THE CHRISTIAN'S GOOD-NIGHT.

(Sung by Mr. Sankey, at the funeral of Charles H. Spurgeon.)

Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast; We love thee well, but Jesus loves thee best—Good-night!

Calm is thy slumber as an infant's sleep; But thou shalt wake no more to toil and weep; Thine is a perfect rest, secure and deep—Good-night!

Until the shadows from this earth are cast, Until He gathers in His sheaves at last, Until the twilight gloom be overpast— Good-night!

Until the Easter glory lights the skies, Until the dead in Jesus shall arise, And He shall come, but not in lowly guise— Good-night!

Until, made beautiful by love divine, Thou in the likeness of the Lord shalt shine, And He shall bring that golden crown of thine— Good-night!

Only "Good-night," beloved, not "Farewell!" A little while and all his saints shall dwell In hallowed union indivisible— Good-night!

Until we meet again before His throne, Clothed in the spotless robe He gives His own, Until we know even as we are known— Good-night!
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANSOME, Ill., Contributing Ed.
CORRESPONDING EDITORS.
PROF. E. W. SHAW, Milton, Wis., Young People's Work.
Miss. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

On another page we print the remarks of the Independent on the Arbitration Conference recently held in Washington. The words of this cosmopolitan journal, as published in its issue of April 30, seem to us timely and wise. The deliberations and action of this representative Conference were neither too conservative nor too radical. The "golden mean" seems to have been the predominating feature, thus making it possible to rise to the higher conditions of peace among nations.

Few persons have ever had the means and the disposition to do so much for their fellowmen as did Baron de Hirsch, who recently died. He was one of the greatest of philanthropists, his benefactions amounting to millions. This great Jewish benefactor was not limited to his own people in his generous gifts, but gave wherever he saw large or small opportunities to help either Jew or Gentile. It is said that Baron Maurice de Hirsch gave away more money than any man that ever lived. He was in a sense a loyal Jew, yet not a religious Jew. He loved his people and did much for them. He offered the Russian government $15,000,000 to establish public schools, only asking that the Jews and Gentiles should share alike in the privileges of instruction. The offer was rejected because of prejudice against the Jew. Then he devoted many millions to aid his persecuted countrymen in emigrating to other lands. He leaves a widow who has favored his projects while he was living, and will doubtless continue to bless the world with her abundance.

The oft-repeated disillusionment to controversy is no evidence of a supreme spiritual nature. Sheer intellect, tooal and moral indifference is oftenest the motive of the so-called "fighting spirit," our convictions and our possessions are dear to us we will fight for their defense and security. Love is the mightiest warrior in the whole earth—Christian Standard.

Yes, but love is not often found in controversy, after all. The Saviour of men did not allow himself to become entangled in disputations. Rather than to become mixed up in controversy with those who sought that method of ensnaring him, he, "answered them never a word." Many are quick to resent a fancied wrong; or to detect and rebuke an apparent mistake or error; to carry on heated discussions without personal profit or general extension and acceptance of the truth. It is better to avoid controversy, which tend to stir up unkind feelings. Holmes, in the Autocrat of the Breakfast Table, says, "Controversy equals fools and wise men, and the fools know it."

Erskine puts it thus: "Many excellent men have been found on both sides of every political controversy, and the truth is very often in the middle."

Paul, 1 Tim. 6: 4; speaks of those who delight in controversy as "Doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, . . . from such withdraw thyself."

We were "taken to task" by a kind friend for an editorial, about the time of the World's Fair in Chicago, expressive of our dissent from the silly sentiments of the Theosophists. Since that time we have taken some pains to read and note the movements of these rejectors of Christianity, and must confess that our opinion of their views does not brighten. In speaking of the late president of this rather ghostly body, WM. Q. Judge, the reviewer says: "Never but content. Never was he lust, nor shall he hereafter come to be." Well, that must be comforting, whatever it means, and the friends of Mr. Judge will doubtless be more easily reconcil'd to his departure, after that fiend revelation. From the last light, at present afforded, we must still be allowed to express our dissent from all this foolishness. The plain, simple, and yet profound principles of Christianity, as taught in that old and imperishable book we call the Bible, satisfy the spiritual longing. It has saved millions of men from the follies of a sublimated "Theosophy," has exalted nations from the depths of heathen degradation and will always prove sufficient in purpose and in power, for the quest of their destinies and to insufficiency. We append a very expressive editorial comment of the Independent on the recent conference in New York. "All the esoteric Buddhist ghosts and ghostesses in the country, all the mahatmas nobodies and nothings, who would troop back to their Thibetan jail, have come to New York for a conference; and they are making noisy nonsense about Blavatsky, Judge, and karma which no sensible person understands or wants to understand. Only due care for the judge and karma. For best understanding that Theosophy is a sly humbug from beginning to end, and its professors are either pretenders or dupes. The dupes love to be duped, as is the case with so many who reject Christianity."

Since publishing in the last Recorder some statements from the Christian Statesman, Dr. McAllister, editor, we have received the official report of that "Hearing before the Committee," of March 11, and find the Evangel and Sabbath Outlook had by no means overstated the case as the Statesman represents. On the contrary, the case is really stronger against Dr. McAllister and his zealous aids than the Outlook indicated. We have not space for more than a brief extract from this interesting document, but advise all who wish to read it entire to send to your own Representative and obtain one or more copies of the 'Hearing on Joint Resolution Proposing an Amendment to the Constitution of the United States,' March 11, 1896. The document has 42 pages. To give our readers a fair view of the run of the "Hearing," we quote the following, beginning on page 32, after the principal speeches were made and questions had been asked and answered for some time.

The Chairman. I want to get at exactly what you mean here. I read from your proposed amendment: "We, the people of the United States, acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and the Bible revealed as the supreme standard of truth—In civil affairs, That is the point. What do you refer to by his revealed will?"

Dr. McAllister. The Bible. The Chairman. Then you wish to constitute the Bible as supreme authority in civil affairs, do you not?

Dr. McAllister. Yes, sir.

The Chairman. Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?

Dr. McAllister. Certainly.

The Chairman. Then the next step would be that the construction of the Bible would be thrown into the hands of the courts, you would have controversies, and instead of leaving men to determine the meaning of the Bible in these affairs according to the dictates of their own intelligence and conscience, you would have judicial decisions, would you not?

Dr. McAllister. I will answer your question as soon as you get through.

The Chairman. You deny that?

Dr. McAllister. I deny it as you put it, and I will explain.

The Chairman. Well, do you think if this amendment were adopted that the construction of the Bible and its meaning would be open to the courts at all?

Dr. McAllister. No, sir.

The Chairman. You don't intend that?

Dr. McAllister. Not in the way you put it.

The Chairman. Do you intend to at all?

Dr. McAllister. I will tell you if you will give me the opportunity. I will give you a full answer.

The Senator from Pennsylvania sent up to the Clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath-day to keep it holy."

A Voice. That is the seventh day.

Dr. McAllister. It is not the seventh day. "Remember the Sabbath-day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the Divine Word. The Congress, having the law-making power, having thus decided, the courts should be bound by the law-making power, for it is not the business of the courts to make laws. Mr. Burton. Now, suppose we adopt this amendment, and the question should be a matter of breaking the Sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States, and say, "You have put the Bible as the standard in civil affairs, claiming that the Sabbath-day is Saturday," and that the Supreme Court of the United States should decide that it was Saturday? Mr. Burton. Very well; but when they did go by it that is the end of it.

Dr. McAllister. Certainly.

Mr. Burton. You don't want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

Dr. McAllister. No, sir.

Mr. Burton. That is just what you are trying to do. (p. 32, 33.)

Dr. McAllister. Not at all.

Mr. Burton. Every lawyer here will tell you that. The Chairman. The Bible says, "Sabbath, believe, and be baptized." You would compel every man to be baptized?

Dr. McAllister. No, sir; not at all. Has immersion anything to do with questions about the Sabbath, the Lord Jesus Christ or the Bible?

Mr. Jones. Here is a brother who believes as a Quaker that the Bible does not warrant force. We, for argument's sake, admit that we fight under the authority of the Bible. Now, is he restricted in his question of ethics?

Dr. McAllister. The rule of this Government is that you have law in the regulations of the War Department. Mr. Burton. Exactly; and the Supreme Court finally
pass over them whether they are constitutional or not.

Mr. Jones. And if it is in the Constitution, it is an open question between you, and the Supreme Court must decide it.

Dr. McAllister. The Supreme Court must, of course, give its decision as to whether any law is constitutional. There is the advantage of this, that anything contrary to good moral principles would be ruled out.

Mr. Burton. Suppose the court holds that the Bible does not fix the seventh day of the week?

Dr. McAllister. If the court should say that, and the nation does not, it is not right to rule it.

Mr. Connolly. The nation cannot change by statute what the court fixes. Congress cannot change the Constitution.

Dr. McAllister. Now gentlemen, don't get this thing mixed up. I have been making the matter perfectly clear here. It is the constitutional law and statutory law. Now, if the legislature, in its enactment of statutory law, feels that the first-day Sabbath is in harmony with the Constitution, then of course, it may interpret the act. If the Supreme Court should overrule it, it is a conflict, and the question goes back as to what the constitutions and the laws mean. Then the sovereign people, the maker of constitutions, if they have not got their will sufficiently clear, can act.

Mr. Connolly. They could put it back the way it is now.

Dr. McAllister. Exactly.

