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THE SHADOW OF SAINT PETER.

BY ZIRILLA COPE.

BEAUTIFUL old legend of the apostolic days
Comes floating down the ages, through their
vast and crowded ways,
That when Saint Peter's shadow on the sick and
wounded fell,
It stilled the throbb of anguish, and e'en made the dying well.

'Twas but Saint Peter's shadow, as he trod the thronging
street,
Or journeyed on the highway, oft with weary heart and feet,
Yet where it fell came blessing, in the desert or the mart,
To Jew and Greek and Gentile, in the body and the heart!

And blind and halt and leper followed Peter on his way,
In hope the healing shadow as he passed might on them lay,
A wondrous, mighty virtue, for it purified the soul,
And banished pain and sickness and restored the nature
whole.

And thus it is Affliction her dark shadow o'er us throws,
And life is reft of beauty and our days are block with woes,
Yet, if beneath that shadow we but low and passive lie,
Our souls shall know the healing ere the shadow passes by;

Rhe Sorrow's holy angel a forbidding aspect wears
To greet us, but departing smiles upon us, e'en through

As morning's rosy brightness follows gloom of sullen night,
As near the Vale of Shadows stands the lofty Mount of Light.

—Congregationalist.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
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MRS. R. T. BOOSER, Waterville, Maine, Woman's Work.
J. P. MOSEY, Plainfield, N. J., Business Manager.

ONLY A LITTLE WAITING.
BY ARTHUR J. BURKE.

Only a few more miles; only a little way.
Heaven and home are just ahead; waiting at close of day.
Only a few more days, a few more sighs and tears.
A few more weary hills to climb, a few more doubts and fears.
Only a few more joys; a few more sunny hours.
A few more verdant hills to cross; a few more fragrant flowers.
Only a few more smiles; a few more songs to sing.
A few more hours of sun and shade the journey's end will bring.
Only a few more friends, to meet and know and love.
A few more incidents, to add zest to the joy above.
A few more days of toil, of earnest, weary quest.
A few more waking, watchful hours, and then to sleep—
—and rest.

LOCAL AGENTS for the Sabbath Recorder in the different Associations are requested to make every effort to collect subscriptions due, and secure new ones, that they may be placed in the hands of Dr. Lewis during the meetings, which will act for the Business Manager.

From the Daily Chronicle, London, April 27, under the general heading "Eyewitness of Faith," and the sub-head "Seventh-day men," was an article which Brother Chas. B. Barber, of London, forwards for the Recorder. It will doubtless be read with interest by many on this side also; hence we reprint it.

The Associations are near at hand. The South Eastern will commence at Greenbriar, W. Va., on the 16th of this month. Their program is printed; and those of the Eastern and Central Associations, will be found in this issue. It is the intention of Dr. Lewis to attend all these Associations occurring in May and June. He will present the interests of Sabbath Reform, the Sabbath Recorder, and all the work and needs of the Tract Board. We shall await the reports from each of these annual gatherings with anticipations of more than ordinary interest.

Most of the vacant pulpits in our stronger churches have recently been filled, either by temporary supplies or permanent pastors. Thus Westerly, R. I., is to be supplied six months by Bro. Samuel Davis. Plainfield, N. J., is being supplied four months by Rev. M. B. Kelly, Jr. Alfred, N. Y., has chosen Rev. J. Lee Gamble pastor. Rev. Dr. L. A. Platte goes to Milton, and we are informed that Rev. Mr. Seely of Petoskey, N. B., has been called to the pastorate in Berlin, N. Y. Rev. L. D. Seager has settled in Salem, W. Va., and Rev. J. L. Huffman is due in Farina as soon as his health will permit. Other changes are in contemplation or have actually taken place, of which we are not yet able to speak definitely.

While Florida is becoming famous for her law of discrimination against the natural rights of colored people in her public schools, and is quick to arrest white citizens for permitting colored children and white children to be taught in the same school, or the same building, the opposite condition exists on Long Island. W. J. Ballard, superintendent of schools of Jamaica, Long Island, has been arrested on a charge of violating the law, in discriminating against colored children, refusing to allow them to attend the schools without the paid attendance of color. Evidently, Superintendent Ballard should be transferred to Florida, a much more congenial clime for men of his ilk.

The tale and story of the youthful criminals recently sentenced for wrecking a train on the N. Y. Central R. R. last November, should find some compensation in the wholesome and restraining influence the lesson may have on other boys, who aspire to the role of desperadoes. Many a boy's mind is poisoned by the exciting stories of bandits, highwaymen, heroes, lovers, cowboys and adventurers, with which the trashy papers and fiction are filled, until they lose sight of their better instruction, snorer their aspirations for goodness, and counting the cost, dash into some wild schemes of wickedness. These boys, John Watson Hildreth, Theodore Hibbard and Herbert Plato, were sentenced May 8, by Judge McLennan, an honorable officer of the Supreme Court of Indiana, to imprisonment for life, Hibbard and Plato forty years. They will have ample time now to reflect on their terrible experiment. The sentences are severe, but to lighten the punishment in such cases would tend to lessen the sense of the awful wickedness of the crime, and to exalt and honor the Law of God. Hence the Tract Board, as the servants of the people, publish and gladly distribute their literature wherever there is reason to believe it will be taken and read.

But, brethren, unless the contributions come into the hands of Brother Bath any much more abundantly than they have been coming for the most of the present Conference year, there must be serious and embarrassing retrenchments. The Board has been operating somewhat on past encouragements to "let us打入 the work and find some compensation from a generous help comes more generously from the 'sovereign people,'" we, like Peter, will soon be compelled to cry, "Lord save or we perish.

THE LORD'S SUPPER.
Whatever else may be indirectly implied and comprehended in the celebration of the Lord's Supper, or service of communion, it is certain that its chief design was and is to perpetuate the sacred memory, and an affect into the heart of the Saviour of men. "This do in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 24, 26.

One of the saddest mistakes which Christians have made, connected with this institution, is its partial, and many times entire, perversion. Through a misapprehension, it has been treated as though it had more of a social than a memorial nature. Brethren have remembered each other more that they have seemed to remember their Saviour. Instead of heeding the instruction, "Let a man examine himself and so let him eat," many have seemed to read the passage thus: "Let a man examine his brethren, and if any of them appear to him unworthy, let him decline to eat." The impression, that, in some way, we endorse the wrong-doing or erroneous sentiments of those who sit at the same communion table with us is a serious mistake; it tends to destroy the peace of mind and prevent the spiritual influence which it should have on the believers. A fellowship with Christ, and charitable fellowship with each other, through the Lord's Supper, is designed to promote. This is not the time to sit in judgment over our fellowmen; but rather a time for self-examination, a time for humiliation, a time to "forgive if
ye have ought against any; a time to concentrate our thoughts, our affections upon Jesus, and renew our vows of allegiance to him, the stormy Friend and Savior. If anyone sitting in the same room with me shall eat and drink unworthily, ‘not discerning the Lord’s body,’ that is not my special concern. I am simply told to examine myself, and to eat. With this conception, the blessed institution becomes more and more precious and significant with each recurring season.

**NEWS AND COMMENTS.**

In New York state, bicycles must now be carried as baggage on passenger trains.

Vassar College is likely to share in the munificence of John D. Rockefeller, who has promised $100,000 for a new dormitory or recitation hall.

Twenty-one steel companies in the United States have united to form one company, or trust, of tremendous power, with a capital of $300,000,000.

The students of Chicago University are said to have invited Eugene V. Debs, with the consent of the Faculty, to address them on the labor question.

A cow dog created terror at Union Hill and Hoboken, N. J., last week. It succeeded in biting eleven children, one man, and one woman before it could be killed.

In order to promote prompt and early attendance at church in Germany, a court has decided that a pew holder cannot claim his seat after the services have begun.

The fire which burned Cripple Creek, Colo., April 25, at a loss of $1,000,000, is said to have resulted from an angry woman’s throwing a burning lamp at a person with whom she was disagreeable.

A father and three sons took refuge under a tree top in a thunder storm in Kentucky May 12, and were all killed by lightning. After the storm the wife and mother went to look for them and found them dead. It is strange that people will seek such a dangerous shelter in a thunder storm. Safer, by far, to remain in the open field.

John Love, a defaulting banker of Watkins, N. Y., has just been arrested. He disappeared Feb. 8, 1894 with a shortage in the seminary to which Dr. Briggs was connected.

The unknown man who offered the $1,000,000, has made a vigorous protest, and the execution of the sentence has not taken place.

Spain’s crisis seems near at hand. There is nothing better for Spain than to resign, and nothing better for Spain than to accept. This inefficient officer has promised great things but has been excessively small in the matter of execution. He has made no progress toward subduing the insurgents. His bravest acts have been deeds of inhumanity and savagery unbecoming a man worthy to be called General. But it matters little who is in command of the Spanish forces, Cuba is destined to be free from its present tyrannical rule.

The New York Presbytery examined three young men last week who desired to be licensed to preach the gospel. One of the them was from Princeton Seminary, one from Yale and one from Union. An attempt was made to rule the Union young man, Henry W. Bainton, out because he had studied in the seminary where Dr. Briggs is one of the Professors, and whose theology is not acceptable to the General Assembly. But Mr. Bain­ton was accepted after a most searching examination. This is regarded as a triumph for Union Seminary.

