"? in every case; and if an edition of the Holy Scriptures were to-day published by Americans, the word "ghost" would not be found in it.

4th. The Syriac New Testament, as translated by Dr. Murdock, never calls the Holy Spirit a "ghost".

5th. That most excellent translation of the "New Testament, Robert and Gilmour's Critically Emphasized New Testament," carefully avoids this objectionable word. In his note on 2 Cor. 13: 13 he says: It is satisfactory to find "The Revised English Bible" where the word "venerable" but "objetionable word" "ghost." Objectionable, certainly, the latter is; notwithstanding that it is clustered about with unorthodox associations, and is by some strangely regarded as a very foolish word. The primary objection to it ranges high above any question of taste, and is derived from the circumstance that it is used in English, an artificial, unfounded distinction, which separates passages which ought to be closely linked together by uniformity of rendering. For example, we read in the Authorized Version, 2 Cor. 13: 13, of "the communion of the Holy Ghost"; but in Phil. 2: 6, of the "fellowship of the Spirit." A double breach, which the Revised Version has, of "fellowship of communion" to "fellowship," and from "ghost" to "spirit," although in the Greek the one passage is the very echo of the other.

And this brings us to a subordinate, though very weighty, objection to "ghost," namely, the essential in the word applies at the time of day. For, mark: Should any one think to restore the broken link by a correct translation of the words "spirit" and "ghost," he would not be instantly beaten back by a general cry of dismay.

It remains to add this only: Given devout persons who for years have intelligently preferred and used "spirit," and in them a strong resolution of feeling united with a clear decision of judgment to decline, as bordering on profanity, any voluntary application of the term "ghost" to the mighty and holy Spirit of the living God.—Rotherham's Critically Emphasized New Testament, p. 641, Note 2.

But some may say, "In our hymns, what title of one syllable shall we substitute for "ghost"?" In reply it may be said that "Spirit" is a synonym of the Holy Spirit; in this form he descended upon the Saviour at his baptism. In many hymns already the Holy Spirit is called by this name: Zephyr of Holy Spirit, holy, holy, etc. In most instances this title can be very appropriately substituted for the other; and where it will not be done, the hymn rather than apply such a title to the Holy Spirit.

In Bible and hymn reading some Christians always substitute Spirit or dove for ghost—and with conscious spiritual profit.

The Long Meter Doxology in the following amended form:

Praise God from whom all blessings flow, praise him all creation, praise him, ye heavenly host above, praise Father, Son, and Holy Dove.
Woman's Work.

WHAT MIGHT HAVE BEEN.

I might have said a word of cheer
Before his ladder was over.
His weary visage haunts me yet;
But he is away.

The slightest chance would be the last
To me as reapers.
My utmost yearnings cannot send
That word from earth to heaven.

I have let the lover go;
I parted with the love I felt;
My brother had more need
Of that which—too shy and proud—
He feared the speech to plead.
But self is near, and self is strong,
And I was blind that day;
He sought within his careless eye
And wanted nothing, ever.

O word, and look, and deep withheld!
O brother-heart, now stilled!
Dear life, forever out of reach,
I might not fail to tell you so.

This was the nucleus
Of thought and toil and care and fear;
Whose tone and touch perchance may thrill
Softestmost secret surprise,
Be instant, like your Lord, in love,
And lavish as his grace:
With light and dew and maiden-fall,
For night comes on asleep. —Marion Harland.

THE IDEAL LIFE.

By Miss C. R. Clawson.

Our life is, or may be, two-fold; beyond the fact lies the fancy; beyond the substance, the dream; beyond the real, the thought that clothes reality with a wonderful beauty.

In the world we are in more danger of becoming too practical than we are of living too much in the realm of the ideal. We become so absorbed in the perplexities of business or the cares of the household that we pay too little heed to the sweet influences that are all about us.

The more closely man lives in communion with his Creator, the more will his understanding be opened for the reception of the great truths of the universe. "The secret of the Lord is with them that fear him." What a blessing to this end are those books and men and women whose lives are so holy that God reveals to them these hidden lessons, and through them gives to our hearts the messages they would otherwise fail to receive.

One such message found expression not long ago in a letter written by one of our city churches, who said: "We are told that, in the Alpine regions, when the flocks have eaten all the grass off of the level on which they have been feeding, the shepherds come, and taking of the wise in their arms carry them up higher to fresh pasturage and cool, clear waters. It is not long before the sheep clamber up the steep mountain side to reach the lambs. The meaning is clear. It may be, dear sister, that the Good Shepherd has carried some of your kindred household to "heavenly pastures fair" to give you an incentive for faithful climbing. Perhaps without those lambs to draw your thoughts and attention upward you might falter and turn back.

Thus do we find that even the daily occupations and the common-place affairs of humanity contain for us a beautiful lesson of God's dealings with his children, if we only possess the discerning eye to read those lessons aright.

One great hindrance to clear vision lies in worldly ambition. Suppose, however, that after long and toilsome climbing we do at length stand on some summit of human achievement. Are we satisfied? Far from it, for ever above and beyond we see other heights toward which we again bend our energies. If there is a place of human ambitions where one can halt and say, "I am satisfied." Since this is the case we may as well pause now and then long enough to hear the harmony that stirs in and beyond nature. Let the world rush on, while we "Take time to be holy, Speak oft with the Lord; Abide in him, and he in you; And feed on his Word."

Then shall he reveal to us the spiritual significance which will lend a new beauty to all that we see and all that we do. Then shall we be able to "Find tongues in trees, books in the running brooks, Sermons in stones, and good in everything."

Thus responding to the divine life that throbs throughout the universe, we shall keep the thoughts pure, the heart young, the joys of life undiminished as age creeps on.

JOSEPH HARDY NEESIMA.

By Lilla E. Whittow.

Neesima Shimeta was born in Yedo, Japan, and received a good education in his native land studying besides his native Japanese, German and Chemistry, Algebra, Geometry and Navigation and what English books he could obtain. He became filled with ambition to learn, as he said, foreign knowledge; and with this purpose in view he secretly left the country. At that time it was against the law for a native to leave Japan, and in so doing he endangered not only his own life but the lives of his family.

Upon his arrival in Boston he was directed to Mr. Alphenas Hardy, and through his kindness he was placed in Phillips Academy, Andover, Mass., where he remained until the fall of 1867, when he was sent to Amherst. While in Andover he added the name of Joseph Hardy to the family name Neesima, and joined the church. He had become an earnest, active Christian, and was gradually become filled with the desire to return to Japan and found there a Christian university. He felt that his country could be best helped by giving the young men and women a Christian education and putting them in the way of beholding the harmony that stirs in and beyond nature.

After finishing his college course he took two years in theological work, all his expenses being paid by Mr. Hardy. He then offered himself to the American Board, and was appointed a member of the Japan mission; but he was not allowed by the Board to go to Japan without making an appeal to the public in behalf of his great aim to found a Christian university in Japan.

In a letter written some time later describing this meeting he says: "My whole speech must have lasted less than fifteen minutes. While I was speaking I was moved with the most intense feeling over my fellow countrymen and I shed much tears instead of speaking in their behalf. But before I closed my poor speech about five thousand dollars was subscribed to found a Christian college in Japan." This was the nucleus from which sprang the first Christian university ever founded in Japan.