The Chairman. The gentleman's fifteen minutes extra time has now expired. What is the pleasure of the committee as to a further discussion?

Mr. Crofit. I wish to appeal for ten minutes more to Dr. McAllister.

Dr. McAllister. The gentleman's time has been taken up. Every man here knows lawyer knows that when this thing comes up, if it is in the courts, it is bound to go to the Supreme Court to determine whether it is in accord with the Constitution. The Doctor thinks the Constitution is antagonistic to the popular view, then in some way we can change it. I ask that he be given time to conclude.

Mr. Connolly. In two ways—by the long way or by writing till the Supreme Court die and by putting in new men; but until it is changed by either of these ways, I say Dr. McAllister should adopt this case of the Hebrews. Mr. Burton will come up, and the Supreme Court should hold that Saturday was the Sabbath, you would have to respect that law. You would have to worship for at least thirty years on Saturday. It would take thirty years to change the Constitution back again.

Dr. McAllister. That is my theory that I have presented to you here to-day: that he has a right to go and worship on whatever day he will. I have maintained that all along.

The Chairman. There is something in the New Testament which says in effect that the women must keep still in meeting and not talk. Then it says again something that wives shall obey their husbands. Now, if this amendment were adopted, those commands would become part of the fundamental law of the land, and the bishop of the courts would be this lampLight. Now, therefore every woman must obey the Constitution. The Bishop should come in and say her business would be changed.

This might not be so as others would construe it. In other words, by adopting this amendment you would not make what you believe to be the Word of God a football to be kicked about and trampled upon by just
tics of the peace, police, justice courts, and courts of all sorts and through this land. A Baptist would decide one way, a Methodist another, and a Catholic would differ from both. Church fights would be transferred to the polls. When you do not degrade, the Bible, and de

Dr. McAllister. These questions would not come up. They have no place in civil affairs.

This given a fair idea of the trend of the in

We insist on the right of every man to interpret the Bible to command worship according to the dictates of their conscience. It is a fair idea of the trend of the in-
NEWS AND COMMENTS.

There have been 2,067 students at the Johns Hopkins University since its founding, but of these only 748 have taken degrees.

President Eliot of Harvard University will deliver the address to the graduating class of 1896, in the Chautauqua Literary and Scientific Circle at Chautauqua Assembly on August 19.

As was quite generally expected, the news reported to have been received from Dr. Nansen, the Arctic explorer, is now authoritatively authenticated. The governor of Ust-Yansik reported to the Board of Education as follows:

"We have not heard from them. The inhabitants are very illiterate. For political reasons they were distributed among the children with the Bible itself, because it is so regarded in the petition. This asks the Board of Education to "thus respect the book recognized as sacred," etc.

The reason given by our friends for wanting the book adopted is precisely the reason why we should protest against its adoption. The question of the Bible in the public schools is not the same here that it was when you taught school at Pleasant Valley or Cross Roads and I in the Curb district. We were wont to open the school in the morning with a chapter and a brief prayer for blessing upon our work. There was no one to object and it seemed a proper way of beginning the day. Under the same conditions we might do the same thing again. When we come to a great cosmopolitan city, however, with its mixed population and heterogeneous elements, we face a different problem. We have Jews, Roman Catholics, Buddhists, and the mass of the people whom we might denominate as irreligious—as well as the Protestant population. Strenuous objections are raised against teaching the Bible to all these children, and the question of religious liberty at once arises.

The principle is generally conceded—in form at least—that there should be no sectarian instruction in the public schools. The school is the creature of the government and the government should show no preference to one religion over another. But his Bible is not the Protestant Bible. It is the Roman Catholic Bible. He believes in the Bible, you say. But it is not the Bible.
of the other, all right. Most of you will not be able to do this. You will send your chil-
dren to the public schools. Now in these schools, Mr. Bellows, we propose to teach the
Bible. We know you do not like it, but
that makes no difference—we are in the major-
ity. And the Bible from which we make our
selections shall be the Protestant Bible. Is this
right? It seems to me earnestly believes
it is not. After taking this attitude what could
we say, if by the turn of history, the Catho-
cles coming into power, should propose to teach
their doctrine to our children?

Seventh-day Baptists have stood through-
out for religious liberty. They have fought to,
for they have often been the perse-
cuted. Tracing our line back through the
Wildenses, we have stood from the apostles
down for an open Bible and a sovereign soul.

It is the function of government to secure to
every man the liberty to worship God ac-
cording to the dictates of his own conscience—
not my conscience—not your conscience—
not the conscience of the great majority—
but his own conscience.

Christ said, "My kingdom is not of this
world; if it were, then my servants would
be arrayed in purple and fine linen: but now
is not the judgment of this world, but of the
kingdom of God."

The Christian church is in constant danger
of forgetting this and relying on the arm of
flesh. It is the mistake of our Sunday laws. It
is the mistake of the "National Reform
movement"—trying to get a recognition of
God and the Christian religion into the Con-
stitution. The greatest victories the church
ever won were in the first centuries when it
could expect no help from the government;
when, indeed, the government was against it.
Persecuted and opposed, the men of that day
relied on the power of the spirit working
through the channels of godly lives and per-
sonal persuasion. But the stream of Christi-
anity, starting pure and clear from the hills,
rallied through human soils. It ran through
agnosticism, Greek philosophy and Roman
ideas of civil religion. When the church
became sufficiently corrupted from its pristine
purity, the alliance with the Roman state was
made and the night of the Middle Ages began.

All that we should ask for the religion of
the Lord Jesus Christ is: "hands off"—a fair
field and no favor. It neither courtse persecu-
tion nor seeks legislation in its behalf. Its
voice is raised for free speech and liberty of
conscience and it regards as the ideal govern-
ment that nation where all men—regardless
of belief—have equal rights before the law.

A Sanctified Seventh-day Salvationist.
She took her seat modestly near the en-
trance—a plainly-dressed, pleasant faced
young woman. In answer to the pastor's in-
quiry she said she was a member of the Salva-
tion Army and a Sabbath-keeper. She had
found our place of meeting and had come to
look upon the faces of the people who were
there keeping the Sabbath. Upon the pastor's
introduction, there was a two minute talk at
close of the service. It had the sweet, happy
ring which you and I always like to hear from
a professed Christian, and which tells its own
story of trust. She was like the clover—she
had a loveliness of character which was not
and the Sabbath. She rejoiced in keeping the
Sabbath because it was God's day. She
claimed sanctification, not so much as a doc-
trine as a fact. And in closing she spoke to
those tender, impressive words to the children,
inviting them to Christ.

When the service was over, one of the breth-
ren lingered. He drew something on his
This is just the trouble," he said. "The
Seventh-day Baptists and Seventh-day Ad-
ventists might get together, declare that the
keeping of the seventh day as the Sabbath
is all wrong, and to give it up. But they
could not stop it. Here and there
someone would get to reading the Bible and
find out that the seventh day is the Sabbath.
The only way to stop it would be to stop peo-
lie from reading the Bible."

THE ARBITRATION CONFERENCE.

The press of the country has given far less
space to reports of the Arbitration Conference
than the character of the delegates and the
importance of the proceedings merit. It is
wished, indeed, to have the public mind focused
on the work of the Conference. It is the
mistake of the

It is the mistake of the

It is the mistake of the

It is

The strength of the Conference is shown in
the channels of godly lives and per-
sonal considerations. In short,
we propose to have the

and liberty of

The greatest victories of which the church
will find place in the

and intelligence, who believe
that honorable peace is better than war,
will find it hard to disagree with the principles
of the Washington Conference. It does not call
for complete disarmament; it does not say
that all international questions must be sub-
mited to arbitration; it does not demand
that there be no further sea or land police.
In short, it did not resolve the immediate
establishment of the millennium; but that
war, being always and everywhere an awful
and destructive method of settling interna-
tional questions, should be made as nearly
impossible between civilized nations as the
condition of morality and intelligence will
permit. While one of these speakers was
invoking against the maintenance of an
armed force the words of the apostle he
remembered how grateful the country was, a few
years ago, in the midst of the riot and vio-
lenee in Chicago, that there was a United
States Army which the President could send
to the scene of the disturbance and restore
peace, prevent further indulgence, and cause
the inflamed rioters to submit to the opera-
tion of the law.

We need a few soldiers, not a large army;
we must have a few warships, not a great navy,
that the turbulent spirits of our own land may
know that the Govern-
ment has sufficient and intelligence, and
that that civilization nations
like Turkey may be prevented from oppress-
ing our citizens and trampling upon their
rights. At the same time we want to guard
our interests, to safeguard the lives and

in Great Britian, when national sensibilities are
roused. Arbitration gives, as President Angell
said, time for reflection, and quiet, earnest
reflection would help nations as well as indi-
viduals out of many a difficulty. We shall
be able to publish the whole of the
subject of Arbitration by eminent
thinkers and experts in international law.

Fidependant.

THE CODE OF HEALTH.

The laws which relate to individual health
may be succinctly summed up as follows:
1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.
6. Discipline the mind by proper mental
exercise.
7. Take proper rest and recreation and suf-
cient sleep.
8. Restrain the passions and govern the
emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and consci-
iously observe all those laws which re-
late to his physical health, no such things
as fevers, accidents, a long, comfortable
life, free from a great share of the ills which
come upon a large portion of mankind. A
great share of the sicknesses, and even a large
proportion of deaths, are unquestionably due
to the failure of some of the simplest prin-
ciples of health morality, and are wholly pre-
ventable. An eminent English sanitary

THE SABBATH RECORDER.