Barnard College, New York, has just been having a lively race for funds. Some unknown benefactor had offered to give the college $100,000 on condition that the trustees raise another $100,000 to pay the mortgage on the new site. They had raised $62,000, having $48,000 in hand. Another unknown man offered $25,000 toward this amount if they would secure the remaining $35,000. All of this was to be done within a specified time of twenty-four hours. The business was done with speed. The unknown man who offered the $25,000 proved to be John D. Rockefeller. So the $100,000 are also assured.

**CONTRIBUTED EDITORIALS.**

Church Etiquette Again.

There ought not to be the slightest objection to ‘speaking to people’ in the vestry or on the steps—or anywhere else if there is ‘ten times the opportunity’ there for doing so that there is in other places. Whether Prof. Shaw has his figures in right proportion, when he accords the vestibule and steps that pre-eminence, the reader may judge for himself. For an experience of a few years only, the balance seems to us to fall the other way. This is only our opinion, however. There is no vital need of insisting upon it. But when it is laid down—not on the score of convenience, but in obedience to the behests of ‘etiquette’ that ‘all greetings, recognitions and conversations should be conducted in the vestibule,’ we are still prepared to express cheerful contempt for the restriction imposed.

We are quite in accord with Brother Shaw’s protest against the ‘thoughtless, selfish spirit’ which blocks the way in the church aisles and vestibules.

We would deplore with him the ‘racing about in games,’ ‘running over the pews,’ ‘tapping, plucking, and playing on all sorts of music’ at the church organ. Yes, we are with him in his evident conviction that it is better not to eat pie with a knife in an ostenta­tious manner where that custom is offensive. What bewilders the Contributing Editor is why the Professor should regard him as responsible for all these reprehensible things, or at least, as holding ideas which have some necessary connection with them.

Yes, indeed, shake hands in the vestibule and outside. Shake hands on working days by all means, or say good morning with a hearty shake in your voice, or show yourself such a friend that you will not have to be shaking hands to prove it. But with all humility, we would still suggest that the audience room of a church is one of the least places for a ‘God bless you’ after service. Here is a man you have not seen for a week—and even though you saw him yesterday he has been on your heart—you are glad to see him and want to tell him so. Offentimes it is the welcome word which has as much as the sermon. Many a pastor has done his best in the pulpit and never touched his man until he got hold of his hand; and the man went away strangely touched, thinking of the yearning look he saw in the pastor’s eyes. The vestibule is all right, but it is too small usually for a church full of people to greet each other in.

How hard it used to be to get through it at Milton! The outdoor air is excellent in pleasant weather, but you cannot count on that. In evening meetings the audience-room is far the best place for these expressions of interest which mean so much. Often it is the only place. And will some one tell us—why not, Brother Shaw?

It will be a matter of surprise to you our Contributing Editor if either of his brother editors endorse the rule to which he took exceptions. If they do, they will have to be listed with that class of men who are better than their teachers.

The cordial grip which Professor Shaw has a way of getting upon people who come under his charge, by which they instinctively know that he is their friend,
is too well known to need more than a passing reference. The splendid work which he did in a series of revival meetings a year or two ago will always be in the writer's memory. As for the Editor, he was my pastor once. Those were halcyon days at the old Walworth church—days to which hundreds of people look back with a peculiar tenderness. They used to shake hands in the aisles, the pews, and—awful to relate—even in the pulpit itself; and Elder Livermore was the worst offender (?) of all. If I have been badly brought up, he is partly to blame for it.

We would have reverence without stiffness; good grace without the fact of oppressive formality. It is not necessary to stifle the joyousness and freedom of the heart in order to prove that we fear the Lord.

Making due allowance for misunderstanding of words, there is a difference in people. We are different tastes. One wants to worship quietly, thoughtfully. Another loves the atmosphere of amens and hallelujahs. We have Rhode Island and West Virginia. An infusion of New England granite would help West Virginia, and some of the Southern wars would probably improve Rhode Island. But they cannot be changed off-hand. I have attended grand meetings of both kinds. They were grand because the Lord was there. It is the presence of the Holy Spirit that puts reverence into a meeting.

I have been in a meeting at a noted university one night, and at a Salvation Army rally the next. The sermon at the former was as clear as ice—and almost as cold. Everything was in perfect order and decorum. When anyone spoke, the fact was in bold words. But there was little interest or real attention. It was not reverence—but listlessness.

Possibly you might have thought the Salvation Army meeting the next night rather noisy. Well, it was; but to me it was deeply reverential—the reverence of men and women who had been saved with a great salvation and could not praise the Lord enough for it.

Now it was not the noise that made the veneration any more than it was the cap and gowns which were responsible for the lack of it. Neither did any other Salvation Army meetings where—perhaps the difference was in me—it seemed like "sounding brass and a tinkling cymbal." I have since enjoyed services at the same university which were heart-searching and uplifting.

We plead for liberty—freedom. Let not the Salvation Army lassie say that no one can worship properly without a bass drum. Let not the Presbyterian insist upon silence during prayer as an indispensable mark of adoration. It is much more precious than any music. If it is not good form to shake hands in a church audience-room, then again "so much the worse for good form." We want to go on record as constantly, consistently, emphatically, unequivocally (and if there be any other word more emphatic, please insert it) [not deemed necessary] opposed to all such attempted curtailments of Christian liberty.

Let there be perfect freedom to express the deep personal interest in one another which may give the good Lord grace if we have it not. Shake hands with the friendless boy as soon as you can get where he is. Not for the sake of being obtrusive, but because I believe it from the bottom of my heart. I say again that "one of the fundamental causes of the lack of power in many churches" lies along the "border line" of the cold and formal custom which prevents the expression of kindly interest under its oppressive weight.

Some of us feel deeply on this subject. After wrestling against ice, snow, frost and spiritual coldness in high places, we haven't much patience with the mantle under which they hide. Why do you have an evangelist come to your meetings? To get you to shaking hands for one thing. If you would express the same interest in the unconverted—in your own brethren even—if there were the yearning in your souls and the liberty in your meetings which the Spirit of the Lord gave with him wherever he is present, the evangelists would be springing up from among your own number. If I were to draw a characteristic picture of John Huffman, one that should be indicative of the real man, it would not resemble the last meeting I attended with him. Wherever he is present, the evangelists would be springing up from among your own number.

We have different tastes. We have different likes and dislikes. We have different ways. But there is a difference in people. If we have been "after the inward man," begots in us love toward God. Often, it is true, love to God comes to us as a revelation. It is so when we first have peace in believing. The first realization of God's love to us awakens in us a love to him which we learn his will and do it. So it was with St. Paul. When on the road to Damascus, after a life of fruitless endeavor to obtain peace and rest in the vain hope of satisfying the demands of God's law, the love of God appeared to him and showed him his mercy, grace and favor—showed him, in a word, God's love alongside God's law—then there sprang up Paul's heart love to God and a true desire to do his will, not from a selfish desire to secure peace, but from gratitude on account of the peace bestowed. Nevertheless, in the onward march of the life experience of the Christian, the order is as I have it stated. We have all heard the tender gospel messages all our lives; but a coldness has settled down upon us as Christians! We do not love God; we have lost that communion with him which we had for a moment. We are not in the "secret place" of the Most High. Let us not waste our time mourning. Let us return. He will receive us. Knowing his will, let us know how to let him give us all of his grace and favor—how to make him our aim, and so dwell in the "secret place" of the Most High.

Now in order to this complete and utter communion with God, we must have divine aid. We can go a long way, but without God's own help we shall never attain to the "secret place" of the Most High. We must have divine wisdom in order to a thorough knowledge of God; we must have divinely imparted strength in order to completely perform his will; and we must have divine grace in our hearts before we can truly love God and reasonably expect to do his will. Divine wisdom and guidance come first from the study of the Scriptures. That is the one source of knowledge for the Christian. Some say we can get anything we please out of the Bible. It is not so. If it were, the quicker we get into an infallible church, the better. We can put anything we please into the Bible, and, having gotten it in, it is very easy, like the conjurer with his hat, to bring it out again. But if we take what the Bible itself strictly teaches, getting if possible at the true meaning of the text, viewing it in every just relation, we are sure of a sufficient rule of faith and practice, to which tradition, prejudice and sentiment must in the end submit. All scripture is given by inspira-
tion of God, and is profitable for doctrine, for good, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Another source of guidance is God's providence and the indications which it gives us of our God. We all know how God points out for us the right path; how he raises up barriers, thorns and rocks in the way of evil, to compel us to turn to himself. Then, too, we have the guidance of the Holy Spirit, speaking directly to us. God is not so much in the whirlwind, the earthquake and the fire, as in the still small voice of conscience when enlightened by God's blessed Spirit. Therefore, God in his Word, in his dealings with his children, in the voice of his Spirit, is the source of knowledge. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. Divine strength is most necessary in answer to our needs. There is in God an infinite power upon which we can draw. He is omnipotent and can supply all our weakness. Then, again, strength is begotten by doing God's will. Moral exercise develops moral muscle and enables us to stand against the world, the flesh and the devil. Divine grace continues from God to his trusting and believing children. Meditation upon the precious truths of the gospel, contemplation of Christ and his work, patient endeavor to live as he lived and to let his sweet life shine through ours, together with a firm trust and hope in the strong love of God to us will culminate in the most perfect union between the soul of the Christian and the soul of the Most High.