Upon his arrival in Japan he found his father, mother and sisters glad to welcome him home, and the government gave him the received permission of the government to return, he was at liberty to go where he wished.

It was some time before an opportunity came to him to open a school, but he refused the time in preaching and spreading the gospel in every possible way.

In June 1875, Mr. Neesima bought five and one-half acres in Kyoto for his school, and in November the school, which consisted of eight pupils, was opened. The school was called the Dooshisha, meaning "One purpose" or "One endeavor company." Mr. Neesima suffered many trials and discouragements, but the school was a success and it grew gradually. More edifices were erected and different courses were added to the curriculum of the college.

Mr. Neesima's health began to break down, and upon the earnest solicitation of his friends he returned to America for a short visit and rest, but even in America he could not forget his beloved Japan and the needs of the Dooshisha. He addressed an earnest appeal to the public and to the Board that a permanent fund be raised for the Christian university to place it on a level with the best government schools.

He returned to Japan in December, 1885, knowing that his appeal had been successful, and a fund of fifty thousand dollars was raised in 1887. But Mr. Neesima's great care and labor had so worn upon his health that in January, 1889, he was obliged to go to a little country town for rest. While there he suffered an attack of peritonitis, and his wife and friends were at once sent for, but he lived only a few days.

He died January 23, 1890, in a Japanese inn without any of the modern conveniences or even comforts, saying, when a mattress and bed clothes were procured for him, that he was not worthy to die so comfortably. "Mr. Neesima's monument is not the simple stone which marks the grave on the slope above Kyoto, it is the University on the plains below."

WOMAN'S BOARD.

March Receipts.

Ladies Benevolent Society, Watson, N. Y., Tract fund $8.60.................. 8 60
Ladies Benevolent Society, Milton, Wis., Tract fund $9.60.................. 9 60
Ladies Aid Society, Milton, Wis., Tract Society.......................... 5 00
Ladies Aid Society, Homeville, Ia., Tract fund $2.84, Home Aid 84, Burdick $2.08, Helper fund $1.68, Board and $0.26.............. 6 78
Mrs. H. W. Stillman, Edgerton, Wis., Boys' School.......................... 5 00
Mrs. M. E. Post, Chicago, Ill., Dr. Palmberg's school.................. 2 60
Mrs. Lilla E. Whittow, Factoryville, Pa., Boys' School.................. 5 00
Total........................................... 29 93
Dec. 1........................................... 10 00
Total........................................... 39 93
Max. Geo. R. Ross, Treasurer.

RESOLUTIONS.

Whereas, The messenger of death has taken us from our beloved brother, Rev. E. M. Dunn, who was a faithful and active member of this Society during his school days here, therefore,

Resolved, That we the Alleghanian Lyceum of Alfred University, sincerely mourn the loss of him who was a man of such standing qualifications.

Resolved, That we extend to his bereaved family our heartfelt sympathy in this their great affliction.

Resolved, That a copy of these resolutions be sent to the wife and family of the deceased, and that this token of our esteem be placed upon the Records of our Society, and through the Postmaster that request their publication in the Sabbath Recorder.

Resolved, That we drape our banner during the rest of this school year.

N. M. MILLER, C. H. GREER, T. W. MASON.

ALPHERD, N. Y., April 21, 1896.
It was voted that the chair appoint a committee of three to nominate a successor and report later in the session.


A letter was read from the Rev. L. D. Seager, stating that he can no longer supply the Salemville, Pa., church, and suggesting that the pastors in West Virginia unite to do this in turn.

It was voted that the matter be referred to the Corresponding Secretary with authority to make such arrangements as he may deem wise, within the present appropriation of $50.

The committee to nominate a Recording Secretary recommended the Rev. G. J. Cran- doll.

It was voted that the report be adopted.

It was voted that an appropriation be made for the Wellsville, N.Y., church for the year 1896 at the rate of $75 a year during the time that they have a pastor.

Miss Susie M. Burdick, being present, answered many questions about the school work at Shanghai, China, giving very interesting information.

It was voted to adopt the following:

Resolved, That when the Corresponding Secretary shall have received the "plans and estimates" for a Boys' School building asked of the Rev. D. H. Davis by the Board at its meeting of Dec. 15, 1896, he notify the Recording Secretary, and that he shall at once call a meeting of this Board.

It was voted that a committee of three be appointed upon the re-employment of teachers for the Boys' school in Shanghai.

The committee was thereupon appointed as follows: The Rev. O. U. Whitford, Messrs. W. L. Clarke and I. B. Cran dall.

It was voted to adopt the following:

Resolved, That in accepting the resignation of our Recording Secretary, Brother William C. Doland, we express our high appreciation of his faithful service to us, always performed with ability and uniform cheerfulness and kindness.

It was voted that the Treasurer instruct the fund for assisting young men in preparing for the ministry as follows: To Messrs. D. C. Lippincott $50, Mr. E. B. Davis $25, and Mr. N. M. Mills $25, out of money taken from the special fund for assisting young men in preparing for the ministry.

Mr. A. L. Chester made a statement in regard to the settlement of the estate of Collins Miller, and presented a bill for expenses of attorney's fees, etc., amounting to $126.49, to be paid by the Missionary and Tract Societies jointly.

It was voted to refer the settlement of the account to the Treasurer, in conjunction with Mr. William Stillman, who has charge of the matter for the Tract Society.

The Corresponding Secretary then presented his quarterly report, which was received and ordered recorded.

The Evangelistic Committee's report was presented, which was received and ordered recorded.

Letters were read from Rev. T. J. VanHorn in regard to the condition of affairs in Louisville, Ky., resulting from the growth of the Christian Workers' Union, and opposition on the part of Baptists in the Union to Seventh-day Baptist leadership, stating that he was disagreeing with some about the advisability of continuing there.

It was voted to advise the Evangelistic Committee to discontinue their work in Louisville, Ky.

The resignation of the Recording Secretary was read as follows:

To the Seventh-day Baptist Missionary Society,

I hereby tender my resignation as Recording Secretary of the Seventh-day Baptist Missionary Society, the same to take effect at the close of this meeting of the Board of Managers.

WILLIAM C. DALAND.

APRIL 15, 1896.

It was voted to accept the resignation.
REPORT OF THE EVANGELISTIC COMMITTEE.

For Quarter Ending March 31, 1896.

To the Board of Managers of the Seventh-day Baptist Missionary Society:

It is with gratitude to Almighty God for the blessings which have attended the labors of those who have been in our employ, for the marked interest which has been manifested, not only by our own people but by those outside of our denomination who have come under the power and influence of the Holy Spirit attendant upon our meetings, and for the evidence of divine favor in the conversion of many souls to Christ, that we make this, our report for the quarter ending March 31, 1896.

EASTERN ASSOCIATION.