TREASURY.

Receivers in April, 1896.

Annual membership, 500.

Mrs. Sarah Rogers, Preston, N. Y.. 5 00
A Friend [I. S. W],.................................. 5 00
Mrs. and Mrs. C. A. Lovelook, Green Mt. Falls,
Col.,........................................ 5 00
Mrs. Wm. A. Rogers, Watervile, Me.,.................. 5 00
S. S. Clarke, Independence, N. Y., .............. 5 00
S. C. M. D., Utica, N. Y............................ 5 00
Zebulon Bee, Bolivar, W. Va.,...................... 5 00
Mrs. D. C. Potter, Adams Centr., N. Y.. 100 00
E. E. Whitford, Factoryville, P........................ 5 00
Total........................................................................ 5 26 01

E. & O. E.

J. F. Hibbard, Treasurer.

PLAINFIELD, May 1, 1896.

The day is God's, and the night also.
This is the only remaining part of the realm of
nature. God orders the withdrawal of the
sun at evening time, yet that very withdrawal
reveals new glories in the midnight sky. Then
the creation withdraws to our view! The
stars that lay concealed behind the noontide
rays rush out and fill the spangled canopy.
So, in the night sea, the divine love of God is
revealed, fresh forces are won, and a new de-
velopment is made of godly character. What
sweet voices—like the "influences of the Plea-
sure"—of God's creation? What are our chaste
hearts? What sweet melodies of praise do the
night hours hear! The Lord commandeth his
kindness in the night, and the night his song shall bewitch me.—Theodore T. Cuyler, D. D.
Sabbath two others were received by letter—Mr. L. A. Babcock, of Walworth, Wis., and Miss Lettie Landphere, of the Albion church, Wis. The fact that they are all young people, with a long future possibly before them, is a matter of rejoicing to the entire church. For while the older ones are of necessity re­ laxing their energies, others are coming on to take their place. May the Great Father prepare them for service.

During the quarter just closed it was the mutual privilege of both the church and our non-resident brother, S. A. Benthall, to meet and counsel concerning the stern realities of life, and the peculiar trials that come to our isolated families. This brother with his family are holding on with commendable zeal, to the faith once delivered to the saints.

It has also been our privilege in the weeks past to receive visits from Brethren Lowell and Saterlee of Norclifton, Kan., and Brother and Sister Brown, of Edgerton, Wis., all of whom with of looking of here in the near future. May the good work still go on, and may additional numbers mean a great addition in spiritual power and ability for God and humanity.

We made our usual quarterly visit to Beauregard, Miss., holding services both Sab­ bath-day and Sunday, to attentive and in­ terested audiences.

Brethren, pray for us, that our seal slacked not in the work to which our hands and hearts are set.

H. M. Hammond, June 4, 1896.

FROM HORACE STILLMAN.

I have the past quarter sought to do faithfully the work intrusted to me, and have trusted in the Lord for his help, and I have never realized more fully the preciousness of Christ's promise to the heralds of his gospel. "Lo I am with you always, even to the end," than I do at present. Were I to look from a purely human standpoint for a large display of numbers at our services, I should be disappointed of obtaining them, but trusting as I do upon the love of God and the power of the gospel, and going forward in his name to declare the whole counsel of God, I am greatly blessed myself, and I look for a like blessing upon all hearers of the Word who are willing to receive it.

I commenced last Sabbath at Woodville to hold regular services. As there was a mistake in the notice, only five of us attended; but those who attended came hungering for the bread of life with intense longings for the sal­ vation of Woodville, and we had one of the most precious meetings that I ever attended. Such prayers as went up to the throne of grace from every one present brought the blessings of heaven into that little circle. We hope this was but the beginning of what God has in store for us. Let all who are living in communion with God pray for the work on this field.

ASHAWAY, R. I.

It is only the moments that we have to account for now; but time flies along on the capill wings of the little ones before us, good or bad as the aggregate of the individual moments. Then it will be too late to change it. "Behold now is the ap­ pointed time."
A foreign missionary recently told of a woman who, on a school teacher's salary of one thousand dollars, lived on one-half, and with the other half supported a substitute in Christ's work. She felt then that she was really two persons, and was carrying out her life-long desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said, namely: "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels who serve him day and night, for at the antipodes her substitute is working while she sleeps."—Helping Hand.

A step chanced to be the beginning of a new life's work. Only a step, discouraged one, and you receive new faith and hope. Only a step, lonely one, and the loving Saviour is with you, to comfort and to bless. Only a step, perplexed one, and you receive heavenly wisdom.

A tiny step, wandering one, and you again catch the hand of Jesus, and he leads you on. Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians—Jesus is yours. Only a step with Jesus, aged one, to the mansions of the Father's house. He carries you over death's dark stream, like Saint Christopher in the legend. Oh, what light, and love, and joy, and beyond, when his glory we are face to face.—Canadian Missionary Link.

The Sabbath Recorder, May 11, 1890

"People's and farm is the valley, Locally and calm is the height. But the peak that is nearer the storm-cloud is the eye of light."—Golden Rule.

Only a step, discouraged one, and you receive new faith and hope. Only a step, lonely one, and the loving Jesus is with you, to comfort and to bless. Only a step, perplexed one, and you receive heavenly wisdom. Only a step, wandering one, and you again catch the hand of Jesus, and he leads you on. Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians—Jesus is yours. Only a step with Jesus, aged one, to the mansions of the Father's house. He carries you over death's dark stream, like Saint Christopher in the legend. Oh, what light, and love, and joy, and beyond, when his glory we are face to face.—Canadian Missionary Link.

UNITED EFFORT

BY MRS. A. L. BISHOP.

A tiny drop of water comes falling from the clouds, and is absorbed by the parched and thirsty earth, leaving no trace of moisture upon its surface; its feeble efforts to assuage the drought and heat apparently lost forever. But soon another comes, and then another, until, with others following in quick succession, begin to be visible on the dusty earth. And as the drops increase in size and frequency, until the rain pours down in a copious shower, the change is traced from drought to moisture, until with thirst assuaged, the earth is soon sending forth the surpluses in little rills and rivulets; and at length, as the storms increase in force, until the windows of heaven opened for another deluge, they unite, and become a mighty rushing torrent, carrying all before it, creating terror and dismay, and often leaving death and destruction in its track. But the peak that is nearer the storm-cloud is the eye of light. Only a step, discouraged one, and you receive new faith and hope. Only a step, lonely one, and the loving Jesus is with you, to comfort and to bless. Only a step, perplexed one, and you receive heavenly wisdom. Only a step, wandering one, and you again catch the hand of Jesus, and he leads you on. Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians—Jesus is yours. Only a step with Jesus, aged one, to the mansions of the Father's house. He carries you over death's dark stream, like Saint Christopher in the legend. Oh, what light, and love, and joy, and beyond, when his glory we are face to face.—Canadian Missionary Link.

EXTRACTS FROM "THE MISSIONARY"

Dr. Pierson says: "A fire may be fanned with wind, but it must be fed with fuel; and funds are the fuel to be gathered, then kindled by God's Spirit, and then scattered as live coals elsewhere." Thus is it also in Christian labors. Though no effort however small is really lost, yet how seemingly futile are the insignificant sums and all through the denomination the work has increased in proportion, until we now have an organized Woman's Board, doing a good work, helping greatly in raising money to carry on the Sabbath work of the church. And the work moving forward until their influence is felt throughout the community, and often great good is accomplished. A single dime contributed for a cause requiring a large sum of money surely does not forward the work much, but if one hundred persons unite, each giving a dime, there are ten dollars, making a nucleus for larger contributions.

Thus in our united labor as an Evangelical Society some good has been accomplished in aiding the causes for which we have labored; and perhaps not the least of that good has been accomplished to our own souls, in our increase of interest in, and desire to do more for, the cause of our blessed Saviour. But how much more we might do if we each realized our individual responsibility in the work, and then our ability to do, or contribute, yet each mite given, or labor performed, is adding strength and influence to the cause of our blessed Master.

In this the Interior reads: "A fire must not only be fed with fuel, but the fuel must be heaped together. Coal must touch coal in order to generate heat and power. And so it must be in the generation of power and enthusiasm in any great cause; eye must see eye, and heart speak to heart. Facts communicated by the living voice have life and power to move men which facts on the printed page do not possess. The evangelization of the world began in a convocation of disciples gathered together. This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels who serve him day and night, for at the antipodes her substitute is working while she sleeps."—Helping Hand.

It is interesting to note that the Presbyterian church in Japan is about to undertake foreign missionary work in Formosa. Three thousand dollars are to be raised among the Japanese churches for this work. During the past year, the American Bible Society sold and distributed in China, Bibles and portions thereof to the extent of 385,875 copies. Only a step to Jesus, O Christian; but of these prayer-steps are necessary, every day if we would live happy, joyous lives for our Saviour's sake. The world, the flesh, and the devil are ever tempting us away. Only a step to Jesus, weary one, and you receive new strength to fight life's battles.

ONLY A STEP TO JESUS

"Only a step to Jesus" we sing, and do we stop to think how many times we fail to take that step through prayer, and so are weighed down by the heavy burdens that he, who would help us conquer, are beset by sins that he would help us conquer?

Only a step to Jesus, O Christian; but of these prayer-steps are necessary, every day if we would live happy, joyous lives for our Saviour's sake. The world, the flesh, and the devil are ever tempting us away. Only a step to Jesus, weary one, and you receive new strength to fight life's battles.