But we must dwell in this companionship with God. This communion with God must be personal and unselfish. Our study must be uninterrupted, our zeal and effort must be unflagging, and our love must be kept warm by a never-failing devotion to the God of our Salvation. He that endures shall inherit the kingdom of heaven. There must be no relaxation. The highest pressure of consecration must be kept up all the time. So shall we ever dwell in the "secret place" of the Most High. If we thus live, then we shall have rest and blessedness "under the shadow of the Almighty." Now let us consider the peace and blessedness of this communion. When we think of the blessedness of communion under the figure of a rest "under the shadow of the Almighty," there come to us three suggestions: first, of safety; the second is one of rest and comfort; and the third is one of peace. Taking these in their inverse order we cannot fail to notice the peace which they have who are in intimate fellowship with God. Peace is given to us in this period of tumult and warfare. We are no longer battling against God. Peace is made for us by Christ, and the Comforter, the Spirit of peace breathes a calming influence upon our souls. Peace cannot but come from the knowledge of God. The writer of the book of Job said of Jehovah, "Acquaint now thyself with him and be at peace." We know what God is and what he is to us, and in trusting him we have peace. Besides this, when we live near to him and do his will, when we make it our highest aim to do as he would have us, when we try to live the life the Saviour lived, the life of devotion to God and our fellow-men, then we have the assurance which the Psalmist speaks of in the midst of weakness, of seeing trouble and difficulty. "Great peace have they which love thy law," said the Psalmist, "and nothing shall offend them." Then, too, when we know what it is to love God himself, then the love of those who come in through the shadow of the Almighty is not so easily restrained that we cannot satisfy the needs of the soul, when our hearts go out to him with all their richest affection, then we know that love when perfect drives away all fear, and peace reigns supreme in our souls. Again, what a suggestion of rest and comfort there is in companionship with God. We shall " abide under the shadow of the Almighty." Like the tired and footsore traveler, who in his weary journey stops for a time under the grateful shade of some great and mighty tree by the roadside, so, when we are worn on our way through life's long and toilsome road, discouraged by failure, disharmonized by weakness, and baffled by the powers that make for evil, we turn aside and rest, knowing that God rules over it all, and that "our hour is not yet come for a storm to arise," but that at a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

When our minds are thus fixed on God, and we are united to him in this sweet companionship, which it is our privilege to do and to be enabled to do by the power of the Holy Spirit, we shall have rest and comfort. The Christian, though he cannot be free from temptation, can be kept from the power of these influences when he trusts to the guiding of the Holy Spirit, speaking upon the precious truths of God's word to his heart. "All the household of faith," says the Apostle, "shall offend one another; but let none offend thee." James 5: 19. As we travel on our way, the Christian will find his resources and protection in the promises of God. "I am with you always, even unto the end of the world," says the Saviour. "No weapon formed against thee shall prosper," says the Psalmist. "When thou passest through the fire, thou shalt not be burned; neither shall the coal that is upon thee be consumed," says the Lord. "And nothing shall offend them." But when we neglect his will, when our love grows cold, then his protecting care is removed, there is no little to show us our folly. "Our peace is gone; our rest departeth; we are uneasy, anxious and suspicious, or, if we are careless and indifferent, so much the worse. The enemy has come in and torn away all that we had of love for our Master. Shall we not heed the lesson? Shall we not seek to dwell with God, our Father, our Saviour, our Comforter? Come to Jesus and through him know God, and having known him and his will, seek to make his will yours; learn of his love to you and give him yours in return, and you will not only have pardon and forgiveness, but also the assurance that you have not failed to take hold of the infinite power of God, which will stand the Christian in good stead through all things. The Christian and the Saviour will always be "with" us, "in" us, "through" us, "in" all our enemies and difficulties, "to" us, for us. God will grant us his grace through Christ!

TRACT SOCIETY—EXECUTIVE BOARD MEETING.


Prayer was offered by Dr. A. H. Lewis.

The Committee on Distribution of Literature presented some questions concerning advertisements in the Evangel and Sabbath Outlook, which on motion were referred to the Executive Committee for final action. Dr. A. H. Lewis reported for the Advisory Committee on work accomplished since the last meeting in the line of Sabbath reform.

Correspondence was received from Pres. W. C. Whitford, Miss Carpenter, J. L. Gambie, and F. J. Bakker.

Growing out of inquiries presented in correspondence received, it was voted that any person upon application to the Publishing Agent can be supplied gratuitously with Sabbath Tracts and the Evangel and Sabbath Outlook Underwriter for personal use or personal distribution.

Correspondence from F. J. Bakker was on motion referred to the Committee on Distri bution of literature.

Voted that the Supervisory Committee be instructed to procure paper for the next vol ume of the Evangel only, at a price of a quality and weight equal to the Recorder paper, and that the list be cut down sufficiently to keep the expense the same as at present.

The Treasurer presented statement of bills drawn, which on motion, were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITWORTH, Sec. Sec.
EVANGELIST E. B. SAUNDERS closed his evangelistic labors with the Ritchie church, W. Va., April 20th. Thirty were added to the church by baptism. The church is greatly revived and strengthened. Bro. Saunders went from Ritchie to the Middle Island church, at New Milton, W. Va., where he and Bro. L. D. Seager are holding meetings. A revival spirit is apparent among the people, and many have been melted to tears. Let us pray for a thorough work of grace in New Milton, where they greatly need it.

BRO. S. H. BAINCOCK is about closing up the meetings at Fish Lakes, Wis., which he and Bro. D. B. Coon have been holding. Two had offered themselves for baptism and membership in the Coloma church, and it is hoped there will be others. Four have taken a decided stand for Christ for the first time; backsliders and wanderers have returned to the Saviour and his service, and Christian workers have been quickened to greater activity. There seems to prevail in the whole community a general spirit of inquiry and interest.

FROM R. S. WILSON.

Dear Brother Whitted:

This finds us at the close of another quarter, and we have much to thank the Lord for. My health is still poor, but I have been able, by the help of the Lord, to be at my post all the time. We have had very good meetings with very good attendance. Mrs. J. T. Green left us last Thursday for the North. She will stop awhile in Washington with her son, and her youngest son, Walter, will leave Wednesday next for Alfred, N. Y., where he will enter school at the first of the term, in April. We all are sorry to have them go, and we will miss Walter very much, as he was such a good worker in the church. He and I have just returned from a visit to the home of Williams in Coloma county, Ala., a distance of 50 miles from Attalla. We found Bro. Williams keeping the Sabbath, and another good old brother by the name of Mason, who was formerly a deacon in the First-Day Baptist church. He sent his name by me for membership in our church. He is a lonely old man, and is brimful of religion. He has a good farm, well stocked, and hasin and daughter-in-law live with him. They say they have lost confidence in Sunday and are keeping no day now. The young brother Mason says as soon as he can get rid of his hired hands he will keep the Sabbath. He is a school-teacher and is liked by all who know him. Mrs. Mason said if I would move there I could build up a good church right away, and I promised to visit them again in July or August. I preached only three times while there. The means so prevail there that the people would not turn out at night, and they were busy farming, and we could not get any to come out only on Sunday. We reached there Thursday, preached Friday night and Saturday morning, and I reached Williams Sabbath-day, and preached the night after the Sabbath. Sunday I preached on the Sabbath question to a good audience. Everybody seemed good-natured, and at the close of the service I offered to read some wished to read them, and I gave away about 1,500 pages. I think we have a good interest there. Bro. Williams' wife does not keep

FROM L. F. SKAGGS.

I have visited the Corinth church, in Barry county, twice the last quarter. The attendance and general interest were about as usual, and the Sabbath question was taken up and discussed as usual. The Sabbath must be a great question there. The Christian people were quickened and stirred to a sense of their duty. The First-Day Baptists continued the meetings at the same place, after the writer closed, which resulted in about fourteen conversions, and a number of additions to the First-Day Baptist church. The Prospect here for building up a Seventh-day Baptist church is very discouraging at present, as I have already written to you about the surroundings. I have not visited the Indian Territory field yet. Have written to Mr. Wilkin and Millikin, who live at Elk and Nebo, and they seem to think it best not to come there until July 1, as the people there are farmers, and will be very busy until July. So I have written that I would visit them in July, and hold a series of meetings. Oh, how I do need some one to come out at that time to help hold a series of meetings at each preaching point, and stay two or three months. I believe it would result in great good, through God's blessing. Pray for this field.

ROLL, Mo.

FROM W. D. BURDICK.

Dear Bro. Whitted:

In regard to the work at Stokes I will say that the Adventists are quietly opposing us all the time. Their influence is not good among the Sunday people, and they are constantly trying to get those who came out in the meetings to fall.

Considerable feeling has been manifested in the neighborhood over the Sabbath question this quarter. I am preaching a series of sermons on the Ten Commandments, and expect to preach on the Fourth Commandment next Sabbath night. I have never preached upon the Sabbath question to a congregation of people in the house at Stokes, and hope to do some good this time. Am going there each week, but my work there this quarter has been interrupted by other meetings in the house, one funeral, and one or two stormy days.

The Sabbath-schools are doing excellent last quarter, and I think it will be better attended this quarter. I expect to meet them to learn new pieces in the Pentecostal Hymns every other Sabbath afternoon at 3 o'clock, remaining to preach in the evening.