Rev. J. L. Huffman began work in the Piscataway church at New Market, N. J., the first week in January. At the end of his first week's labor, he writes: "Interest in the work is increasing." The Rev. Mr. Fletcher, of the First-day Baptist church in New Market, and the Rev. W. H. Dunellen, of the Presbyterian church of Dunellen, assisted in the work. The attendance so increased that in a few days they were compelled to go to the First Baptist church, which was more commodious.

The work was continued until Feb. 16, when Mr. Dunellen spent a month in New Jersey. The brethren brought together in forgiveness, stirred to new zeal.

Bro. E. B. Saunders resumed work in Shiloh, N. J., Jan. 10, and closed his labors Feb. 25. Preparatory work had been done under the direction of the pastor, Rev. I. L. Cottrell, and it looked as if two or three weeks of earnest work would result in a rich harvest. Meetings were held every afternoon for about seven weeks, resulting in the baptism, by the pastor, of 50 persons; 41 have joined the Shiloh church—38 by baptism, 3 by confession and restoration, 1 was to join the West Hallcock church, and some will doubtless join other churches; 4 or 5 of those baptized started during the meetings at Marlboro under the preaching of Rev. G. H. F. Randolph. One of those uniting with the Marlboro church came out in the Shiloh meetings. Five or six others who started in Shiloh have offered themselves to other churches. Quite a number made a new start in serving God, and many of the church received a blessing.

A men's meeting has been organized, and some of the Shiloh people, under the leadership of their pastor, have been helping his work in a schoolhouse at Lower Hopewell, five miles away, where some have already come out for Christ, and many have received a blessing. The Shiloh church expressed their gratitude for the contribution of $1318 7c to the Missionary Society for the extension of evangelistic work in other communities.

SOUTH-EASTERN ASSOCIATION.

From Shiloh Mr. Saunders went to Salem, W. Va., where the remainder of the quarter's labors was expended. He was assisted in the work by Bro. L. D. Seager, and received the hearty co-operation of the Salem brethren, especially from Bro. Gardner and the college people. Old difficulties were settled, estranged brethren brought together in forgiveness, hearts were lifted in humility to God, and evil influences were routed by the powerful influence of the Holy Spirit. The church is said to be in better condition than for many years. About 50 were converted and reclaimed, but up to the time of the close of the meetings no baptisms had been made. Financially, the church responded by a hand-shaking gift of $100 for the extension of evangelistic work. At a men's meeting, a subscription of $200 was started to aid in establishing a library and reading-room.

CENTRAL ASSOCIATION.

Rev. L. R. Swinney reports concerning the work at Syracuse, N. Y., that it is steadily moving along. He has visited Syracuse five times during the quarter. Sunday evening meetings were continued until about March 10: 25 were baptized, several wanderers returned, many indifferent and careless ones were awakened; about forty were added to the Y. P. S. C. E.; a Junior C. E. was organized, 17 members; and the branches of Christian work were quickened by the Holy Spirit's presence. The influence of the meetings extended for miles around, and it was said that this was the greatest revival ever known in that section. The church contributed $102 to the Sunday School fund, a thank-offering of $102 50 for the blessing attending Mr. Hill's work.


He at once commenced holding meetings. The church has greatly increased from its first. Several backsliders have returned, and on Sabbath-day, March 28, six were added to the church, and about a dozen were inquiring the way of salvation. We expect during next quarter to report a thorough awakening in this place, and many additions to the church. [See Home News.]

Rev. J. H. Hurley, assisted by Rev. H. D. Clarke, commenced work at Trenton, Minn., Feb. 4, and continued until 29. He reports four baptisms, three joined Trenton church and one the Dodge Center church. The Evangelistic Committee realize the needs of this field, and how perplexing are the problems awaiting solution by the earnest workers for the Master, and we hope, at some future date, to be able to push the work to a more fruitful and glorious victory is gained, in his name.

Rev. E. H. Sowell, under direction of your Committee and by invitation of the church, began revival meetings at North Loop, Neb., March 1, and closed March 25. He reports 27 additions to the church: 14 by baptism, 9 converts to the Sabbath, 4 by verbal testimony; 2 had previously been baptized; 30 inactive ones were reclaimed, and 44 persons expressed their intention to live Christian lives from now on.

March 29 Rev. S. H. Babcock began work at Cartwright, Wis. The calls from this people for help have been urgent, and the interest was unexpectedly good from the first, and increased until Cartwright has been a more blessing than ever before. The Seventh-day Baptist church numbers only six persons and these have been stirred to new zeal. Others in the community of influence and position have been awakened to an acceptance of Christ and the Sabbath, and 8 have offered prayers. Could the interest be followed by permanent, wise pastoral care, a growing church and society would be assured. Bro. Babcock was assisted for several days by Bro. Eli Loofborough, of Milton, College, who was a valuable helper in the work. In the after-meetings, in personal work, etc.

By direction of the Board the Committee have continued Rev. T. J. Van Horn on the
Home News.

Rhode Island.

Rockville.—On the evening of the 18th inst. we had the pleasure of hearing an address by Messrs. Burdick of the Shiloh Mission. It was a very enjoyable occasion. After hearing her, everyone must feel that the boy’s school is absolutely necessary to the success of our mission in China. There can be no doubt but what a little diligence and practice will make us all good. Our people will only rise to the occasion in earnest.

On the evening of the 10th we had the pleasure of hearing Dr. Lewis, of Plainfield, N. J., on Sabbath Reform. We have heard the doc­
tor many times, but we never heard him rise to such a height of moral grandeur on this subject before. We earnestly hope that all our people will be favored with this address.

April 22, 1866. A. MC L.

New Jersey.

Shiloh.—Shiloh has recently been the scene of some notable events, among which is a burglary, with a narrow escape from death. The post office and a general assortment store, kept by Mr. Tomlinson, has been broken into and robbed several times during the past few years. Consequently Mr. Tomlinson had an electric alarm so arranged that when a door or window shutter was opened, it would sound a bell in the house where Mr. and Mrs. Tomlinson were engaged in the work of saving the people, unspeakable joy being felt by the people, unspeakable joy.

May the Lord grant to prosper the work he has called us to as a Board, to the end that his name may be set on high and the hearts of men be made humble and submissive to his will.

O. U. Whitford,
William C. Daland,
Com.
G. B. Carpenter,

His Imprisonment.

A case was on trial in a Kentucky court room. An old man of somewhat disputable appearance had just given important testimony on the side of the lawyer whose cause was defended by his statements. The case was of high importance, and was not likely to be acted upon by the jury. The old man was not well, and did not lose his temper in spite of the irritating manner in which the cross-examination was conducted.

Finally, in the hope of breaking down the credibility of the witness, the lawyer at a venture asked:

“Have you ever been in prison?”

“I have,” replied the witness.

“Ah!” exclaimed the attorney, with a triumphant glace at the jury, “I thought as much. May I enquire how long you were there?”

“Two years and three months,” answered the witness, quietly, with a manner that was interpreted by the lawyer as indicating char­

“Indeed,” said the delighted lawyer, feeling his case already won. “That was a heavy sentence. It will be a matter of great interest to the jury. The fact is, sir, the jury where you were confined.”

“Annoysonville,” replied the old man, drawing himself up proudly.