Paper read before the Ladies' Evangelical Society of Alfred.
by Dr. Swinney, to start a medical department in connection with the Mission, which has been a most successful one. She has been assisted in it by our own Susie Burdick, to assist in the children's school, and later still Dr. Palmborg as assistant to Dr. Swinney. Two schools are established; one for boys and one for girls, and since the return of Brother and Sister Hand she has greatly need of help to carry on the boys' school, and the call is urgent for money for that purpose.

So that while we rejoice that we have been permitted to aid our mite to aid in this glorious work, amidst the turmoil in the souls of men, and souls are perishing for the bread of life, we may not lay down our armor, or rest from our labors, but need to redouble our efforts, and while we labor for the means to carry on the blessed work, to give more earnest prayers, that our labors and money may be blessed to the salvation of many precious souls.

COMMUNION WITH GOD, AND ITS BENEFITS.

TEXT.-"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."--Psal. 91:1. A great many people have a sort of disinclination toward texts from the Old Testament. When a minister takes his text from the Old Testament they expect either some barren and fruitless historical disquisition, or else a rather far-fetched application of some sort of a sort of chaotic confusion (which is generally too personal and practical to suit lukewarm Christians) or else, and especially if the text be from the Psalms, some wishy-washy kind of poetry. They look for something dry and stiff, as the secret and thorough union; and second, the development of Christian civilization.

We know it was all as the means whereby we can attain to the truest wisdom. Let us therefore not be surprised to find the most advanced truths are eternal truths. The truths of sin, atonement, belief, trust and obedience are on almost every page of the Old Testament. Often, it is true, we may find even here sentiments which seem more suitable to be sung by a savage warrior than to be breathed as the prayer of a gentle Christian spirit; and, as the thoughts appear almost innumerable; still if we have the aid of the Divine Spirit, we can find precious truth in even the most unlikely passages. These old truths are eternal truths. The truths of sin, atonement, belief, trust and obedience are on almost every page of the Bible, from the beginning. Christianity in its essence is as old as the human race itself. The Holy Spirit was present in the hearts of men from the beginning, and Jesus Christ is the "Lamb slain from the foundation of the world."--Rev. 5:6. Besides this the more general principle; which we learn in nature, (perhaps which we ought to know) but which we do not know, our communion is cut off. For example, we have a friend whose friendship is so perfectly assessed. We find out a secret kept from us, and thus our lives grow apart. The deception makes an end of the communion. We cannot know God entirely, for he is infinite, but we can know him as well as finite beings can know anything, and as far as he has revealed himself to us. We can daily increase in our knowledge of God, and we shall know him perfectly in the life further on when "we shall see him as he is." We can know his nature as well as our own in the truth of the universe, known in natural laws. There we learn that he is "the same yesterday, to-day, and forever," and that he executes all his decrees with inflexible exactness. We see that he has planned the whole machinery of the universe with marveling wisdom, and that his plans will not fail. We see his wonderful beneficence in the creation of the varying forms of life, the marvelous provision for all the wants of the tiniest creatures, and the adaptation of each to its condition in nature. Then, too, we learn in the Bible of his moral law, of his holiness, his perfection, his hatred of sin, and of his requirement of an utter surrender of all our power and will to his.

We see his wondrous purpose of grace in saving fallen man, his being revealed in sin, if we will but submit to him in all things. We are told of his love for fallen man, of his beneficent provision for our salvation, when in the fullness of time he came in the person of his Son to die that we might have life. We see, too, the influence of his presence in our lives, in that all the features in our lives were marked out by his unerring counsel. As we look over the past we cannot but realize by what a way we have been led, and we know that the plan was made before. And as all these open before us we grow more and more acquainted

What does it matter? We have the result in Christ, what do we care for the process? We have the kingdom and the fruit; let the stamens and root perish. We have the gospel with all its kindliness, its beneficence, its gentleness, its tenderness, and love. We have the Old Testament. The Old Testament was for the childhood of the race; children need careful and labored explanation; children need severe punishment sometimes. But we are men; we are the latest day of the world. Slightly then, and even think we have got beyond the gospel, and are looking for something new. We do not need the study of the Old Testament. To us it is meaningless. And so we cut the old book loose, and let it drift back where we flatter ourselves it belongs.

Now while we may not all do this in just this way, yet we do neglect a great part of the Bible, especially of the Old Testament, instead of seeking all through it for God's will, instead of trying to find what messages God's Word has for us as persons. Human nature is essentially the same in all ages, and the Bible is God's revelation to meet the needs of human nature. It was the old Scripture which Jesus described to the lawyers as the "key of knowledge," as the means whereby we can attain to the truest wisdom. Let us therefore not be surprised to find the most advanced truths are eternal truths. The truths of sin, atonement, belief, trust and obedience are on almost every page of the Old Testament. Often, it is true, we may find even here sentiments which seem more suitable to be sung by a savage warrior than to be breathed as the prayer of a gentle Christian spirit; and, as the thoughts appear almost innumerable; still if we have the aid of the Divine Spirit, we can find precious truth in even the most unlikely passages. These old truths are eternal truths. The truths of sin, atonement, belief, trust and obedience are on almost every page of the Bible, from the beginning. Christianity in its essence is as old as the human race itself. The Holy Spirit was present in the hearts of men from the beginning, and Jesus Christ is the "Lamb slain from the foundation of the world."--Rev. 5:6. Besides this the more general principle; which we learn in nature, (perhaps which we ought to know) but which we do not know, our communion is cut off. For example, we have a friend whose friendship is so perfectly assessed. We find out a secret kept from us, and thus our lives grow apart. The deception makes an end of the communion. We cannot know God entirely, for he is infinite, but we can know him as well as finite beings can know anything, and as far as he has revealed himself to us. We can daily increase in our knowledge of God, and we shall know him perfectly in the life further on when "we shall see him as he is." We can know his nature as well as our own in the truth of the universe, known in natural laws. There we learn that he is "the same yesterday, to-day, and forever," and that he executes all his decrees with inflexible exactness. We see that he has planned the whole machinery of the universe with marveling wisdom, and that his plans will not fail. We see his wonderful beneficence in the creation of the varying forms of life, the marvelous provision for all the wants of the tiniest creatures, and the adaptation of each to its condition in nature. Then, too, we learn in the Bible of his moral law, of his holiness, his perfection, his hatred of sin, and of his requirement of an utter surrender of all our power and will to his. We see his wondrous purpose of grace in saving fallen man, of his being revealed in sin, if we will but submit to him in all things. We are told of his love for fallen man, of his beneficent provision for our salvation, when in the fullness of time he came in the person of his Son to die that we might have life. We see, too, the influence of his presence in our lives, in that all the features in our lives were marked out by his unerring counsel. As we look over the past we cannot but realize by what a way we have been led, and we know that the plan was made before. And as all these open before us we grow more and more acquainted...
with our heavenly Father, and we begin to recognize his Holy Spirit in his influence upon our hearts, and as in all these ways the knowledge of his will comes to us, it is supplemented by that personal manifestation which gives us the assurance that we indeed know whom we have believed. We then begin to enter the "secret place" of the Most High.

May we ever dare to dwell there continually, so that we shall know all the secrets of the infinite Father.

In the second place, communion with God involves conduct in harmony with the divine nature and the divine will. Having known what God is, and what he is for us, it becomes our duty to live in accordance with our knowledge of God's character. Having learned God's will we must bend ourselves into conformity to that will. If we do not do this, we shall never enjoy full and complete communion with God. We shall never know what it means to have companionship with God. We may hear Christians talk about it, but their words will seem to us as idle and foolish talk. When, however, we have known first our God, and then have begun with his help to live the life which is "hid with Christ in God," we believe we shall begin to live the Father, and have learned to question every act, every word, every thought, to see if it is in conformity to God's will; then do we begin to realize what communion means in this direction. Hence we see that communion is not an idle and meaningless word; it means incessant labor, with ever-watchful diligence that the life within and the life without may agree as to what God would have us do.

We are taught by the words of Jesus, "Work out your salvation," to complete it in order to the full development of Christian character. Here we learn what Jesus meant when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We, as Christians, must learn self-denial; we must, for the sake of others, learn to give up practices which in themselves are wholesome; we must in a measure, like Christ, die that others may live. Many who profess Christ's name have not learned this lesson of communion. They are not yet working out their salvation. They show the world that they can be saved, but what a meager, dishonorable, weakly kind of a salvation they will get. They will lose the best part of the happiness of heaven, because in this life they have enjoyed their good things, regardless of the higher duty of consecration to God and the everlasting welfare of their fellow men. Right conduct, conformity to God's will when known, is the basis of the Christian character; it develops moral fiber andleads the soul into the trust communion with God, even into the "secret place" of the Most High.

(Concluded next week.)

BEFORE THE FLOOD.

By REV. G. B. WILLIS.

Of late I have heard a great deal said about what took place "before the flood." People tell me about what they saw, and many particulars about their city as they knew it, "before the flood."

This sounded very strangely to me at first, but after a time I became so accustomed to it that I became quite interested.

The flood in which Noah ran his "life-boat" under the direction of the Lord, is not the one referred to; but the flood of 1894 which inundated the beautiful little city of Boulder, Colorado.

The nesting snows and heavy rains of the last of May and the first of June of that year, sent torrents of water down Boulder Canon from the mountains, which in its mad rush swept away some portions of the city which is nestled up against the "foot hills" of the Rockies, where plains and mountains meet, also several quarries. The channel of the stream has since been improved so carefully that no fears are now entertained of a repetition of such a calamity.