I expect to be away from Ohio about two months during this quarter, and following the Northwestern Association. Eight or ten are intending to go to the Northwestern Association from Jackson Centre.

Jackson Centre, Ohio, April 1, 1896.

FROM O. S. MILLS.

Our work here goes on with about the usual interest. Stormy weather has made light attendance at some of the Sabbath schools.

We assisted in a union revival meeting of four weeks at Linclausen, in the M. E. church. The preaching was by seven different pastors, so I preached but twice. I led the "after meeting about one-half of the time. Quite a number were converted, or restored, among whom were seven men heads of families, in middle life, or older. Two of them, at least, were skeptics, another a hard crinkler, about 55 years old. These seven men are stronger, financially and in influence, than all the male church members that they had before the meetings. The Lord worked with us in power; to him be all the glory.

In this work we have greatly extended our influence, and now we are hoping and praying that the Lord will lead some of these to study the Sabbath, since prejudice is so much overcome. Throughout the meetings the importance of studying and obeying the Bible was emphasized. The growth of our church must be from the outside, as we have scarcely any children. My strongest hope is to get even yet some of these outsiders to join us.

Lincoln, N. Y.

MISSIONARIES' WIVES.

I never saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife, who by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of woman's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands. Dr. Herrick.

The Chicago Tribune's record of gifts to benevolent institutions in this country in the year 1895 shows a total of $10,000,000, or over, for the year 1896 shows a total of $28,943,549, an increase of over $9,000,000 from the gifts for 1894. The gifts of less than $10,000 were correspondingly larger, and may be estimated at $15,000,000 more. It is safe to place the voluntary benevolents of the Congregational and local churches, at a total of over $40,000,000 for the year.—The Interior.
Woman's Work.

OLD HYMNS. BY REV. J. C. WHITFORD.

Song over again the old good hymns We sang in years gone by, When father in his old armchair Sang praise to God, Most High, Who mother tore "Old Hundred" called; And on the Sabbath air Rang out the chorus, loud and full, Then heardwere singing the times Which in those days we knew. Many who joined in the song Sleep low beneath the sod: Their plans are done, their trials o'er; Their souls have gone to God.

"He Hears His Gentle Shepherd stands With all his gentle charms; How Hark He calls the tender lambs, In Erin's arms."

When little children oft we sang This hymn in thoughtless play, And now the words refresh my heart, Though yours have passed away.

"O Thou whose tender mercy hears Colin hton's humble sigh, When I can read my title clear To mansions in the sky."

"There is a land of pure delight Where saints unnumbered reign, I know that my Redeemer lives, And I shall rise again."

"O Rock of Ages cleft for me, I'll hide within thy holy shade; Dear 'Jesus, Lover of my soul,' I ever seek Thine aid."

"Till! high in yonder realms of light I'll join my sweet saints above, And sing the everlasting song With holy joy."

"Glory to Thee my God, this night," We sang at evening praise. "Till the last peal of the singing stream Was one of the old lays."

With modern hymns they may seem quaint, Of the Women's Board shall close re-opened since the "collective collection." "See, Praise why Glory," says, "May 18, 1896."

But 'Tis but a little while With the Lord's graphs of it, one of which we shall be pleased, having sold only one gospel. He returned and of the Women's Board shall close re-opened since the "collective collection." "See, Praise why Glory," says, "May 18, 1896."

And sing the everlasting song With holy joy.

Our missionaries in China organized two schools a few years ago, one for the girls and the other for the boys, as the Chinese do not believe in co-education. The boys had a suitable building for their use in the hospital, and Dr. Swanzy's work was needed, since it was a part of that building, and since that time they have been moved about from place to place and have had no suitable accommodations. Since Dr. Swanzy's return more could not keep the hospital open on account of not being yet able to master the Chinese language, the boys have again been moved and temporarily occupy a place in the hospital building. But this room can only be spared them a short time as Dr. Palmory promised to re-open the hospital and go on with the work, after she had had a year's opportunity to acquire the language. Besides, our people are now very hopeful that Dr. Swanzy, whose health is so much improved, will also be able to return to China with Miss Susie Burdick and resume her work. The school has lately been re-opened since the Chinese New Year, and Mrs. Davis has just sent us some new photographs of it, one of which we shall be pleased to show you. The Chinese are this year as bright, good looking and intelligent boys as you could hope to find in any school in our own country, and as you look into their young faces, it is my prayer that each shall urge its claim upon your help to secure an education. There are very important reasons why we who live in a Christian country, with its wonderful privileges for education and Christian training, should heed this urgent call for help in saving these worthy young people. Mr. Davis says, "We need the school only for one educator, but we must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom, experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians." But the evangelization of a people must be done mainly by that people themselves. Those who will get best returns from small investments, it seems to me, can realize it in this way, by training and fitting these boys to become native helpers.

A MISSIONARY SOCIAL.

A very pleasant missionary social was held in Milton, Wis., May 6, at the home of Mrs. and Mrs. H. M. Estee. After the opening prayer by Mrs. H. S. Clarke, honorary President of the Woman's Board, a hymn, "The Perishing," was sung by the company. A recitation by two girls of the Junior Christian Endeavor Society was followed by a beautiful song by two others, both pleading for help for those "over the sea," for whom Christ died. The following paper was then read and requested for publication in the woman's page of the Recorder:

Our missionaries in China organized two schools a few years ago, one for the girls and the other for the boys, as the Chinese do not believe in co-education. The boys had a suitable building for their use in the hospital, and Dr. Swanzy's work was needed, when it was made a part of that building, and since that time they have been moved about from place to place and have had no suitable accommodations. Since Dr. Swanzy's return more could not keep the hospital open on account of not being yet able to master the Chinese language, the boys have again been moved and temporarily occupy a place in the hospital building. But this room can only be spared them a short time as Dr. Palmory promised to re-open the hospital and go on with the work, after she had had a year's opportunity to acquire the language. Besides, our people are now very hopeful that Dr. Swanzy, whose health is so much improved, will also be able to return to China with Miss Susie Burdick and resume her work. The school has lately been re-opened since the Chinese New Year, and Mrs. Davis has just sent us some new photographs of it, one of which we shall be pleased to show you. The Chinese are this year as bright, good looking and intelligent boys as you could hope to find in any school in our own country, and as you look into their young faces, it is my prayer that each shall urge its claim upon your help to secure an education. There are very important reasons why we who live in a Christian country, with its wonderful privileges for education and Christian training, should heed this urgent call for help in saving these worthy young people. Mr. Davis says, "We need the school only for one educator, but we must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom, experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians." But the evangelization of a people must be done mainly by that people themselves. Those who will get best returns from small investments, it seems to me, can realize it in this way, by training and fitting these boys to become native helpers. We have not to go into the wilds of heathenism to seek those whom Christ commanded us to give the fight of his glorious gospel, but they are already among our missionaries, have turned to God and have been saved. They are the best inducements for successful mission work. Mr. Davis says, "We need the school only for one educator, but we must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom, experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians." But the evangelization of a people must be done mainly by that people themselves. Those who will get best returns from small investments, it seems to me, can realize it in this way, by training and fitting these boys to become native helpers. We have not to go into the wilds of heathenism to seek those whom Christ commanded us to give the fight of his glorious gospel, but they are already among our missionaries, have turned to God and have been saved. They are the best inducements for successful mission work.

To our Sustained Societies:

This month of May ushers in the last quarter of our Conference year. We have but a few weeks more to work and to give for the interests that claim our labors and gifts for this year of our Master. Let me urge you to regard all this remaining time as very precious, and to use every ounce of time that all obligations may be fully met before the close of the Treasurer of the Woman's Board shall close her books on the 31st of July. If times are hard, let not the pressure be felt in the Lord's work this year. Let self be denied, if necessary, the personal sacrifice count in your favor rather than against you.

Mrs. Albert Whitford, Cor. Sec.

Some "don'ts" for the missionary meeting: Don't say "Grown-up's fancy" Missionaries tell us this "dastard" every time. Don't talk about a "peny collection" or a "collection" of any sort; call it "offering." Don't speak of "begging money." Don't make it appear that the only reason your church has for doing missionary work would be a shame to have the other churches do more. Don't fail to teach that our ancestors were heathen, saved by foreign missionaries. Don't always mention the heathen as "dying" and "suffering," until children come to associate a missionary meeting with long faces and funeral tunes.—Morning Guide.

On one of the Samoan Islands John Williams found a small chapel and about fifty persons who called themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while and bring home some religion, and when that is gone, I take my canoe and go and fetch more. Now won't you give us a man all full of religion, so that we shall have to risk nothing if we go after it? And just that is needed in all heathen and all home lands—"man full of religion."—Missionary Review.

RESULTS OF A DISAPPOINTMENT.

A colporteur went to an Indian village "nela" (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the "nela," he was driven away after having sold only one gospel. He returned discharged and disconsolate, his brave exertions having been all in vain; but on visiting the place a year later, a man came up to him and said: 'Last year you sold me a gospel. I and my brother have been reading it.' The colporteur accompanied him to his home thirty miles away, and saw that not only he and his brother, but three or four families besides were prepared to accept Chris-
INTIMACY. Sixteen persons were soon afterwards baptized, and the number of Christians in that village has since doubled. God’s ways are not our ways; and he accomplished by means of one gospel in a single year results which often are not seen after years of patient labor. Let us trust him with our failures; the reaping time will come when he sees best.”—A. WAKE.