There was a moment of silence. The jurors looked at each other, then the court room rang with cheers which the court officers were powerless to check, and in which some of the jury joined.

The too inquisitive lawyer hardly waited to hear the verdict against him.—Youth’s Companion.
The hot wave which has swept over the country struck Shiloh and made the mercury climb 94 degrees in the shade last Sabbath, and several have thermometers that reached higher points than this. Some fruit trees are in bloom; and blossoms, green fields, and singing birds declare that spring has indeed come 67 Shiloh.

Spring is looking forward to the summer vacation for the return home of about a score of our young people who are teaching or attending school away.

West Virginia.

MIDDLE ISLAND.—Our Bible-school and Young People's Meetings are kept up with the usual attendance.

April 11, 1896.

The usual attendance.

The week before the first thunder shower occurred; since then the weather has been extra fine. The last two or three days the temperature reached about ninety degrees in the shade at noon, an unusual occurrence. Good prospect for fruit. Peach trees just blossoming, apples budding nicely. We have not forgotten the drean of the two last summers, therefore are especially hopeful for the future.

Bro. Saunders is expected here in May to hold several meetings. God bless him and his work he is in. Elia Martin preached here the first Sabbath in April and is to the first in May.

COLORADO.

BOULDER.—Yesterday (Sabbath), April 18, 1896, was the third anniversary of our arrival in Boulder. But April 18, 1893, was the third day of the week instead of the seventh. We stepped off the Colorado spring snow-storm, which the farmers feared highly. But we received a welcome that warned us more than the snow chilled us.

To occupying this field, the Missionary Board held the question under advisement for years before the final action was taken. On our part the work was accepted, after many anxious and prayerful considerations. Yet my faith has not always been quite strong enough to keep up the best of courage. Sometimes the obstacles have appeared so great as to cause restless nights, a care-worn mind, and physical infirmity. But thanks be to God the encouragement of those who beheld the heavens and found they have been sufficient to keep us working along.

The death of Brother Tucker, in two months after our arrival, was a stunning blow. So also was the flood which wrecked our church building. Also the uncertainty of some of our friends as to whether they would stay or go elsewhere caused much anxiety at times. These depressing things, together with the strain of collecting funds and other work connected with the erection of this house of worship, cause me to look back over the three years past, with a great sign of relief and great thankfulness to God that he has carried us through and given so much success.

About the middle of March, Rev. Geo. W. Hill came to us in the direction of the Evangelistic Committee of the Missionary Board. He has held meetings with us every night up to this time. Sometimes the attendance has been very small because of the occasional wet snows, slippy sidewalks, and mud. But God has been with us, and we have been able to realize it was winter. But since March came in, the weather has been more unsettled. Yet God has been with us. Bro. Hills has clearly and forcibly preached out the way of life and the way of death.

On Sabbath, March 28, six were added to the church by letter and verbal testimony. The next Sabbath, April 4, six were baptized also. On Sabbath, April 11, six more were baptized. Thus, nine boys and three girls, ranging in age from nine to sixteen years, were warmly received into the church by the laying on of hands with prayer and the right hand of fellowship. Yesterday, Sabbath, April 18, 1896, was a glad day to us. Three more were added to the church by verbal testimony. It was a joyous time, when, in the midst of song, the entire membership present gave the hand of welcome to the twelve new converts.

The church was organized May 20, 1893, with fifteen members. Now we have some fifty-five resident members. Surely we thank God for the success of the past three years and take courage for the future.

S. R. WHEELER.

International Lessons. 1896.

BOULDER, Colo., April 19, 1896.

INTERNATIONAL LESSONS. 1896.

APRIL 27, 1896.

INTERNATIONAL LESSONS, 1896.

INTRODUCTION.

Verses 5—10 of the present lesson seem to have been spoken in close connection with the opening verses of the chapter, and the final paragraph must have been spoken later, and probably after the Samaritans had refused to receive Jesus, and he had reproved James and John for their zeal against them. Luke 9: 51—56. Possibly also the events of the raising of Lazarus and Jesus’ retirement into Egypt point the exhortation to avoid occasions of stumbling, and the command of practically unlimited forgiveness, naturally awakened in the disciples from a feeling of their unworthiness, and a desire to walk worthy of their high vocation, and hence their request. “Increase our faith.” Our Lord acknowledges the correctness and appropriateness of this desire in the subsequent conversation, in which he recommends the use of faith and advises that they care for and strive for its advancement.

v. 5. “Increase our faith.” Our Lord acknowledges the correctness and appropriateness of this desire in the subsequent conversation, in which he recommends the use of faith and advises that they care for and strive for its advancement.

EXPLANATORY.

v. 5. “Increase our faith.” Our Lord acknowledges the correctness and appropriateness of this desire in the subsequent conversation, in which he recommends the use of faith and advises that they care for and strive for its advancement.

v. 6. “And he said.” His reply reaches from the twelfth verse of the thirteenth chapter to the thirty-fourth verse of the fourteenth, a length of twenty-three verses.

v. 8. “If thou believest.” These words begin a very beautiful, short parable on humility. This also is in reply to the request, “Increase our faith,” and shows that they were to labor on patiently and faithfully, until that afterward told by the Master, that is, attain through service the faith they prayed for. “Servant.” Greek, a bondservant, or slave. “Plow.” This word signifies to labor with the strain of pulling, to work. “Clinging.” Greek, the same word as the one handled, “so as to cause restless nights. The Lord.” This also is in reply to the request, “Increase our faith,” and shows that they were to labor on patiently and faithfully, until that afterward told by the Master, that is, attain through service the faith they prayed for. “Servant.” Greek, a bondservant, or slave. “Plow.” This word signifies to labor with the strain of pulling, to work. “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the same word as the one handled, “Clinging.” Greek, the
Young People's Work

"An injury is not to be measured by the
notions of him that gives, but of him that receives it."

"An indirect man is more hurtful than an
ill-natured one; for as the latter will only
attack his enemies and those he wishes ill to,
the others injure indirectly both friends
and foes."

No Bible is on sale in Santa Fe, New Mexico,
the Holy Face, and the Christian Endeavorers of the city
have planned to open a depository for religious
literature.

"People of good size, imitators of Christ,"
is the best translation that can be made of
the name Christian Endeavor Society, in the
Caroline Islands, where a society recently has
been formed.

The indirect man then is often responsible
for many injuries of which he is wholly
ignorant, but which are injuries quite as
annoying and keeping those which come
with deliberate intention. Indiscression often
causes as much trouble in the world as ill-
nature.

Christian Endeavor is irrevocably pledged to
the support of the mission cause.
Concerning the part of the Christian Endeavor
societies in pushing forward the great work
of missions, Dr. Clarke writes as follows, with
much reference to the subject of proportion
affording: "How can we make this regular
and systematic a constituent part of
our Christian Endeavor work, as is our
prayer meeting and our Lookout Committee?
One thing we can do at once, and that is,
pledge to one or more of our own denominational
missionary societies a gift each year.
Let every Endeavor society become auxiliary to
its denominational missionary Board. How
ever poor it is, let it feel ashamed of itself if it
does not give something every year. Let it
stimulate in every possible way the mis-
missionary zeal and generosity of its members.
Let it supply them with missionary informa-
tion. Let it make its missionary meetings
the most interesting of every month.