The Seventh-day Baptist church, which was then in process of construction, was considerably damaged by the water, also several quarries. Although the floods have ruined many things, caused by the flood has sprung up a very substantial and neat little stone edifice, with a seating capacity of 150 to 175, heated by furnace and lighted by electricity.

In this church, meetings began the 15th of March by the subscriber, and continued for several weeks with gratifying results, which Bro. Wheeler, the pastor, has noticed in an article of recent date.

In these weeks of labor at this place we have become much attached to this people, who succeeded admirably in their attempts to make the stay of the evangelist pleasant.

On the night of April 21 a social, with supper, was held in the church, which was very enjoyable indeed. The proceeds of the evening, which are to go into the treasury of the Missionary Society, were very satisfactory.

The young people, determined not to be "outdone" by the older members, planned an excursion up Boulder Canon to "Castle Rock," seventeen miles from the city.

The purpose was to show the writer the grandeur of rugged mountain scenary, and the beauties in wild, untamed, and unchangeable nature.

Accordingly, on the morning of April 26, a "six-in-hand" mountain tally-ho—one of the vehicles of the company—dashed up to the pleasant home of Eld. Wheeler on Marine St., for the evangelist who was the guest for the day of that free-hearted, pleasant-faced company of young people, who are adepts at entertaining.

Many of our Eastern friends fall into the hands of this company of young entertainers, and remain in their keeping for one day in the Rockies, they will remember with fullest pleasure both the inspiring scenario and their hosts, for a life-time.

Of course, Boulder Canon—like many other localities—has its "Lover's leap." It also boasts of the far-famed "perfect tree," which is a real beauty. A rock in shape of a huge tea- pot stands perched upon the summit of a very high rock. The Eagle's Nest, where Mrs. Maxwell, of Boulder, turned camp, eagles for the Centennial by letting herself down the face of the rock by a rope from the top, a couple of hundred feet, was plainly in view, some three or four hundred feet above us.

We passed several mine entrances where great quantities of gold quartz, silver, and mills, which are as numerous, and in many places more so, than the gist mills in New England.

We crossed the stream many times in our windings up the Canon, and the ease and delight it afforded me handled six horses around sharp curves, across bridges, and along precipices, showed him to be an expert in his calling.

Castle Rock reaches a perpendicular height of 500 feet above the stream, which rushes madly along its base. At the foot of this remarkable rock dinner was given, and we spent several hours on a particular spot that seemed a beautiful setting at Boulder Falls. About as the sun disappeared beyond the Western Mountains, our party came whirling down the canon, a ride, fine light-hearted, company.

As you leave the Boulder Falls, you will catch a glimpse of the city of Boulder, and then continue over the beautiful and splendid surroundings of the canyon.

THE GREAT CONVOCATION.

Five hundred and thirty-seven ministers and laymen assembled in the early afternoon of the first day of this month in the city of Cleveland, having accepted representative positions which required them to stay there until, by the vote of a majority, the General Conference of 1896 shall adjourn sine die; for each of the General Conference dies when it finally adjourns.

What business is there sufficient to justify these ministers and laymen in these denominations from their classes, these laymen from their respective spheres? They are representatives of a body of the Methodist Episcopal church, the ministry numbering 17,026, the laity 2,768,656, including probationers.

This body is the sole law-making power of the church. It has the power to repeal every statute in Methodist and strip everything from the General Conference but the constitution, to remove from the Discipline everything it contains except the constitution. It can suspend, remove, or add burdens. It has the power to put the time limit back to two years, increase it to twenty, or even to "go it entire" at the Missionary Society of the Methodist Episcopal church, that in the last twelve years has distributed $12,864,483 at home and abroad.

It is supreme over the Church Extension, the Freedman's Aid and Southern Education, the Education, the Sunday-school Union and Tract Societies, and all the other denominational enterprises. It elects the Book Committee to superintend the Eastern and Western Christian Advocate, it elects editors of the Methodist Review, the Christian Advocate, the Sunday-school publications, the Western Christian Advocate, the Pittsburg Christian Advocate the Western Christian Advocate, the Northwestern Christian Advocate, the Central Christian Advocate, the California Christian Advocate the Southwestern Christian Advocate, the Epworth Herald, Der Christliche Apolgete, and Haus und Heimat. It selects the Corresponding Secretaries of the Missionary Society, the Sunday-school Union and Tract Societies, the Board of Church Extension, the Freedman's Aid and Southern Education Society, and the Board of Education. It sits in just the same way upon appointments from conferences. It reviews the character and conduct, personal and official, of Bishops. It inquires into their efficiency, and decides whether they shall be retired, or continued in service; it examines their administration, and considers all appeals that may be taken from their law decisions. Moreover, it elects Bishops, determines who shall decide the destinies of the church.

It would be impossible to detail the varied forms of responsibility with which this body is invested. They are all summed up in the comprehensive words: The General Conference described in the Constitution "shall have full power to make Rules and Regulahons for our Church Extension." The Limitations and Restrictions which teach this body that it is not absolute in power have recently been expounded in this issue of the title of the Methodist Episcopal church.—The Christian Advocate.
Young People's Work

Have patience, my boy, to go slow. You cannot expect to plant potatoes to-day and next week harvest the new crop.

Boys, do not be like this child. You have started at some trade, or in some business, or have entered school. Have patience to grow. Because some of the other people around you are "larger beans" than you are do not, in your haste, dig yourselves up, or pull yourselves out by the roots. Just be content to grow steadily along, and if you get discouraged, take a look at the "beans" that are even smaller than you are. When "one of these days" you will wait, and murmure not, for "Rome was not built in a day."

Many of the boys and girls who organized and maintained the Christian Endeavor Societies eight and ten years ago are no longer active members. They have some time ago ceased their names to be placed on the affiliated list; for the cares of home and business their work in other lines has made it advisable for them to give up going to the prayer meeting with a degree of regularity suited to an active member.

But should those of us who belong to this class be contented to stop in our efforts which have helped us so much? While it is really better that we drop out of our places in the regular society and give some one else the advantage of the benefit which belongs to active work, still we ought not to pause, we ought to keep on going forward. Now what is the reason for this? This is a question which has come to me quite frequently during the past ten years.

I have a great admiration for the leaders of the Christian Endeavor movement, but I have not and do not follow them in a slavish way. These men have proposed a solution of the question, "What is to become of us who graduate from the society?" and it meets my hearty approval. I am inclined to believe that people will be very slow in adopting it, but I am ready to stand by it.

It consists in forming a Junior Christian Endeavor Society, the prayer meeting of which is to be the regular church prayer meeting. It simply means an organized prayer meeting, doing work in a systematic way. Have you thought about this matter? You can get a copy of the constitution and pledge by dropping a postal card to the Golden Rule, Boston, Mass. I am sure our weekly church prayer meeting would be improved if it were to be adopted by such an organization.

Those that can look with dry and unpleased eyes upon another's sin, never truly understand the problem. It is a godless heart that doth not find itself concerned in God's quarrel, and that can laugh at that which the God of heaven frowns at—Bishop Hall.

LETTER FROM N. I. DEW TO THE CHURCH CHOR.

Dear Friends,—There are in every church congregation a goodly number of very good people who have this fault: They take it upon themselves to criticize, and find fault with, and generally to do wrong to the choir. May we, as to the matter how appropriate and well-rendered the music may be, no matter how reverential and circumstantial the deportment of the choir during the services, no matter how upright their conduct and how guarded their words during the services, no matter how much appropriate the criticism will always find something harsh and unpleasant to say. The choirmaster and organist doubtless are subjected to the largest amount of this un-paid-for censure, but not one of you is free from the biting tongue of some one. You have often felt like giving up your position and taking a place in the pews, but for various reasons you have not done so as yet. I do not wonder that you feel vexed. Just a few days ago I heard one of these per-sons giving vent in a most uncalled-for manner to his opinions something as follows: "It is a miserable job the choir is acting. Now, to-day was the turn of the council meeting and communion, when we have no sermon, and so no choir singing, and do you know, out of a choir of twelve members only two were present. I suppose they thought that they would take a vacation, but it seems to me that all of the Sabbath schools on which to take a vacation, that the communion season is the most suitable for a consistent church member."

I wish Miss Fanny would stop whispering during the sermon. She bothers me dreadfully, for she sits up there where I cannot help but see her. Then she smiles at some one about half the time down in the audience. It is perfectly ridiculous.

Here is another: "I don't see why Charley Slow can not come to Sabbath-school. It does not seem to me that just because he sings bass in the choir is any reason why he should excuse himself from the Sabbath-school. Charley at half-past six, just before the evening service, we gathered at the bank of the river for baptism. Bro. Seager, pastor of the church, administered baptism to fifteen candidates. On Monday evening last the Christian Endeavor Society met for election of officers, of which I may write later, and at the close of this meeting we again repaired to the water for baptism, as Bro. Seager was to leave with me the following morning for another field of labor. Here, in the moonlight, at midnight, one other candidate put on Christ in baptism.

This is one of our very hopeful societies of young people, no less than fifty, I think, of the young people alone, and we may well be proud of them. There are others who should, and you may as well be baptized. The time of year is not suitable for continuing the meetings longer.