"TISBut." One way to help fill the mission treasury is suggested in the following clipping:

A little box came into a missionary collection inscribed with the singular words, "Tis but a little, it taxes the interest of a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "Tis but a dollar; 'tis but a trifle." This year she determined, when tempted, to put her "tis buts" into the missionary box, and it surprised her to find that they amounted to one hundred and fifty dollars.—Ex.

PERSONAL REMINISCENCES OF ELD. E. M. DUNN.

It is not the writer’s intention to enlarge upon the well-deserved tributes that others have brought to the memory of Milton’s late beloved pastor, now "called up higher;" but he would lay his bunch of lilies with the rest of his illustrations. And there was the eloquent power. There was a disjointed patchwork of borrowed thought which had a great pansive force. There were two classes of martyrs at signifies (and these were not far apart that one might forget)—the martyr in the pulpit who was vainly striving not to make people laugh—who thought he would not when he ascended the pulpit steps, but who could not get the mirth entirely out of all of his life. And there was another class of martyrs in the front pew who vainly struggled not to be amused, who felt the awful responsibility of preserving a solemn mood, a few faces at least during the entire service, for the sake of the reputation of the congregation. Blessed souls! They will have their reward. But cannot God draw the world to himself through smiles as well as through tears? An affected joke as well as an effected sermon? No, they have the power to stimulate thought. Cannot God draw the world to himself through smiles as well as through tears? An affected joke as well as an effected sermon? They will have their reward. But cannot God draw the world to himself through smiles as well as through tears? An affected joke as well as an effected sermon? They will have their reward. But cannot God draw the world to himself through smiles as well as through tears? An affected joke as well as an effected sermon? They will have their reward.

The impinging qualities of Eld. Dunn’s preaching were due to an enthusiastic love for his Lord and Saviour, coupled with an earnest personal desire for the conversion of souls and the edification of the church. The latter part of the word. How strange it must have seemed to follow in pathetic and eloquent appeal, arresting, impressing and moving the auditory in a manner that displayed his understanding of the human mind, and his instinctive gift of oratorical power.

The impinging qualities of Eld. Dunn’s preaching were due to an enthusiastic love for his Lord and Saviour, coupled with an earnest personal desire for the conversion of souls and the edification of the church. The latter part of the preaching by the ravens. When we yield obedience to the command of God which seems to involve a manifest impossibility of compliance, God will always prove himself better than his word. How strange it must have seemed to Elijah to be sent to a brook, which would course soon dry in its bed! How improbable that the carrier-feeding ravens should supply him regularly with food such as man could eat! Elijah might have preferred many hiding-places to Cherith, but that was the only place where God had supplied him with water. He knew himself, he went and did according to the word of the Lord. He knew it was from a place where the Lord had revealed himself, he went and did according to the word of the Lord. He knew it was from a place where the Lord had revealed himself, he went and did according to the word of the Lord. He knew it was from a place where the Lord had revealed himself, he went and did according to the word of the Lord.
with ever renewed assurance that he would never fail him, no matter what stratagems or trials through which he might be called to pass. Our supreme thought should always be, "Am I too good to be true?" If so, he will work a direct miracle rather than suffer us to lack. If we are doing God's will and God's work, he will see that we get our daily bread. "Consider the raven; for they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?"

When Mr. Randolph and myself entered the Baptist seminary, at Morgan Park, Ill., we carried a letter of introduction from pastor Dunn to the faculty of that institution. "Ah, yes," said the venerable president, Dr. Nor­ thrup. "It is with great pleasure that we recall Mr. Dunn's stay with us. His recom­ mendation is quite sufficient. Mr. Livermore was in school at the same time; we shall have no complaint to make, young gentlemen, if you find this institution to reflect such credit upon it as do they."

"There will be many a heart-pang as the old students and friends come back to Milton, to find a stranger in the place filled so many years by him who is gone from our sight, but not from our loving remembrance. But he has taken another step higher, nearer to his Master. Passing on from this life in the fulness of intellectual and spiritual power, he has carried the lesson, which he taught and exemplified while among us, be­ yond the grave,—losing none of the past and present as another great, future burreau upon his enraptured vision. For the rich heritage of such a life, let us exclaim, in the words re­ cently spoken of another life of blessed use­ fulness: "God be praised to-day! From God he came; with God he walked; God's world he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

F. E. Peterson

### BYWAYS OF FAITH

#### I. SEVENTH-DAY MEN

Disraeli as novelist puts into the mouth of one of his characters,—most of whom it should be known are addicted to idle epigram,—these highly suggestive words: "My religion is not the religion of all wise men." "And what is that?" "Wise men never tell." This inci­ dent from popular fiction may be recalled if only because the other day—probably in these very columns—some impious writer de­ scribed an ornate choral High Mass celebrated at the Pro-Cathedral, Kensington, as savour­ ing of religion de luxe. "Where, then," ap­ peals an indignant ecclesiastic, "do you find the religion of the poor?" The rebuke is just. Taking Christian Europe in some his­ toric completeness it is not rash to say that the religion of the poor has been largely the religion of Rome. *But can it be said that this or that is the religion of the poor?* Let the record of Pro-Cathedral afford a possible answer. Of the two hundred sponsors who are to witness this Protestant Britain is "unhappily" divided, all but an insignificant few have had their origin in and have derived their support from the humblest ranks of society. Each has its own church and its own clergy, its own habits, its own claims to respect. Forsaking, then, for awhile, the highways of religious effort, it cannot but be interesting to inquire as to the reason of the hope that gives spirit­ ual vitality to so many of the byway churches of Christendom. The first that in­ vites attention is the church of the Seventh­ day Baptists, one of the most ancient and widespread denominations, bodies, partly because it is, perhaps, the smallest sect in England, but especially be­ cause of its leanings toward neo-Judaism. The essential characteristic of the Seventh­ day Baptist community is its devotion to the Book of the Law. No dividing line is drawn between the New and the Old dispensations. The revelation of Scripture is at unity with itself. So is also the church of the Messiah at unity with its Hebraic origin. And the observance of the seventh day of the week as the Christian Sabbath is its outward and vis­ ible sign of the inward and spiritual graces which its pastors seek to develop.

"The Seventh-day men—as they were called two centuries ago—have but one chapel in London. There is, indeed, another commu­ nity, known as the Seventh-day Adventists, in North London also to the original tenets of the sect a passionate faith in the millennium. But the congregation of Mill Yard Chapel—now, alas! no more—are the legitimate inheritors of the doctrine which gave them name and independence. Some­ where it has been said that the Adventists, another little community exists inheriting the same traditions. In America the sect is fairly numerous. From Mill Yard Chapel the Sev­ enth-day men were evicted some years ago under peculiar circumstances, which make way for a railway, and since that time they have found convenient shelter under the roof of the Welsh Baptist Chapel, Eldon Street, Fins­ bury. Thither, on Saturday, we bent our steps for the usual "Sabbath-day" service. The Seventh-day Baptists are properly the modern representatives of the "Tru­ kites," or Sabbatarians of the seventeenth century. That gives them a date of origin 1618. John Trask, the founder was a Somer­ set man who, like Savonarola, preached re­ formation so he caused his auditors to weep—"yean, to roar," so old Fuller saith—in a manner disquieting to the neighborhood. He seems to have been per­ suaded by one Jackson, who afterwards be­ came a Jewish proselyte, to adopt Saturday as the Christian Sabbath. It is not enough, he was brought before the Star Chamber, to­ gether with his wife, and he was pilloried for his opinions, while she endured imprisonment for fifteen or sixteen years as the penalty of intrigueum to the desecration of the church day.

But a further claim to the seed of Martyrs is naturally enough, and quite un­ doubtedly, the church of the Messiah—a church which the martyrs of the past century .....

"TheHE is'----------------------","with the act of the atonement?" Major Richardson—"forward— invention throughout the Old and New Testa­ ment Scriptures is not more certain than the continuity of God's will toward men. The continuity, that is to say, of the theocratic form of government is essential to a complete realization of the Divine Will in the incarnation of Jesus Christ.—Daily Chronicle, (Lon­ don, Eng.)

"There is a great deal of that which is shadowy and dubious about the communion that many have with God. They have no such consciousness of having met and con­ versed with God as they do with men. They know that God is revealed in his Word as gracious and merciful toward the race of man, but they have not considered that it is the province of faith to single out the believer and bring him into the presence of the Eternal Father. He is to enter into peculiar and well-understood relations to God. God is his God, he is the chuld of God, and there must be a conscious acquaintance and intimacy quite distinct from the general goodness of God to man­ kind. A man must realize that nothing less than the bright shining of the divine presence upon our individual soul.—The Rev. George Bowen.
Young People's Work

A YOUNG woman Endeavorer of Santiago, Chile, the president of her society, last year raised more than a thousand dollars, by her own efforts, for missionary and benevolent purposes.

The international character of Christian Endeavor is manifested anew by the fact that the British National Council has invited the International Convention of 1900 to meet in the city of London.

A ROYAL campaign of righteousness was that waged by the Christian Endeavor young men of Beverly, Mass., who conducted one hundred simultaneous cottage prayer meetings on a single evening.