A LETTER FROM N. I. DEW TO THE CHURCH JANITOR.
My Dear Friend:—I cannot understand
why it is that you feel that your work is so
unpleasant, nor why you have the very ab-
surd notion that your work is not appreci-
ad by the people who attend services at
your church. Your salary is very large for the
work you have to do, and you would doubtless be at the church to most of
the meetings anyway. It seems to me strange that you cannot give us better ventilation
without letting in fresh currents of air which
are so annoying and dangerous to health;
and just because Mr. Rushaurand feels a little
warm from his hurried walk to reach the
church before the collection is taken, you
should not open the windows and allow the
cold air to blow on half the people in the
building, nor because Mrs. Tendnerock
cannot stand a draught of air, should you allow
the rest of us to suffer in an atmosphere as
dry and hot as an oven.

Why it should bother you more than I can
see, when people open and close the
windows themselves, or change the registers
and dappers. They are helping you by so
doing. They can tell whether or not they
are comfortable quite as well as you can, and
is it not their privilege to interfere in your
work? You are altogether too sensitive. Everyone is entitled to fresh air and warm
air and cool air in a church, all at the same
time, and a man must be a dunce who will sit
for half an hour in an atmosphere which is
uncomfortable just because it will imperil
the health of some fussy old person if a window
is opened.

I tell you, Mr. Janitor, it is your duty to
please everybody at the same time; and you
should not feel out of sorts if people are con-
tinently finding fault with you, and if they
make various suggestions as to the manner
in which you do your work. Then again you
should keep all dust from the pews; you
should keep them so clean that when a lady
before sitting down wipes the seat with her
handkerchief, and after sitting down wipes
her nose with the same handkerchief, she will
not soil her face very seriously.

Your work must be very easy, Mr. Janitor.
Only a little sweeping and dusting, and now
and then a little attention to fires and lights.
I think you are indeed foolish when you feel
that your work is unpleasant. Of course,
some people at home have rooms as warm as
ovens, while others keep the windows open
when it is zero weather; but that makes no
difference; you should keep the church at such
a temperature that all will be comfortable and
satisfied.

OUR MIRROR.

The Y. P. S. C. E. of the New Market church
has been feeling the good effects of the late
revival services, in the addition of several
active members to the society, and we are
expecting still greater results in this direc-
tion.

The Society held its semi-annual election of
officers on April 4. The officers for the ensu-
ting term are as follows: President, A. W.
Turn; Vice-President, Carolyn Davis; Re-
recting Secretary, J. A. Wilson; Corre-
sponding Secretary, L. M. Tissue; Treas-
urer, Lulu Davis.

A very pleasant and profitable entertain-
ment was given on April 11 by Mr. A. E.
Pearsall, of Westfield, N. Y., under the auspices
of the Society, to help pay the cost of the new
furnishings, which the Society have placed in
the lecture room of the church.

Southern Wisconsin Christian Endeavor Conventions.

In accordance with the notice given in this
column a few weeks ago, the fourth annual
Christian Endeavor Convention of the South-
ern Wisconsin District was held in our church
at Milton, Sabbath-day and Sunday, April 4
and 5. It could not have come to Milton at
a more propitious time, for truly the spiritual
condition, manifest in the spirit of brotherly
kindness to all, and salvation for all, was as
good as it has been for some time. For days,
and even weeks, previous there had been
offered meetings, which should be the
best convention ever held in the state, and
the majority feel that their prayers were fully
answered.

Large delegations were present from most
of the surrounding places, and as it was re-
marked, "People have taken the town." About 200, in all, were present as
delegates, and together with our own societies
and others in attendance, served to make it
one of the largest conventions held here.

After the opening of the convention by Rev.
G. R. Chambers, of Milton, with a praise ser-
vie, the address and benediction was delivered
by our loyal endeavorer, W. H. Ingham. It was
filled with words of praise for the work pre-
viously accomplished, and words of cheer and
encouragement for the prospects how in
view. The most of the delegates and their friends was the closing por-
tion. This was heartily responded to by the
district union president, F. A. Spoon, of
Janesville. He expressed his thankfulness for
being permitted to give briefly and explicitly
some of the purpose and object of our movements—a deeper consecration to the Master's work by En-
deavorers.

At the regular hour for the Sabbath ser-
vices, Rev. A. W. Ranyon, of Beloit, delivered
the sermon, in which he made an earnest plea
for the presentation of a purer gospel in the
churches.

In the afternoon, Miss Anna Crumb, of Mil-
ton, led the Junior hour exercises. A lengthy
and well-arranged program was carried out,
which was of great credit to the participat-
ing, and their leader. It was one of the most
interesting features of the convention. Im-
mEDIATELY following the Junior hour, the sub-
ject and methods of Bible study were quite
fully discussed by Rev. Huey, of Johnstown.

One-day reports from all the societies on
"The Best Thing," were some of the pithiest
sentences listened to during the convention.
Following, the various committees held their
conferences.

Devotional exercises were conducted Satur-
day evening by Rev. G. W. Bardin, of Mil-
ton Junction. The officers were then elected
for the coming year, and the remainder of
the evening passed in listening to well-
chosen, well-written and well-delivered
addresses, "The Citizen," by C. H. Seligm-
c, of Manitowoc, and "Endeavorer," by A. E.
Matheson, of Janesville.

At six o'clock Sunday morning there was
a sunrise prayer meeting. It, in connection
with the consecration meeting at 9 o'clock,
was a beautiful service, to see the earnest young people anxious for their turn
to add a word to the chain of testimony.

Regular morning services being in the other
churches, no convention exercises were held
until 2.30, when Rev. E. A. Witter, of Albon,
gave a telling sermon upon the precious
of the Principles Governing the Choice of a Life
Work." A woman's meeting was then con-
ducted in our church by Miss Nettie Harrin-
gton, of Janesville, and a men's meeting at
the Congregational church by Rev. L. C. Ran-
dolph, of Chicago. Both meetings were fully
and well-attended. On Sunday evening
were the closing exercises, beginning with a
praise service and a soul-stirring sermon by
Rev. L. C. Randolph on "Soul Winning,"
which he conducted to a large testimony
meeting. Many gave forth their choicest and
most precious thoughts in the advancement
of Christian living. Everyone felt it to be a
glorious meeting.

The choicest of music was furnished both
by choir and orchestra, under the direction of Dr. J. M.
Stillman, congregational singing, and several
so solo and duets by Misses Lottie Maxson,
Bertha Cross, Susie Davis, and Rev. Cham-
berg.

Throughout the meetings were especially
characterized by the large attendance, the
choice productions, and the hearty approval
of each part met with.


**A STOY FOR BOYS.**

**BY A. H. CARMAN.**

A number of years ago, when it was customary and legal for people to hold slaves in the South, ships were sent out across the Atlantic Ocean for the purpose of securing people from Africa and bringing them to the United States to be sold as slaves.