The church is making an effort to obtain another pastor, as Eld. Seager goes to Salem. I do hope they may be successful, for it is thought they are in the best condition they have been for years, if not in their entire history. They have no parsonage, and nearly all are in very moderate circumstances, but most of them are Christians, "the child of a King." Thank God! How many of our churches have striven hard to reach the spiritual condition of this church, have relinquished their efforts, or got into a strife of some kind and, finally, died out. Pray for this people.

E. B. SAUNDERS.

New Milford, W. Va.

GO AND TAKE ANOTHER!

It is related of Sir William Napier, the famous military commander and author, that upon one occasion, while he sat in his tent profoundly studying a plan of battle, the con- gregation of the school of which he was the young captain rushed into his presence. "Sir," he cried, "I have taken one of the enemy's standards, and here it is!" Sir William did not at first see or hear him, being intent on the plan of action. "Sir," repeated the young captain, in louder tones, "I have taken one of the enemy's standards!"

Turning to him, the General cried, "Sir, go and take another!"

It was not time, while the battle was on and the victory not yet won, to boast of an action, however heroic.

But that is the characteristic of youth. Remember, though, that is not the way to win. Nothing less than a position in the day's work will be given only that attention which they deserve, and that you will go on with your duties unruffled and unconcerned because of these talkative busy-bodies.

Let no knowledge satisfy but that which puts life above the world, which weans from the world, which makes the world a footstool.—Spurgeon.
CHILDREN'S PAGE.

NEGLIGENCE IN PET-CARE.

BY FLORENCE HOLLOWELL BOYD.

It seems to me that our boys and girls need a few words said to them on the subject of cleanliness and health. How many of you can truthfully say that they give their pets the attention required for cleanliness and health? It has struck me that the majority of the pets are more or less neglected as soon as the novelty of possession wears away. To illustrate this I will give a few incidents of this sort which have come under my observation lately. Others can doubtless be readily supplied by the conciseness of my young readers.

Visiting a few weeks since at the house of a friend who lives in a suburban town, and who has two boys of ten and twelve years of age, I overheard the maid who was waiting on the breakfast table, say in a low voice to the elder boy:

"Those dogs were after the rabbits again last night, Arthur."

"Did they get into the hatch?" asked Arthur.

The maid shook her head.

"But they came pretty near it, she said, "and we were going to put them in the yard to keep them off the rabbits."

"Well, I am going to do it," rejoined Arthur, looking a little vexed.

"If you put it off much longer you won't have any rabbits," said his father. "Have they been fed this morning?"

Arthur looked down at his plate.

"No, sir," he answered in a low voice. "It's Harry's turn to feed them."

"It isn't either," cried Harry, hotly. "You're always saying it's my turn."

"Which of you fed them yesterday?" asked Mr. G.

It developed that the rabbits had not been fed at all the previous day.

The hatch was in the back yard, and after breakfast I went out with the two boys to look at it.

It was a small, rough structure, and on one side was a deep hole dug by the dogs on the previous night. Only a single wall of loose bricks had prevented them from effecting an entrance to the foundation. The damp, sodden straw in one corner, and the general untidy appearance of the place gave evidence that these little marauders had received attention. The rabbits—four in number—were thin and feebly looking. They hopped hung­rily toward the door of the hatch as we drew near.

A very dirty home for such delicate little creatures," I remarked.

The boys hung their heads, but—after the manner of culprits generally—began to excuse and excuse.

"It isn't fair for Harry to put all the cleaning off on me," said Arthur. "They're as much his rabbits as they are mine."

"I see to 'em whenever its my turn," said Harry. "I won't do it day in and day out, like Arthur wants me to."

"It was you who asked father to buy them for us," rejoined his brother, "and mother said one must take as much care of them as the other."

I stopped the discussion by sending Harry for food and water, and set him to cleaning out the hatch. It was all in good order in half an hour with the exception of the hole, which the boys promised to fill later, and cover with a board and some heavy stones, as a protection against those ravenous canines. One of the many incidents of this sort which have come under my observation lately. Others can doubtless be readily supplied by the conciseness of my young readers.

The following week I was in Washington City where I spent ten days at the house of a relative whose little boy of ten years, an only child, had half a dozen pigeons in a large dry-goods box in his back yard. I went out to see them, Jimmie accompanying me. The box had slats nailed across the front and a single perch, on which roosted the six pigeons. They all looked dull and half sick. I did not have to seek far for the cause: the drinking-cup was dry and the seeds intended for water was perfectly dry. The box, too, was offensively dirty.

"I think Jimmie has grown a little tired of his pigeons," said the boy's mother, who had followed us. "He used to spend a great deal of his time out here at first, but notice that he seems to be a little neglectful of them."

A few minutes sufficed to give the pigeons all necessary attention, and as long as I remained in the house I reminded Jimmie every morning that the pigeons must be fed and provided with fresh water. It was of little avail, however, in the long run, for I heard a month later that all the pigeons had starved to death after my departure.

How many girls give their canaries proper and regular attention? I believe that at least three or four of our canaries are sad­ly neglected. Calling recently on a friend who lives in a boarding-house, I waited in the hall while the maid carried my card up stairs. Hanging in a dark corner of the hall was a bird cage, the little occupant of which was sitting on a perch with his head beneath his wing. Inspection showed me that not half a dozen seeds were in the seed cup, and the one intended for water was perfectly dry. The floor of the cage was covered with a piece of newspaper which had evidently done duty for several weeks, and the perch was encrusted with dirt. I spoke to the bird but he did not take his head from under his wing; he was evidently too feeble to respond.

On the return of the maid I asked her to whom the canary belonged, and was told that it was the property of the lady's daughter, a girl of fourteen years of age. "It doesn't sing any more," the maid remarked.

"Because it is dying of neglect," I rejoined.

"Yes, m', I shouldn't wonder if it was," the girl answered. "Susie never seems to have time to see to it, what with her school and her music lessons. I guess she has got sort of tired of it, anyway. Birds are a lot of trouble, I think."

This is one instance of the many neglected canaries I have seen in the past three or four years. And yet it takes such little trouble to feed them, let alone clean their cages and provide for the well-being of the little occupant! Fresh water, seeds, and a leaf of lettuce or cabbage, a piece of apple, and the little captive is made happy for the day, and shows his appreciation of the care given him by many a burst of melody. Don't hang the cage in a dark place. Canaries need sunshine and light, and they are such sociable little creatures that they like to be made members of the family.

Only last week I was told by a boy who has been trying to keep goldfish that he had lost five out of six of his funny pets during the warm weather.

"How often do you change the water in the globe?" I asked.

"About once in ten days," he answered. I told him that all during the heated season I had changed the water in my fish-globe every morning, and kept the fish out of the sun. Not one single only as much fish food as they will eat from the top of the water, and never give them bread or crackers as they do. All domestic animals thrive under and respond readily to good treatment and tender loving care. Let the boys care for their pets. Teach them to think how dependent are those which are imprisoned. They must submit silently and helplessly to neglect and torture, which are contrary to their relief. —The Standard, Columbus, Ohio.

ETIQUETTE.

Do not be unduly familiar; you merit contempt if you are. Neither should you be dogmatic in your assertions, arrogating to yourself much consequence in your opinions. Do not be too lavish in your praises, particularly of various members of your own family when speaking to strangers; the persons to whom you are speaking know some faults that you do not.

Do not make a parade of being acquainted with distinguished or wealthy people, or having been to college or of having visited foreign lands. All this is no evidence of any real genuine worth on your part.

Do not yield to rashness. Do not isolate yourself, sitting back in a corner, waiting for some one to come and talk with you. Stop something out and say, "though you may not say it very well, keep on. You will gain courage and will improve. It is as much your duty to entertain others, as theirs to amuse you.

Do not whisper in company; do not engage in private conversation; do not speak a foreign language which the general company present may not comprehend, unless it is understood that the foreigner is unable to speak your own language.

(More next week.)

A WORD TO BOYS.

Please don't kill the birds or rob their nests.

Don't abuse the cats, but shelter and feed them.

Don't hang the dog or stone the cows.

Don't dog or stone the cows.

Don't fish or hunt for sport, or use steel or other cruel traps.

Don't give pain to any creature.

When you see any creature in need, please give it food and water.

When you see any creature abused, don't fail to earnestly and kindly protest against such abuse.

Be above using tobacco or liquor.

Be above using profane or vulgar language.

Be clean in body and mind.

It is always good and never evil to have these the ways to be happy and loved. —Mercy Drama.
Home News.

WESTERLY.—These model spring days find all things rejoicing in their graciousness and promise. Two weeks ago June weather reigned for several days. That was followed by March, however, bringing that colds and influenzas followed, as a natural result, to those who had been beguiled into trusting that summer days were to abide. Fortunately, vegetation did not suffer materially, notwithstanding premature and rapid development of spring.