Christian Endeavor has at last entered Italy, the first society having been formed recently in the Scotch Presbyterian church, at Florence. A Baptist church in the same city has followed the example of its neighbor.

While the most of the prisoners of the Huntsville Penitentiary, Texas, were giving a minstrel performance recently, the Christian Endeavor Society among the convicts held a prayer meeting that resulted in two conversions.

Calcutta shows a striking sample of Christian Endeavor zeal. The young ladies' society of Christian Endeavor in the Methodist Episcopal church last year distributed more than two thousand bunches of flowers to the hospitals of the city.

A public reading-room is supported by the Christian Endeavor Society of Honesdale, Penn. Visits to the number of 8,010 were made to the reading-room last year. The society has observed one month as self-denial month in behalf of this work.

One Christian Endeavor service of a missionary character impelled four persons, a pastor and his wife, and a physician and wife, to offer themselves as missionaries by the foreign field. This remarkable item came from the First Presbyterian church, Holden, Mo.

"Why not? there's nothing wrong about it, is there?"

This is a poor excuse for certain actions; I sometimes think even worse than no excuse at all.

It is usually put forth in defense of what are commonly called "questionable amusements," and is considered unanswerable.

In a certain sense it is unanswerable. In and of itself, when separated from other things, the thing under discussion may have nothing wrong about it.

In and of itself there would be nothing wrong in your appearing on the street in your night-clothes, or even with no clothing at all; but you will agree with me that it would hardly be the proper thing to do. So some amusement in and of itself may contain nothing wrong, but at the same time because of its environment may be improper.

There is nothing wrong in a mother's nursing her baby; but there are times and occasions when it would be out of place. There is nothing wrong in certain kinds of socials, entertainments, and concerts; but I am of the opinion that the church of God is not the place for them.

There are many things which in and of themselves are perfectly right and even necessary, which I cannot so much as mention in the Christian Endeavor. Do not then, my friends, fall back on that excuse, when you are thinking of doing something which may not meet the approval of your friends, and you say that "there is nothing wrong about it, what can be the harm?" Do not isolate the thing from all its surroundings, but look at the matter in connection with all that is in any way connected with it. Then you can often see that what is "not wrong" in one time and place, may under other conditions, at least better be left undone.

PRESIDENT'S LETTER.

Dear Young People:

By the time this letter is published the round of Associations will likely be in progress, commencing, the South Eastern, at Greensboro, May 21. I hope all of the young people in the Association who can will attend this meeting and especially the hour given to young people's work. In no Association have we such a large proportion of young people to the number of older ones as in this Association. Even the loss of our assistance and encouragement to help them organize for work. We cannot help much until we know the needs, which I never have known before. We have three churches here from three to six miles apart: Middle Island, Blacklick and Greenbriar.

They have no pastor, and but one of them, a Young People's Society. This church, Middle Island, has had a Young People's organization for three years and the hope here is in the young. There are thirty families in the society, and some of them are large families. We hope that societies will be organized at one or both of the other churches soon. I should judge that we have not less than one hundred young people in these three communities which must be very largely lost to our people unless some assistance can come to them. I think they are as loyal and active as any of us would be expected or as any of us would be situated as they are. Some of our young people in other localities who feel it a hardship to keep the Sabbath and that to get an education and start in life costs too much effort, should come here and pull up stalks, grub and plow hillside farms. Some of the girls might get a few pointers here caring for some of these families a while. Really I believe with some of us our religion has never been tested and we do not know how much we have.

Christian Endeavor means more to me than it has ever meant before. It does not mean being a Christian without Endeavoring, in West Virginia if it does anywhere. I pray God he will direct us to help send the right man, a Holy Ghost man, with a good horse and saddle onto this field.

E. B. BAUNDEISE.

LETTER FROM N. J., DEW TO THE MEMBERS OF THE SOCIAL COMMITTEE.

My Dear Friends:—I have a great admiration for your originality and ingenuity; and the power which you have displayed in the past six months in producing novel, quaint, curious entertainments is something truly marvelous. But I am of the opinion that such powers are worthy of efforts in a somewhat different sphere. Or, at least, the Christian Endeavor Society is worthy of something more becoming and elevating than "variety shows" which are too much along the line of the "minstrel" concerts by local talent, which are in vogue in not a few cities and villages. I realize that you feel a pride, which is perhaps pardonable, in the fact that you have raised quite a sum of money from these entertainments, and you are congratulating yourselves on your success in inveigling so many dimes and dollars from the public, which has paid so dearly to satisfy the curiosity aroused by the blazing advertising concerning the "Heggers' Breakfast" or the "Hottentots' Reception," or the "Railroad Social."

Of course you will say that there was no other way to attract people to come to our socials and help us raise money for the heathen. Let me say that for the effect of such socials, in my opinion, is to heathenize yourselves and your friends, far more than the money you raise ever helps to civilize the foreign heathen. The church of God in none of an integral part should do nothing to lower or diminish the sacred dignity which should be a part of all the church appointments.

OUR MIRROR.

A FEW of the societies have not, as yet, responded to the second request for the statement as to what they are willing to contribute to the general fund for this year. We need these pledges at once, that the Treasurer may arrange his books, and if you happen to be one of the delinquent ones, will you please see to the matter at once?

The night following the close of the revival at Ritchie, W. Va., our Christian Endeavor Society held a business meeting, at which amendments to the constitution were offered, one to add to the list of committees a flower committee, also provide for affiliate or older members. Officers were elected, and to the membership of the gifted fourteen active, ten associate, and four affiliate members, making in all an addition of twenty-eight members to the society.

Several of the letters received recently show the spiritual condition to be the best that they have experienced for years. Truly the Holy Spirit can and will work marvelous results whenever allowed to enter and fully occupy and control our lives. In some of the recent revivals, hearts have again been softened that have been cold for years, and many a so-called wrong, or cause of complaint, has been satisfactorily settled. Let us make our Christian Endeavor prayer meetings the centers from which the evangelistic spirit emanates.

The past week the Annual Report blanks have been mailed to the associational secretaries. The secretaries will then send them to each corresponding secretary, who in return are expected to make out prompt and concise reports, and return them to the General Secretary as soon as possible. As we wish the Young People's Report for 1896 to be the best we have ever made, we take this means of urging every one to work cooperatively with their secretary in gathering all necessary statistics. Let the denomination see what you are doing, and thus stimulate others as well as yourselves to greater exertions and grander results.
Children's Page.

HAVE YOU SEEN?

Have you seen the little rivulet,
With its rainbow hue and blue?
If so, let me know its name,
And show me where I may pursue.

Ralph's Secret.

For several nights Ralph had been late from school, with no very satisfactory excuse. He was considered a queer little fellow—"old of his age," his friends said.

The third night mamma pressed him for the cause of his delay, but still he was very reluctant to disclose his secret, and pleased to be trusted for a few more nights, assuring mamma it was for a good cause.

By amusing diversions in a good word, mamma agreed to trust him a little longer, but when two more delays had actually occurred, mamma began to upbraid herself for thus yielding to Ralph, thinking perhaps she had given too great liberty to her little son, although he had never given her any cause to distrust him previously.

Feeling she could endure the anxiety no longer, on the following evening she and Aunt Alice set out to investigate the secret for themselves. A little before time for school to close they started out, disguised in dress and way and well veiled.

They went near the school building, and watched the little people file out. Soon came Ralph, and he immediately started down town on almost a run.

Hard work they had to keep with him, and still remain unnoticed. He was one of the principal newspaper offices of the city, and soon came out with an armful of papers.

As he set off down the street, they heard him cry, "Evening Herald! Evening Herald! two cents!"

They kept where they could watch him unnoticed, and where they could hear his voice singing out the latest news.

"Ah," thought his mamma, he is trying to make money on the sly to surprise us with something, or—"and a shadow of doubt came over me. Can it be has some unknown debt to pay which his weekly allowance will not meet?"

"Well, let us watch him through," suggested Aunt Alice, "and see the end to-night."

In about an hour he had disposed of all his papers, and was on the opposite direction from home he went, part the time on the run, and all the time at a very lively pace.

Mamma and Aunt Alice almost lost their breath as they followed on into one of the worst parts of the city, down and through the short dirty streets, and at last into an alley.

Here he stopped at a little low shanty, knocking at the door, which quickly opened. Scarcely could they believe Ralph would be hired to visit such a locality, and with no more bidding, they followed on, gaining entrance almost as soon as he, for what could take their boy there? Was he keeping company for which he dared not use the allowance he weekly drew?

It was a support party on all sides when mamma and Aunt Alice threw off their disguise, and stood face to face with Ralph.

"O mamma, how came you here? I'm only helping Joe. He is having a hard time. See, he hurt him. I saw him do it, and so one would sell his papers for him, and so I did.

"I thought you wouldn't care, except you might think it too hard for me, but I wanted to get all through before telling you.

"You see, I'm only 'bearing his burden,' and you know my minister told us 'be one another's burdens.'"

With this explanation and a plea for forgiveness, Ralph fell, weeping on his mother's neck.

Then Joe's mother related how Ralph had taken her boy's place in selling papers; told them how, only for Ralph's assistance, they would have suffered for their daily food. Indeed, she made Ralph out a great benefactor, as she surely was, and added that Joe was only very well, that he could take his place on the morrow.