To induce the unsuspecting natives to get on board the ships a great many devices were used; lures would be spread abroad and show the people many curious things, and in this way get them to go on board the great boat to see the wonders; but when on board they would be secured in some way so they would not be able to get on land again, and the ship would start for America, and reaching its shores would land the natives and sell them for slaves. If now it were possible for men-stealers to come to our country for a similar purpose, and you knew it, you girls on a boat, would you wish to keep out of their wiles or cunning traps, wouldn't you? There is, however, no danger from such schemes, and yet we are not so far removed from all danger of this character as we might at first suppose. For there is in this country one of the most original heroes, the hero that ever entered any country. He has stolen more boys and made miserable slaves of them, than all the slaves that were ever brought from Africa. And if he has not already been after you, you may be sure that he will be before long, for there are very few boys but that he endeavors to get. He will try to make you believe that he is one of the most manly fellows that ever lived, and known just how to make a man of you.

He will praise you up and try to make you believe that you are a great deal smarter than the average boy, that you can do things that most other boys can not; and if you will follow his advice he will lead you along in the way he wants you to go (making a man of you) until he—unknown to yourself—puts his chains around you, gets his hook in your mouth, and has you fast, and when at last you come to yourself and begin to see what he has done, you say, "Why, what a fool I have been," he will only laugh, and say that you have fared worse than if you may flounder and kick and resolve and do all you can think of to get free, he has you in his power, and you will henceforth have to do as he says. Not one boy out of a hundred ever succeeds in getting away from him, even after they become men.

The name of this old tyrannical slave-holder and boy-stealer is Mr. Tobacco Habit, Esq. You will find his slaves everywhere you go, with his hook in their mouths, which causes them to do a great deal of spitting, since the hook is not especially noted for its cleanliness. It also gives them a very offensive odor, so that many ladies and even some men can scarcely endure to be near them. The boy-stealer keeps his subjects at work most of the time, and if he does have to obey without any grumbling. He tells them to take a nauseous old weed into their mouths and chew it—and they have to obey. He orders them to put the weed in an old disguising pipe which a dog used, and they have to lay down and draw the smoke in their mouths and they have to "mind" or he will punish them. He turns their teeth yellow, pollutes their breath, but they must not complain or whisper a word. Like old Pharaoh who made the Israelites make brick and furnish their own straw, this old tyrant makes these slaves of his furnish them a material and pay for their keep in the fashion of their blood, and those who reside in the United States have to pay about $350,000 every year for this weed alone, more than it would require to pay every school teacher and every minister in the gospel in the United States and all that is paid for home and foreign missions!

Now, boys, if that old fellow ever comes to you and tries to make you believe it will make more of a man of you to smoke or chew, just remember that the great man-stealer old lying scoundrel who wants to make a slave of you for life. Give him a wide berth and tell him you would prefer to be free and live a decent life.—The Standard.

**A DEED OF KINDNESS.**

The hill was alive with merry boys and girls on a bright Sunday afternoon in winter. What fun it was indeed to coast swiftly down the icy slope, and what shouting of ringing laughter as the sleds flew down the hill. Young and old seemed to be having the gayest time possible. Big boys on double-runners, with crowds of little tots at their backs, with laughing eyes, turned the sharp corner at the end of the hill, to shortly help drag the heavy carry-all up to the top again.

The sun had almost set, and its rose light filled the street, but before any had started to go home, a man driving a large load of wood began to ascend the icy path. The sleds steered out of the way as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged, and began whipping the poor creature. As the horse could not go on, the man struck harder. Then a little girl, Amy by name, got off her sled, and stepping up to the man said politely, "Could you just stop that horse? The load of wood seems very heavy for him." The man looked very much surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up the hill.

Amy then led the horse along, for she was very gentle, and the noble creature was perfectly willing to obey her. The man walked along and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood as the load was not too heavy for a level. As the children had each other good-nigh to go home, the man, coming near, said, "Many thanks to ye, my lads, and to the little misy," which showed how he felt. Which do you think was happier that night, the horse, or the little girl who belonged to the Society for the Prevention of Cruelty to Animals?—Our Dear Animals.

**A NEW STORY OF ABRAHAM LINCOLN.**

Abraham Lincoln was a compassionate man. Gov. William entered one morning the President's private office. With them slipped in a lad who had been waiting days for admission. The President, briefly saluted the two men and turning to the lad, said kindly, "And who is this little boy?" The child told him that he had come to Washington seeking employment as a page in the House of Representatives. Lincoln replied that application must be made to the Doorkeeper of the House at the Capitol. "But, sir," said the lad, "I am a good boy, and have a letter from my mother and from the Supervisor of Education in my Sunday-school teacher." The President took the lad's papers, ran his eye over them, then wrote upon the back of one of them, "If Capt. Goodnow can give a place to this good little boy, I shall be gratified. A. Lincoln." The war was at its fiercest. The great man was worn with anxiety and labor, tormented by the complaints of the envious, crowded with numberless cares incipient to his position, pressed constantly to decisions of grave moment in public policy, but he forgot them all to listen to the troubled tale of a little boy. It reminds us of him who bore a heavier burden than any nation's chief, yet was always compassionate and self-forgetful.—Our Dear Animals.

**AT ANY COST.**

In wrath and tears Edith Howlett had gone to bed. She had been tuckered out, given a drink twice, kissed good-night three times, and the lamp had been extinguished, but the spark of her rebellion still burned in her childish soul.

"Mamma," she cried.

"Go to sleep, Edith," her mother said sternly; "I shall not come in there again.

"I want a drink, mamma," Edith pleaded.

"You've had two drinks already. Now go to sleep."

There was a brief silence, and then Edith tried again.

"Mamma, come and kiss me good-night."

"You've been kissed good-night, dear, and I shall not come in again, so go to sleep at once like a good girl."

There was another pause, while the lonely child regarded her little brain for a new expedient.

"Mamma," she cried, at last, "please come in; I'm so hungry."

"You cannot have anything to eat tonight, and if I come in there again, the mother will say, "It will be to give your goodspanking!"

There was a longer pause, and just as it looked as if the girl were beaten, over the child's voice was heard again.

"Mamma," she pleaded, "I'm so lonely in here. Please come in and speak to me!—Harper's Magazine for March.

**ETIQUETTE.**

Do not engage in argument. Do not interrupt another when speaking. Do not find fault, although you may gently criticise. Do not talk of your private, personal and family matters. Do not appear to notice inaccuracies of speech in others. Do not allow yourself to lose temper or to speak excitedly. Do not allude to unfortunate peculiarities of the speaker present. Do not always commence a conversation by allusion to the weather. Do not, when narrating an incident, continually say, "you see, you know," etc. Do not talk very loud. A firm, clear, distinctly yet mild, gentle and musical voice has great power.
History and Biography.

High School Instruction
As Preparatory to the College Courses of Study.

The public high school in our country is the latest growth of our graded school system. It originated about forty years ago in a few villages and cities mainly in the East, but it has been numerously formed in the last twenty years in the different states of the union. In regard to it many people cited somewhat tardily two facts. One is that the secondary studies, as well as the elementary of the common schools, are required to prepare our youth for the better positions in most of the ordinary business pursuits. The other is, that the secondary instruction, like the elementary, should be furnished in main part at public expense, and not confined to the private academy which has always charged tuition for its support and been usually under religious control. Under this agreement, it was expected that very many more of the older boys and girls would be trained with greater uniformity, and perhaps more efficiently, for their future life work.