Two of the local churches that have for some months remained pastorless, have at last found satisfactory under-shepherds. The Rev. Geo. E. Merrill has been settled as pastor of the Broad street Christian church for some weeks. The pastor chosen for the Congregational church has not yet located in Westerly, but his parishioners are anticipating his soon coming to them. The Rev. Robert Elder, of the Calvary Baptist church, has presented his resignation to take effect in the near future. Our own pastor, Mr. Daland, has already left us, having on April 25, conducted his final service with us. That is, final for the present, for many hearts anticipate again welcoming him among us. By the pastor's request, communion was observed, and the thought of the occasion was the "Body of Christ." Ephesians 1st, 2nd and 3rd chapters. In no particular did the service seem like a farewell, save in the loving exhortation to support by love and loyal sympathy whoever should supply him as pastor. The mutual need, one of the bonds existing between the head and the body, and the dependence of each upon the other, were strongly portrayed. The two prayers, Eph. 2: 17-23; and 3: 14-21, seemed also the prayers of the pastor for his people, throughout the whole service the presence and power of the Holy Spirit was very evident; and the message came as from one already rejoicing in the "heavenly places in Christ Jesus," already comprehending the "love of Christ," already tusting the "faith of God." Hearts were filled with regret at the thought of separation, yet without sadness, for the exultant buoyancy of the speaker seemed, for the time, imparted to his hearers. Never did his power to control and bring his audience in accord with his own thought and spirit seem more strongly manifested. Numbered among us are those to whom Mr. Daland has brought saving knowledge of Christ; those to whom has come, through his prayerful ministration, a wider knowledge of and more engrossing love for the way of holiness and eternal life.

The remark has been frequently made that no other pastor could leave behind him so wide a sense of loss outside his own church as Mr. Daland. His versatile gifts and their thorough culture kept him in such continual work that some have said the thought that he for awhile could not work so unceasingly, but must have some time to rest, has reconciled them to his going away. Mr. Daland was the President of the Y. P. S. C. E. connected with our own church, and President for the State Society until his going to London was known. He was a constant member of the ministers' meeting at the time of his departure, and has always been active in its varied efforts. At no time has there been a more close and sympathetic union among the local pastors than is now existing. This is largely resultant from the influence of cooperation in the People's Mission, in which Mr. Daland has rendered hearty and efficient support from its first inception.

There is something of satisfaction in the thought that the separation seems less from the fact of his going to a mission in which his late charge find an active interest; in which they can still count it a privilege to accord to him a hearty and loyal support; and in which they can watch the continuance of that growth in the life and power of the church he wisely gave so incalculably strengthened within him since his coming to us. It can hardly be said that he goes to new fields, for they seem but a broadening of those upon which he had already entered, and in which, through his own intense interest, he has enlisted the interest of others.

Mr. Samuel Davis, the temperance evangelist, comes, as pulpit supply, for some months, near June 1. The entertainment of the Eastern Association in Westerly is beginning to occupy the thought of many, and plans for giving all who come a warm welcome are presenting themselves. In our lack of an under-shepherd, will not prayers ascend for us that Christ himself shall lead us to his own praise.

WESTERLY, R. I., April 30, 1896.

VERONA MILLS.—Our church and community were favored with an address on "Sabbath Reform in the United States," Sunday evening, April 26. Our Dr. A. H. Lewis was the speaker, presenting in his usual eloquent and convincing style the facts in regard to God's Sabbath in this century, and the progress of Christ's kingdom. The following appeared in the Rome papers:

"A crowded house greeted the Rev. A. H. Lewis at the Seventh-day Baptist church Sunday night. His address on "Sabbath Reform in the United States" was one of the most masterly ever given to the people of this community who have ever listened. Dr. Lewis has made the subject with which he is so conversant a life-long study. His address was replete with historical facts, Scriptural truths, interesting illustrations, and sound logic. His lecture of an hour seemed short, and many were sorry when his last sentence was uttered."

"Many who listened to him have since remarked, "Well, he has the right day, that's certain." The address was favorably received and we trust will be productive of acceptors."

MARTIN SANDALL.

SCOTT.—At a quarterly meeting, recently held, composed of church and members of the Central Association, Eld. L. M. Cottrell was appointed to canvass the church in the interest of Sabbath Reform. This duty has been attended to with commendable promptness and encouraging success, though not yet completed. Last week he spent a few days with us at Scott. On Sabbath he gave a very interesting discourse on the subject of the "Spirit and work of the Seventh-day Baptists." It consisted of a condensed statement of what we as a denomination are composed; our aims and methods of work; noting some of the successes that have attended the efforts thus far put forth. It was a discourse worthy a hearing in all our churches.

Though quite difficult to raise money for any purpose, yet we are glad to know that in this part of the Association there is sufficient interest to contribute something to the cause of Sabbath Reform.

We are looking forward with much interest to the session of the Central Association with the church at DeRuyter, hoping and praying that great good may come to all the churches.

D. B. R.

PLAINFIELD.—Last Sabbath, May 2, was a day of unusual interest in our church. It was the last Sabbath Rev. W. C. Daland was to spend in this country before going to England, and we were more than glad to have him with us. At the covenant meeting on Friday evening, instead of following our usual order of service, the time was occupied by the four ministers present, Brethren Kelly, Livermore, Daland and Lewis, all of whom spoke in a most instructive and impressive manner upon the subject of our covenant relations with the Lord's supper.

On Sabbath morning Bro. Daland preached a discourse full of good thoughts appropriate to the occasion, and assisted in the communion service. The Plainfield church being the place where our brother first found fellowship with Seventh-day Baptists—the home of his childhood in his new mission, complete faith, as he expressed it,—and where he was ordained to the gospel ministry, it seemed peculiarly fitting that this should also be the place from which he would go forth into new and more extended fields of labor.

On the evening following the Sabbath a farewell reception was tendered Mr. and Mrs. Daland, at the home of Mr. and Mrs. Charles Potter, and many of our congregation were present to take them by the hand and assure them that the thoughts and the prayers of the Plainfield friends would go with them to their new and far-away home.

J. D. SPENCER.

MAY 7, 1896.

FARINA.—One week ago last Sabbath the Farina church celebrated the thirtieth anniversary of its organization by a covenant meeting and communion service. After the celebration of the Lord's Supper, seven young persons, members of the Sabbath-school, followed their Lord in baptism. Two persons were also received into membership by experience, who had recently begun the observance of the Sabbath. Another former observer of Sunday was received as a member last Sabbath. This last addition is the seventy-fifth received into the church since the writer entered upon the pastorate of the church, forty-seven having been added by baptism, and twenty-eight by letter and verbal testimony.

The church was organized April 14, 1866, and on the 15th of this present April, Deacon Daniel B. Irish, one of the original band at the organization, passed from the church militant to the church triumphant.

The church has been in the habit of celebrating yearly the anniversary of its organization on the Sabbath nearest the 14th of April. The exact date of the organization coming the day before his death, the deacon on that occasion had been present at every celebration of the anniversary from the first. He had been a habitual attendant of the Sabbath-school during the thirty years except
when ill, and had been a teacher the greater part of the time.

He was born in North Stonington, Conn., Feb. 9, 1818. When he was about eighteen, his father's family moved into Hopkinton, R. I. During a great revival in that place, under the labors of Elder N. Y. Hull, he made a profession of religion, was baptized by Eld. H. 1st of June, 1818, and united to the First Hopkinton church. He was married in 1843 to Miss Mary Babcock, daughter of Dea. Nathan Babcock. They began housekeeping in the town of Westerly, from whence they moved to Waterford, Conn. He united with the Waterford church, and was ordained deacon by that church. During a number of years he followed school-teaching a portion of the year. In 1866 he moved with his family to Farmington, Ill., in time to become one of the constituent members of the Farmington church, which he served as a deacon until his last sickness. He died in the confident hope of a blessed immortality. His funeral was held in the church, attended by a large number of people; many of his Sunday-keeping acquaintances by their attendance paid the last respect to his memory. His wife and one son, Henry P., survive him.

In consequence of ill health, the pastor-elect of this church has not been able to begin his labors at the first of the month, as had been expected. In a recent letter he stated that his health was improving and he hoped to be able to begin his labors here about the 1st of May. If his hope is fulfilled he will be here next Sabbath.

And now in closing, I would like to call the attention of the people and myself and family to the society, to teach the young people gathered among us that Jesus on the road to Jerusalem. "Ninth. About nineteen miles off, up the steep road from Jericho. "Kingdom of God." By this term the present writer refers to the restoration to temporal authority of the Jewish people.

v. 12. "A certain nobleman." This refers to Christ. It was a parable that would be readily understood, for it was a frequent occurrence among some of the neighboring nations, to pay to a king or other nobleman a visit. Each of the parables had the same purpose, to make the kingdom of heaven. To receive for himself a kingdom. Christ in a sense received his kingdom from God. By his Spirit's work, the kingdom of heaven was poured out on the church. In the Greek there is nothing to indicate whether the country was far or near. He simply went and invited him.

v. 13. "Servants of his." We are ever to keep in mind that we belong to our Master. "Ten pounds." Each received a pound, or mine, equal to one hundred drachmas, or about our money. Ten is a round number to represent all men. The pound was designed to represent the common privilege of grace and mercy which our Lord gives to all men alike, and not the different talents which are bestowed upon them as indicated by another parable, which see, Matt. 25:14-30. The master's servants would be more difficult, and success would imply greater ability. "Occupy." Trade with this. Jesus wished to teach that they must work first and reign afterwards.

v. 14. "His citizen hated him." This alludes primarily to the Jews who rejected Christ, but it may be extended to all open enemies of truth and righteousness. "His power did not now, destroy the authority of Christ, nor prevent his returning to summon all men to judgment.

v. 15. "Where his money is." Here the parable leaps across the centuries between the ascension of our Lord and his final coming to judge the world. "To be called unto him." Every follower of Christ will be called upon to render an account of his endowments and opportunities. "How much every man had gained." What use each has made of his spiritual opportunities.

v. 16. "Thy pound hath gained." The faithful servant does not refer to the pound as his own or that it was his merit that produced the increase. It is God's grace working in us that accomplishes good among men.