Mamma quickly forgave, quickly dried Ralph's tears, and she and Aunt Alice helped out their hard times.

But henceforth, Ralph promised mamma and Aunt Alice should share his secrets, and share in carrying out the command, "Bear one another's burdens."—Nettie Dayton Darley in The Baptist Union.

The Gentleman Brownie.

By Marcia D. Banks.

Mrs. Stone was sick with a cold and could not go out of doors. "Dear me!" she said to herself as she looked out of the window, "I'm afraid somebody will fall on my slippery walk, and the wood is almost gone, and if the pump isn't run down it'll freeze! Dear me! What shall I do?"

Little Fred Crosby stood at his window, right opposite Mrs. Stone.

"I've been a-thinkin' bout s'prisin' Mrs. Stone," he said slowly, "cause she's sick, you know, and she's so alone without any little boy to help her!"

"That would be very kind," said mamma, "What do you want to do?"

"She's pulled down her curtains and lighted her lamp!" exclaimed Fred, joyfully, "and I can go right over now! I'm going to move the wood and pile up under her wood-box, and then I'm goin' to run down the pump!"

"I can do it," he asserted stoutly, as mamma looked doubtful, "cause Mrs. Stone showed me how Wednesday night."

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

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

And now there was the walk. How fast Fred worked for fear Mrs. Stone might pull up the curtain and see him. But she didn't; to the contrary the coal-box was empty and the icy walk was covered.

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

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

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

But Mrs. Stone did hear him, and when she found her wood-box full she knew all about it.

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

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

"I feel very happy, Fred," she said smiling, "because last night all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me, don't you?"

Fred's eyes danced.

"I expect it was," he answered. "Which one do you s'pose it was, Mrs. Stone?"

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

"It wasn't the dude," said Mrs. Stone decidedly, "nor it wasn't the king! I think it must be the gentleman Brownie!"

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

"Oh, there must be!" answered Mrs. Stone, knowingly, "for this particular Brownie was the little gentleman."

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

And then he smiled again.—Youth's Companion.

Etiquette.

Do not take upon yourself to admonish comparative strangers on religious topics; the persons to whom you have decided convictions of their own in opposition to yours, and your over-zeal may seem to them an impertinence.

Do not aspire to be a great story-teller; an elaborate teller of long stories becomes tiresome. To tell one or two witty, short, new stories, appropriate to the occasion, is about all that one person should inflict on the company.

Do not indulge in satire, no doubt you are witty, and you could say a most cutting thing that could bring the laugh of the company upon your opponent, but you must not allow it, unless to rebuke an impertinent fellow who can be suppressed in no other way.

Do not forget that "words are the chariot wheels of thought," and that Dr. Samuel Johnson, Addison and Goldsmith won honor by the grace and eloquence of their language.

Do not spend your time in talking scandal; you sink your own moral nature by so doing, and if ever you are, perhaps, doing great injustice to those about whom you talk, you probably do not understand all the circumstances.

Were they understood, you would, doubtless, be more lenient.
Among the numerous opponents of God's Sabbath are many who assume that the Old Testament is not in any sense a rule for Christians to be governed by; and that any commandment contained therein is not obligatory unless transcribed upon the pages of the New Testament.

From this standpoint they contend that the observance of the Sabbath as commanded by Jehovah from Mount Sinai, is not to be regarded, because, although often referred to as assigned by Jesus and his disciples, the command to keep it holy and not do our work upon it, is not transcribed upon the pages of the New Testament.

If this were true, it would seem a sufficient reply to say, that according to prophecy, the mission of the Messiah was to make the law of God honorable, and to magnify it. Isa. 42: 21. This he did by perfect obedience to it. And Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to full" (Greek signifies fill full), and this he did by filling it full of love to God and to man.

Truly he did magnify the law when he made it apply to the desires of the heart. He established the law of God as the rule of life for all the redeemed, to be observed, not through the fear of wrath, but through wave of the Lawgiver. And it is as foolish to assert that Jesus annulled or abrogated the law spoken from Mount Sinai, as to assert that by fulfilling all righteousness in the act of bearing the sins of the world, he abrogated all righteousness; or that by bearing another's burdens, and so fulfilling the law of Christ, we do away with or abrogate the law of Christ.

But while this appears sufficient to stop the mouth of every one who loves Jesus, or even believes in his divinity, I now squarely meet the cavilling argument referred to, by affirming and proving the proposition that Sabbath-observance is positively commanded in the New Testament. To establish this call attention to the personality of the one who spoke and wrote the Ten Commandments on Mount Sinai.

From the first, second, and third commandments we can only learn that it was the Lord God of Israel who spoke from Mount Sinai, and the only reason assigned in these commandments for keeping them, or at least the first two, was that he had proven himself their God by delivering them from bondage and bringing them out of Egypt. Had the voice of Jehovah ceased with the third commandment, the Israelites, and others also, might have readily understood that these commandments were not obligatory upon any but the Israelites. But the fourth commandment reveals that the Lord God of Israel work demands on the human, the earth, the sea, and all that is in them. And if delivering the Israelites from Egyptian bondage was a sufficient reason for the recognition of his authority over them, certainly the wisdom and power manifested in the creative demands recognition of his authority on the part of all reasoning intelligences in heaven and on earth.

"The heavens declare the glory of God, and the earth shows his handiwork." These testify of his wisdom and power, and are a constant reminder of the fact that in him we live and move and exist. The Old Testament Scriptures plainly declare his power and his authority, not only very dimly show his wisdom and love. These could not be clearly revealed to the comprehension of men until God manifested himself in the flesh. Then in the personality of the Son of his love, man was taught instead of fear, and not merely to keep the letter of God's law, but to let the law of God govern his affections.

As all of the commandments of God are given through love to mankind, so love to God cannot be kept without love to his commandments. John 5: 3. The historical and prophetic writings give intimations of the dual character of the personality of God. But this was not clearly revealed until the love of the Father was proven to men by the gift of his Son, for the salvation from sin of those who believe in him. Then the love of God, the Father and Son was revealed.

The Son was made of a woman, made under the law, that he might redeem those who were under the law, and so fulfill the fulness of the Godhead in bodily form; therefore, he truly said, "He that hath seen me, hath seen the Father. I and my Father are one."

Well might the Apostle write, "Great is the mystery of godliness. God was manifest in the flesh, in view of the fact that he was made a little lower than the angels, that he might taste death for every man. And yet being in the form of man, thought it not robbery to be equal with God. Nevertheless, the New Testament Scriptures make a clear distinction in the personality of the Father and the Son. And in no one thing is this distinction more positive than in the fact that the creative work is uniformly ascribed to the Son, and never to the Father, in distinction from the Son. John begins his gospel thus: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him nothing was made that was made. In him was life." John 1: 1–4.

Language cannot be more explicit than this, which declares that the Word made all things. And in language equally plain he adds, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." 1: 14. Then the Word is the only begotten of the Father, of whom, in the 10th verse, he says, "He was in the world, and the world was made by him, and the world knew him not."

Paul, in his letter to the Colossians, is equally positive in ascribing the creative work to the Son, of whom he says, "For by him were all things created that are in heaven and that are in earth, whether they be principalities or powers. All things were created by him, and for him. And he is before all things, and by him all things consist." Col. 1: 16, 17. In the Epistle to the Hebrews the writer declares that the worlds were made by the Son of God. Heb. 1: 2.

All evidence can be produced, but this is sufficient. In the mouth of two or three witnesses it is established that the Son created the heavens and the earth.

Jehovah assigns his creative work as a reason for Sabbath-observance; while at the same time positively commanding it. It is, therefore, certain, unless John and Paul were greatly mistaken as to the personality of the Creator, that the same God whose voice was heard from the Mount of Sinai to deliver the Israelites from Egyptian bondage, will keep holy the Sabbath-day to keep it holy; the seventh day is the Sabbath of the Lord thy God," was the same person, who as God manifest in the flesh, endured the cross, and before he was delivered on high had his mission, and his commission. That commission, analyzed, contains —1. Go. Where? Into all the world; among all nations. 2. For what purpose? To make disciples. What then? Baptize the disciples. What? What? 2 Corinthians 5: 14. To teach the baptized disciples to observe all things whatsoever the giver of the commission had commanded.

Now, if this commission, under which all Christians claim authority for evangelistic work, was the same who in the beginning made the heavens, the earth, the sea, and all that is in them, he was the same whose voice was heard speaking the Ten Commandments from Mount Sinai, and who twice wrote them with his own hand upon tables of stone; and who has the pre-eminence, as found in the fourth commandment, just so surely it is found in the great commission. The words of his mouth have not, and shall not, return unto him void, and no man can claim the proposition, "Lo, I am with you always," while teaching no-Sabbathism, or, what is just as bad, a man-made substitute. No man can obey the commission fully without teaching the observance as a holy day of the seventh day, which God blessed and sanctified in Eden.

TRUE REPENTANCE.

Repentance is not merely sorrow for sin; it is a forsaking of sin, an adjuring of sin, a guarding against the machinations of the evil one; forsaking not only gross open sins in the life, but the love of sin in the heart. Faith, in the same way, is not merely an intellectual belief in the facts of the gospel or a fanatical persuasion that we are saved, but a return of the whole being of man to allegiance to his God.