Not until quite lately was the plan entertained for the high school to fit some of its pupils for the college and university. Undoubtedly, this movement began with the supporters of the former, and not with the managers of the latter-instrumentalities of education. The high school sought thus to improve its standing in the community and to enlarge its usefulness. The college and university, especially the state institutions, soon discovered in the high school a chance to bridge the chasm between themselves and the elementary schools in the public system of free instruction. Together with most denominated colleges, they also soon learned that they must depend upon the high school for a considerable supply of their students; and so they directed their attention toward encouraging an increase of its number and toward assisting in the selection of the students it teaches.

As is well-known, our colleges and universities had, previous to the formation of the high school, been filling the gaps, most wholly upon private tuition, the academy, and their preparatory department, whenever established. The high school soon began to draw toward itself largely the work of these agencies; and as a consequence, it has rapidly supplanted the private academy and the preparatory department. Within a comparatively brief time over forty such schools in Wisconsin have been suspended or converted into public schools, giving instruction in the secondary branches. Many hundreds of them in other portions of our country have met a similar fate. The Seventh-day Baptists, one of our smallest religious denominations, started nineteen academies in the East and West from ten to sixty years ago, and over forty of them supplying their institutions belonging to these people, because they have been changed into colleges, though still retaining most of the old preparatory studies. One-half of the remaining sixteen have provided for both academic and high schools. Other and more prominent churches in America have, in a greater or less degree, submitted to the same experience.

Still to this day, the high school adheres very persistently, perhaps necessarily, to its original design of preparing its pupils for the common pursuits of life, although the higher institutions of learning have exhibited such interest in its management. The latest report states that since seven per cent of its graduates in all parts of the country never enter college. In Wisconsin those who do enter are shown to be slightly over three per cent. Like the greater number from the country district and rural grammar schools, the pupils of the high schools are enticed into business and endeavor to settle down for life in some calling or trade, with their imperfect knowledge and insufficient qualifications for doing the best, or even tolerable work in their trades. In the public schools of the United States have received no training for their positions beyond that furnished in our district and high schools. A majority of the young men admitted into many of our medical colleges have pursued only a part of the studies taught in these schools. What shall be said of those who seek places in our stores, on our railroads, in our manufactories and on our farms? What an incalculable amount of labor undertaken and costly materials are wasted as a result of their ignorance and unskilfulness! Yet this condition is doubtless preferable to the one which would confront us if our children enjoyed no advantages for being trained in those provided in the more elementary schools.

The three per cent of the high school graduates that are enrolled in our colleges and universities does not constitute a sufficient number in itself to justify the maintenance of such schools as feeders to these higher institutions. But how should a larger percentage of them be expected to be thus enrolled when we consider the governing circumstances under which they are usually taught? For terms and for years they are associated with an overwhelming majority of other youth who entertain no desire to secure a better culture for themselves than that obtained by a partial or a complete pursuit of the high school studies, and who furnish no encouragement or stimulus to any class-mates to form the purpose of studying and finishing the course. They are usually under the impression how the low standard of scholarship which a company of young people accept for their guidance, will effect the aims and the plans of every member. It needs a brave and a resolute spirit to break away from the ideal thus formed and to resist the discouraging influence of his school companions. Such an aspiration becomes especially difficult of realization when the patrons and managers of the school offer no inducements to an ambitious youth to alienate himself from his trade--his vocation. One of every three boys at the high school was induced to enter college by the hope of being taken into college. Under such surroundings, the opinion is not a strange or an unexpected one, that graduation from a high school should be regarded as an adequate preparation for discharging the usual duties of an artisan or an employe, and to the young man extending the idea of a college education as a stepping-stone to college is true that a larger proportion of them were induced to go to college.

In other words, there existed a much closer connection between the two institutions. Prominent citizens and religious bodies interested in sustaining one assisted the other. The academy was very often considered as the stepping-stone to the college. Bright and energetic youth in the former were induced to enter colleges, and would, therefore, embrace lost time to them and the expenditures of energies and money better devoted to more immediate and remunerative ends. Of course, it must be admitted that there are notable exceptions to such state of affairs in some schools of this kind. But often the instruction given in them makes no reference to the necessary fitting for admission to college. The committee of Ten appointed by our National Educational Association advise that the pupils in the high schools preparing themselves only for the common pursuits and those wishing to enter colleges all receive together in the same studies and under the same teachers. The impracticability of holding, under such conditions, the two purposes as distinctly separate and requiring different methods of treatment, convinced this committee that they could not be well recommended any other procedure. Besides, the very small number of high school pupils anticipating a collegiate preparation does not warrant, in most cases, the formation of classes for their special benefit. Only one or two pupils in each school, and they, engage too greatly the attention of the teachers, which should be given to much larger classes. The graduation exercises of many high schools are presented on the idea that the pupils have finished their preparatory studies. It is to be no further droning in school recitations for them, and no other dreaded school examinations. At the last day of the school year, frequently called commencement-day is initiation of the college custom, the graduates furnish orations, and the college seniors having completed their studies, receive well-printed diplomas duly signed by the teachers and the school board, and properly stamped by legal authority.

In connection with these exercises, a sermon or a speech by one of the graduates, is sometimes delivered with becoming seriousness and dignity, and with commendable farewell advice to the graduating class. Alumni reunions are not neglected. A student ending his college career is looked upon as enjoying a golden opportunity, and that is the degree conferred upon him; but this has cost him years of brain-racking and ill-compensating toil, and he has neglected gold opportunities for opening business for himself.

But it may be asked, is not the present high school system in the East prejudicial to our colleges than the old time academic one? Unquestionably a very large majority of the students under the latter system pursued their studies for only a brief period. They were mainly interested in improving their chances to occupy soon better positions in the ordinary employments. In this respect they resemble most of the present high school pupils. The college was too elevated or too far away for them ever to think of enjoying its instruction. While the young man attending the high school, and under the number near as many as those now found in the high school, is true that a larger proportion of them were induced to go to college.

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stitions. These youth were especially aided in their preparation, being often taught in classes by influence and personal example in the more advanced academic studies. They were shown what they would have to accomplish, when engaged in completing a college course. Besides, some of the best equipped academies and seminaries fitted their pupils to succeed in these positions, in the colleges—even the Junior Classes. Some of these schools, when afterward chartered as colleges and universities, had to add only the studies of the last two years of the college course, or about a year and a half. Evidence shows, that the academic system will never be generally re-

It is sad, it is sometimes very discouraging, to see promising young men and women neglecting or refusing counsel or consequences of such acts—the deliberate casting away from themselves the finest openings for a brilliant success in the near and resplendent future. Take the following statement as bearing upon this subject: It has recently been shown from the most reliable statistics, that a college graduate has two hundred and thirty-six chances to reach the best positions in business, the government offices, and the church in our country, where the non-college man has only one. Also another estimate has lately been made independently of data on this point, and the result is stated thus: "The college man starts with two hundred and fifty times as good a chance as the man without its training." Truly, the latter has to make a race with all the odds against him, a needless weight to be imposed in our day." Besides all this, a non-college graduate has, as a usual thing, to strive until he is forty-five years of age to secure a position and a success in his life-work, while a college graduate attains the goal of a thirty-nine, a saving, to him of ten years in the best period of his life. Such facts should be repeated again and again in our high schools and other prepara-
tory ones and before the leaders of opinion in very many of our communities.