v. 17. "Good servant." He had simply done what he ought to do, yet his master commends him. "Ten cities." The city is the type of large company. It was a very enjoyable evening the Junior Endeavor made a visit at our house, and their parents gave a gift of silver. The members of the society, in their kindness, greatly appreciated by the older and higher and more glorious will be the rewards of Christian faithfulness than the gains of earthly treasure.


v. 22. "Out of thine own mouth." By your own lips of judgment. "I will speak unto thee in parables." He gave not an assurance, but is to be read interrogatively. If you considered me such a man, why then did you not prove me? "Ulysses." Interest, the produce of the investment.

v. 24. "Take from him." Mental and spiritual enemies, in fact all gifts are given by God. "Give to him." A used muscle grows stronger. Our expenditures grow greater, our dons richer, the more we use the use.

v. 25. "Lord he hath ten pounds." These words seem to express the wonder of those who stood by in astonishment which the Lord bestows upon the most diligent and faithful servant.

v. 26. To everyone that hath shall be given. This means to everyone that has. Do not misunderstand this verse. And from him that hath shall be taken away even that which he had. There are degrees of reward in heaven as there are degrees of punishment in the present life.

v. 29. "Take his money." If a servant is unfaithful he shall not have his portion in the kingdom of heaven. To receive for himself a kingdom. Christ is a sense received his kingdom from God. By his Spirit's work, the kingdom of heaven was poured out on the church. In the Greek there is nothing to indicate whether the country was far or near. He simply went and invited him.

OBITUARY.

Margaret Berthauna Spain was born in Smith County, Tennessee, April 16, 1857, and came with her parents to Southern Illinois in her infancy and settled near Crab Orchard, Williamson County, Illinois, where she had always lived up to the present year, 1895, when she was married to H. P. Grace. After nearly two years residence in Southern Illinois, she had since lived, with her husband, in the counties of Chase and Marion, in the state of Kansas. She was the mother of three children, two boys and one girl, all of whom survived her. She made a profession of religion in the autumn of 1881, under the preaching of Eld. F. F. Johnson, and was baptized by him and united with the Stone Fort, (Ill,) Seventeenth Baptist church, of which she was a member to the time of her death. Truly it can be said, a true woman has lain down her life. She was always ready for the right, a good and kind neighbor, an affectionate mother and a devoted wife; conscientious and true to the last. Her final sickness and death were brought on by a seige of the pneumonia in the winter of 1889-90, which affected her lungs somewhat, and then two seiges of the grippe of, later years, brought on the disease that terminated in her death. A bright light on the church doors, to await the final family re-union. "Blessed are the dead who die in the Lord; yea, from henceforth, saith the spirit, for they rest from their labors, and their works do follow them.

H. P. Grace.
Popular Science.

The recognized trustworthiness of Christians is well illustrated by the story of a Malay merchant related by the American Missionary.

A ship commanded by a New England sea captain visiting India was boarded by a Malay merchant, a man of property, who asked him if he had any tracts he could part with.

The captain, surprised by the request from a heathen, as he considered him, asked, "What do you want of English tracts? You cannot read," the Malay commented.

"True, but I have use for them, nevertheless," said the Malay, through his interpreter.

"Wherever you are, your countrymen or an Englishman calls on the one to trade I put a tract in his way and watch him. If he reads it soberly and with interest I infer that he will not chide me; if he throws it to one side with contempt, or with an oath of profanity, I have no more to do with him—I cannot trust him."

A Shrewd Malay Merchant.

Frank J. Cheney makes oath that he is the senior partner of the Frank J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm is the owner of ONE HUNDRED DOLLARS for each and every one of Greek pottery that cannot be cured by the use of Hall's Gastro flowing into the sea.

States of Ohio, City of Toledo, U.S.A.

S. C. CROSBY.

Frank J. Cheney.

Swarms to be settled and in my possession, this 6th day of December, A.D. 1864.

A. W. GIBBON.

Joseph C. Diddle.

Hall's Gastro flowing into the sea is taken internally and acts directly on the blood and fecundity surfaces of the system. Send for testimony.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggetes, 72.

Hall's Family Pills are the best.

Special Notices.

South Eastern Association.

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

Fifth Day Morning.


Sixth Day Morning.

9.30 Business.


10. Tract Society Hour.

11. Sermon by delegate from North-Western Association.

12. Missionary Hour.


10. Women's Hour, Mrs. C. H. Chown.


13.30 Young People's meeting, E. B. Saunders.

Sabbath-Morning.

10. Sabbath-school and Sunday School Superintendents.


Afternoon.


6.30 Educational Work, T. L. Gardiner.

First Day Morning.


10.30 Sermon, A. H. Lewis.

Afternoon.


S. B. Bond, Sec.

ASSOCIATIONS.


Central, June 4-7, Delphrey, N. Y.

Western, June 11-14, Little G ton, N. Y.

North Western, June 18-21, Albin, Wis.

WANTED.

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

The S. B. Missionary Magazine Aug. 1821 to Sept. 1836.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. B. Memorial, three years.

N. D. B. Register, March 10, 1840, to Feb. 1844.

Sabbath Recorder, June 13, 1844, to Jan. 1, 1850.

These having the above publications, annual or all, on hand or unbound, which he is willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

M. B. Kellogg, Chairman.

Great Falls, O., Staton Island, N. Y.

200 All persons contributing funds for the Mission Hospital, New York, will send the same to the Treasurer, Mrs. Emma Kenyon, 349 West 55th Street.

202 The Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will meet with the Walworth church May 29-31. A full attendance is expected.

E. A. Walters, Clerk.

203 The Sabbath keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P.M., at the residence of Dr. S. C. Maxson, 22 Grant St.

204 The 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. Strand are most cordially welcomed. Pastor's address. Rev. L. C. Raush, 6124 Wharton Ave.

205 Alfred Williams, Clerk.

206 The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P.M. Sabbath-school during preaching service.

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

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

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210 The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Pray-erng-room Meeting, on the 4th floor, near the eleva­tor, the M. C. Building on Broadway and 238 St. entrance on 234 St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services.

211 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, the M. C. Building. Entrance 234 St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services.

212 The Semi-annual meeting of the churches of Berlin, Marquette, and Coloma, will be held at Coloma Station, beginning on Sixth-day evening, May 22, and ending Sixth-day evening.

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214 Pres. Whitford, of Milton, Wis., is invited to preach the introductory discourse. Eld. S. H. Babcock, of Wall­worth, Wis., will preach.

215 Mrs. A. L. Hurick, Miss L. Richmond, Miss Laura Gilbert, and Miss Nellie Hill are requested to prepare sermons for the occasion.

E. C. Raymond, Clerk.
DEATHS.

Many obituary notices are inserted free of charge in this column, but those that will be charged at the rate of ten cents per line for each insertion in this column.

DEATH.—On Robinson's Fork, near Saloon, W. Va., on the 26th ult., of cholera, Mary Edward, aged 7 months and 14 days.

DEATH.—In Athens center, N. Y., April 25, 1866, of scarlet fever and heart disease, I. L. S., aged 2 years and 7 months.

DEATH.—In his home near Lowell, N. Y., April 27, 1866, of apoplexy and heart disease, 25 years of age, R. B. L., son of D. L. D. B., in the 32d year of his age.

Sister Bertha was converted when about 20 years of age, and joined the Scott Seventh-day Baptist church of which she remained a faithful member until her death. She was a tender, gentle, kind woman, and a favorite with all who knew her.

DEATH.—In a house near Lowell, N. Y., April 27, 1866, of a long and watching illness, H. R. W., aged 47 years, a member of the Baptist church here, and a faithful superintendent of Sabbath schools.

The demise was caused by a long illness, and was the result of years of watching and prayer.

Sister Bertha was a member of the Baptist church here, and a faithful superintendent of Sabbath schools.

The last-mentioned article will treat of the same subject, and will be of great service in raising vegetables and fruits in the South for sale in the North, and in forming and marketing dollars during the winter season.

The Treasury of Religious Thought for May begins the fourteenth volume, the same being formed, as an illustrated magazine of practical Chris­ tian literature and experience. It has been shown that in bringing out more prominent and important religious ideas there need be no sacrifice of scholarly beauty or excellence. The magazine is illustrated and contains a number of fine engravings. It is followed by an illustrated and descriptive catalog of Vancott's New Farming Book, one of the most complete and excellent the subject of leading men in that branch of the church. The Timekeeper service of Memorial
day, with an address by Rev. Burdett Hart, D. D. The minister departured the following day, and the address was pronounced by eminent medical authori­ ties. The subject of this book is the death of a man, and the question of life and death, and the great truths that are revealed in the Bible.

The long and watching illness of H. R. W., aged 47 years, a member of the Baptist church here, and a faithful superintendent of Sabbath schools, ended March 10th, 1866.

Some of the features in Harper's Weekly for May 9th are: "The Exposition at Buda Pesth," with a duplicate page illustration and an article by Robert Howard Rus­sell; "The Cincinnati Exposition," illustrated; "The Inauguration of the Tomb," illustrated; and "Garden Tracking," by L. J. Vance, illustrated.

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Some of the features in Harper's Weekly for May 9th are: "The Exposition at Buda Pesth," with a duplicate page illustration and an article by Robert Howard Rus­sell; "The Cincinnati Exposition," illustrated; "The Inauguration of the Tomb," illustrated; and "Garden Tracking," by L. J. Vance, illustrated.

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