If the greatest hindrance to the "perfecting holiness" of a higher spiritual life is our blindness to the sinfulness of little sins, which is occasioned by the want of enthusiastic love of holiness, the insouciance of continual watchfulness and self-control and effort, the dimness of faith, the coldness of love.

Prayer, prayer, and still prayer, is the determining factor of the soul's attitude to God. The highest and surest discipline of character, it is the brightest ornament of the Christian life. No time is lost that is spent in prayer. Everything is possible to him who prays.

To the Christian, daily self-examination is indispensable. Sin, besides being sin, is a moral disease, which demands regular diagnosis and constant application of the remedy. We are surrounded by irressistible habits and a feeble will. Self-examination or self-vigilance, is the secret of the mystery. "Watch and pray."

But all penitence is imperfect without love. Love to God, love to man. The repentance demanded by the written law of God is nothing like to that of the damned. Let your heart, therefore, be constantly upon the love of God manifested in the redemption of the world, and its salvation from all sin through the cross of Christ our Lord.—The Lutheran Observer.
Sabbath School.

INTERNATIONAL LESSONS, 1896.
SECOND QUARTER.
V. 12.

LESSON VIII.—JESUS TEACHING IN THE TEMPLE.

For Sabbath-day, May 20, 1896.

By Mrs. Annie Newton.

FAYETTEVILLE, N. C., May 15th.

NOW ARTIFICIAL ICE IS MADE.

Few people understand how artificial ice is manufactured. In New York City there are some very important ice-producing plants, where two thousand tons of ice are made daily. In the freezing-house there are three tanks on each floor, having each a capacity for two hundred tons of ice. The tanks are arranged in such a manner that when one is in use the others are in process of freezing. The freezing rooms of the factory are well lighted and spacious. The temperature of the freezing-room is kept at a very low point, and there are certain precautions which are taken to prevent the ice from absorbing any moisture. The ice is removed from the freezing rooms and taken to the warehouse whither it is loaded in boxes and sent to the consumer. In some cases the ice is sold in the factory and is consumed on the premises.

The first floor of the engine-house is occupied by three large De Vere engines. On the second floor there are the coolers and filters, on the third floor the water-condensers, and on the fourth the ammonia-condensers. The ice plants are connected with these freezing-rooms by two cold-storage warehouses, in which about four hundred tons of ice are usually kept in reserve for quick use in case of an emergency.

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Popular Science.

Rapid-Firing Gun.

A new rapid firing gun has just been tried at Indian Head by a board of Naval officers. This gun, invented by Mr. Browning, works automatically, and is remarkably simple in mechanism so as to produce great rapidity in its action.

It has a single barrel of 236 caliber, and weighs forty pounds. It is mounted on a tripod attached to a ball-and-socket pivot, so that it can be easily elevated or depressed or revolve horizontally in any direction. The feed automatics are fed automatically to the gun by means of belts coiled in boxes, containing 100, 250 and 500 rounds each. The range was 500 and 1,000 yards.

Twenty rounds were discharged in four seconds, forty rounds in seven seconds, eighty rounds in fourteen seconds, and a hundred rounds in twenty-three seconds, two hundred rounds in thirty-four seconds, and four hundred rounds in one minute and forty-nine seconds. With the barrel revolving horizontally, two hundred rounds were fired in forty-seven seconds.

It would seem that with a few such guns as this in the hands of skilful and trained men, a whole regiment could be cut to pieces, if not annihilated, before they could retreat, if taken unawares.

Why will not men turn their inventive genius in the line of peace and happiness, and stop contriving these horrible death-dealing instruments. Every day chronicles murders and suicides awful to contemplate, so readily cultivated by the inventive genius of Col. Colt. A more wicked invention was never made than the revolver. Inhabitants of the world would be safer and better if it were entirely suppressed and destroyed.

H. H. B.

State of Ohio, City of Toledo, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business as dealers in Toledo, County and State affairs, and that said firm will pay the sum of $500, being the value of the goods that have been destroyed.

Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Garter Care is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Special Notices.

ASSOCIATIONS.


EASTERN, May 28-31, Westley, R. I.

CENTRAL, June 4-7, DelaBay, N. Y.

WESTERN, June 11-14, Little Geneseo, N. Y.

NORTHERN WESTERN, June 18-21, Albion, Wis.

WANTED.

By the Tract Board’s Committee on Distribution of Literature, to complete files of Seventy-seventh Baptist periodical publications, the following:


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

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

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

SABBATH RECORD, June 13, 1844, to Jan. 1, 1890.

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

Col. Charles F. RANDOLPH.

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

EASTERN ASSOCIATION.


SUNDAY.


11.00. Witness Meeting, Rev. F. E. Peterson, leader.

11.05. Appointment of Committees.

12.00. Adjournment.

2.00. Devotional Exercises.

2.15. Communication from Churches and Associations, Report of Delegates, Executive Committee and Treasurer.


4.00. Business.

4.30. Adjournment.


8.00. Sermon, Rev. L. B. Sanger.

8.30. Testimony Meeting.

FRIDAY.


11.00. Educational Hour.

12.00. Adjournment.

2.00. Devotionals.

2.15. Missionary Society’s Hour.

4.00. Business.

4.30. Adjournment.


SABBATH-DAY.


2.00. Sabbath-school, Superintendent Oseawuck School.

3.00. Y. P. S. C. E. Prayer-meeting.

7.30. Young People’s Hour, E. G. Carpenter, leader.

SUNDAY.


10.15. Woman’s Hour.


12.00. Adjournment.

2.00. Devotionals.

2.15. Tract Society’s Hour.

3.45. Business.

4.30. Adjournment.

7.30. Song Service, Mrs. C. A. Main, leader.

8.00. Sermon, Rev. E. C. Davis.

9.00. Adjournment.

CENTRAL ASSOCIATION.

Programme of the sixty-first Annual Session, held at DelaBay, N. Y., June 4-7, 1896.

FIFTH DAY MORNING.


AFTERNOON.

Communications, Appointment of Standing Committees, Medical Reports, Conference and Prayer, Subject: “Hears and Does.”

SABBATH-DAY.


9.00. Devotionals.


10.15. Woman’s Hour.


12.00. Adjournment.

2.00. Devotionals.

2.15. Tract Society’s Hour.

3.45. Business.

4.30. Adjournment.

7.30. Song Service, Mrs. C. A. Main, leader.

8.00. Sermon, Rev. E. C. Davis.

9.00. Adjournment.

Missionary Hour, Sermon, Delegate from the North-Western Association.

SABBATH-DAY MORNING.

Prayer and Conference; Leader, J. A. Platts.

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

AFTERNOON.

Address, Miss Susie M. Burdick; Sermon, Rev. P. R. Burdick.

SABBATH-DAY MORNING.

Young People’s Hour.

FIRST-DAY MORNING.

Business, Tract Society’s Hour, Sermon, Delegate from the Western Association.

SABBATH-DAY MORNING.

Praise and Prayer; Sermon, Dr. A. H. Lewis.

SABBATH-DAY MORNING.
MARRIAGES.

SABATH-SABBATH.—At the home of the late Rev. W. Saunders, K. Y., May 4, 1866, by Geo. R. Shaw, Wil- liam D. Stovall, and Frank S. Stone, all of Friendship.

NED. 

By CAROLINE MONROE.

Ned was a water-spaniel, and though well along in years, the springs of his youth still rippled on. His mind, however, had entered second childhood.

One a valuable retriever, his life was devoted to the pursuit of sticks and stones. He was very fond of driving, and when he saw two men stop and exchange packages, he would run to the window than Ned, never to look before he leaped, to the other, and carry one or the other with him where he went in case it was necessary to throw it for him. He seemed never to tire of chasing after them. He was never seen carrying stones on the fly, and for his rashness hardly carried a whole tooth in his head.

When times for him were a little dull, Ned dozed on the stone step of his master's store, and when he saw a customer pass in or out he gave a sharp growl and caught up his precious stone, baying the farmer's lute wagon standing near the store. Ned usually watched his chance, and then seeing two men stop in the street to talk, he would run up to them, dropped the stone at their feet and stood watching it, his body tense, ready to spring at the first move. Those who knew him, obligingly sent it spinning into the street, and Ned would have it in his mouth before it stopped rolling. One day the stone was pitched into a family bin in the wagon-approaching near, by accident, and Ned went almost distracted. He cried and barked, and knew not where to go, finding himself most criminal negligence, caused him to go into the street to jump on the farmer's wagon. He never saw the stone stick to his nose.

The stone was going no farther, hairpins have been constantly used that this announcement is almost a living "memorials for females." If wire hairpins are so thickly spread over the fields and meadows in the vicinity, "memorials for females" then women are guilty of mean revenge. Often, often has the cow struck terror into the heart of nature and the earth. How many evening walks have been changed into a mad rush for the house by the cow crossing the road! How many instances of a-decent conduct, the fact remains that this revelation gives us an idea of the old country which makes it incumbent on every woman to give up the use of wire hairpins, and either cover the nape of the neck with a kerchief, or wear her hair down her back a la Marguerite. Science, that eagle eye of truth, has revealed the death-dealing quality of the wire hairpin in the vicinity of "memorials for females." Whether hairpins are as deadly in other localities remains to be discovered, but it is determined that either the cows or the wire hairpins must go from the vicinity of "memorials for females." — The Outlook.

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