There is a general complaint in the collegiate institutions of our country, that our high schools do not sufficiently prepare these young people for admission into the Freshman Classes. Some of our colleges refuse to accept such pupils without passing an entrance examination. Many of the colleges which do receive them on the high school standing are compelled to institute recitations in several of the studies that they should have mastered in their preparatory work. This is certainly the case in some Eng-

Resolved, That while we bow in humble submission to the divine will, we keenly feel and deeply mourn the sud-

Resolved, That while we miss his wise counsel and helpful labors and enthusiasm, we will endeavor to

Resolved, That a copy of these resolutions be pre-

I have these four reasons for being a total abstainer: First, my health is stronger. Second, my head is clearer. Third, my mouth is lighter. Fourth, my purse is heavier. —Rev. Dr. John Guthrie.
Popular Science.

Shooting Stars.

On almost any clear night more or less of what we call shooting stars can be seen. These meteors are not stars at all, but small cosmic bodies in immense numbers floating in space, and are chiefly composed of iron and carbon.

They seem to gather in swarms, and although so minute, follow the laws of all larger bodies and move around the sun in a very elongated ellipse. It has been shown that these meteors, although so small, travel at the enormous rate of 207,000 feet per second. Over it, travels in her orbit around the sun at the rate of 206,220 feet per second, our atmosphere going with it so that when any one of these meteors comes into the field of our atmosphere they travel 504,000 feet per second and become red hot, produced by friction in their rapid flight. The heat thus produced is estimated to exceed 3,000 degrees centigrade, the body of the meteor at once becomes incandescent, then melted and ground. Had this taken place about four miles distant, and on reaching the earth, the ground. Had this taken place about four miles distant, and on reaching the earth, all would have exploded and been blown to atoms. The wife of Count Oyama, who was killed by the explosion, was followed at a respectful distance with her attendant andnpj (for the present). The envelope of opinion among others, and for the worse of more reliable and correct data, I think it best to withhold my opinion as to the correct age for the present.

The EMPRESS OF JAPAN.

The EMPRESS OF JAPAN.

The Empress of Japan was not educated in the West. She is, however, highly intelligent and progressive, especially interested in promoting the welfare of Japanese women and in the education of girls. She frequently visits this institution, and one of her outings hangs on its walls. She is also a patron of the Red Cross Society, the Tokio Charity Hospital and other helpful organizations.

On Feb. 11, 1889, when the Mikado gave the Japanese constitution a government, voluntarily relinquishing thereby his own power, he put his wife on his level by riding in the royal coach with her during an imperial progress through Tokio. Before that she had followed at a respectful distance with her attendants, while he headed the procession with his horse.

The wife of Count Oyama, Marshal of the Japanese army, is a Yasara graduand. —Sel.

Special Notices.

SOUTHERN ASSOCIATION.

This program was prepared by the Executive Committee for the session at Greensboro, Va., May 21-24, 1896.

FIFTH-DAY MORNING.


AFTERNOON.


SABBATH-MORNING.


10. Sabbath School Hour.

11. Sermon by delegate from North-Western Association.

AFTERNOON.


3.30 Woman's Hour, Mrs. C. R. Clawson.

4.30 Business.

SABBATH-SCHOOL.

10. Sabbath-school, Greensboro Superintendent.

11. Sermon, Delegate from Western Association.

AFTERNOON.

2.30 Sermon, Delegate Western Association. Prayer and Conference, S. D. Davis.

9.30 Educational Work, T. L. Gardiner.

FIRST-DAY MORNING.


10.30 Sermon, A. H. Lewis.

AFTERNOON.


S. H. Bond, Sec.

ASSOCIATIONS.


WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:


Bible Societies, monthly, April 1830 to Dec. 1837, and May 1838, to May 1839, to May 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, Jan. 1844, to Jan. 1. 1890.

Those having the above mentioned publications, any volume or part thereof, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

COLES, F. R. FREDERICK.

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

Those persons contributing funds for the Mispagh Mission, bound or unbound, for the present, to the Treasurer, Mrs. Emma Kenyon, 340 West 50th Street.

There will be a Roll Call of the Delaware church the first Sabbath in May, and members are earnestly invited to be present, or send letters to be read at that meeting.

L. R. Scott.

The Sabbath-schoolers in Uliea, N. Y., will meet the Sabbath-schoolers in each month for public worship, at 2 P. M., at the residence of Dr. C. Moxon, 29 Grant St. Sabbath-schoolers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Stranger are most cordially welcomed.

Pastor's address, Rev. C. L. Moxon, 6124 Wharton Ave.

Alfred Williams, Church Clerk.

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

M. B. Kelly, Pastor.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 32nd St.; entrance on 32nd St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching service. Stranger are most cordially welcomed, and all friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Minish, 500 Hudson St.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreadd disease that science has been able to cure in its last stages, and that is Catarrh. Hay Fever and Catarrh are the only positive cures known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Half's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The people who have so much faith in its curative powers, that they offer one Hundred Dollars for any case fails to cure. Send for list of testimonials.

Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Hall's Family Pills are the best.
Cathedral of the Holy Cross is in large part attributable to the persuade of the most reliable Catholic authorities.

WANTED—An idea. This is the nature of the question: 'Is there a very fine steel pen best for marking with indelible ink?'

That storm serge is the best material for ladies' cycling suits.

That fruit is more healthful in spring than at any other season.

As amusing paragraph comes from a certain town in Kansas where women have served as police justices.

That rain water and white castile soap in a lukewarm suds are the best mixture in which to wash embroidery.

That mots dislike newspapers as much as the prepared tar paper.

That court-plaster should never be applied to a bruised wound.

That a very fine steel pen is best for marking with indelible ink.

That a teaspoonful of kerosene until thoroughly shirked. In this instance the steamer will not be fired.

That banana peel is rich in vitamin A.

That a teaspoonful of kerosene until thoroughly shirked. In this instance the steamer will not be fired.

That banana peel is rich in vitamin A.

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If you want a new Wheel, let me sell it to you.

SPALDINGS, $100.00
STEARS, $100.00
CREDENNAS, $75.00
CRAWFORDS, $60, $50, $40

If you want a second-hand Wheel, I will sell it to you cheap.

Write to me and I will be glad to mail a list of my second-hand Wheels, with prices.

W. H. ROGERS,
PLAINFIELD,
NEW JERSEY.

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PUBLISHED WEEKLY BY THE
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AT
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W. M. STILLMAN, ATTORNEY AT LAW,
Supreme Court Commissioner, etc.

Chicago, Ill.

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Spring Term opens April 1, 1896.


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FRIDAY AT 7:30 P.M.

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