HE meadows and upland pastures are singing;
With the throb of new life the valleys are ringing;
The delicate flowrets peep up through the mold
And await the warm sunshine their buds to un-fold;

While all through the woodland, though barren the trees,
There's a low hum of music, as swept by the breeze;
Each tree feels anew the life-current flow
To the tiniest twig on the uppermost bough;

And back from the south-land, with songs full of glee
Come the birds to entrance with their sweet melody.

As the days go by with fresh-slippered feet,
Tripping on through the changes with footsteps fleet,
We list to the music of soft spring showers,
And watch the unfolding of pearl-tinted flowers,
Mark the pale tints of green just fringing the trees,
And inhale, with delight, the perfume-laden breeze.

Our hearts beat in tune with the bright spring days,
And join in the jubilant anthems of praise,
Which ascend like incense from fair nature's shrine
To the author of life, the Maker Divine.

April, 1897.
IMMORTALITY.

It must be so—Pinto, thou reasonest well! Else whence this pleasing hope, this fond desire, This glowing immortal cheer? Or whence this secret dread and inward horror Of losing all hereafter? Why where this shriek? Back on herself and startles at destruction? "Thus the sages sit within me.
The Heaven itself that points out an hereafter And intertwines to man. — Addison.

Many people who contemplate educating their children at Alfred University are so situated that they can go with them and rent or buy homes in Alfred. This is an excellent way to do when it is practical. We now have a Bureau of Information at Alfred. A letter addressed to the Secretary of the Employment Bureau will be promptly answered and valuable information may be given, and all rendered in the matter of securing homes.

PASTOR MAIN of Platteville has to charge of "Education hour" at the Eastern Association, and is planning for a testimony meeting large. The former student of Alfred or Milton who may be in attendance, is cordially invited, in advance, to come prepared to speak two or three minutes upon the question, What do I owe to Alfred? or, What do I owe to Milton? Please come in the expectation of hearing interestingness.

FAITH is better than sight. Jesus said to Thomas, who was slow to believe, but who was finally convinced, of the reality of the Saviour's resurrection, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thus, while Thomas was blessed by seeing, it is comforting to know that even greater blessings can come to all who "have not seen and yet have believed." The greater the faith the greater the blessing. "According to your faith be it unto you." An appropriate prayer for us all to offer daily is that of the prayer of the Apostles, "Lord increase our faith!"

The illusions of one in slumber are often grotesque and ridiculous. Yet, they seem real. On waking we look back to the strange freaks of the brain and laugh at their seeming reality. The delusions of one in his wakeful hours are often as unaccountable as in the former case. The main difference is that we are not likely to discover our brain-breaks in the latter case. Men often cherish their delusions and never waken from them to discover their deceptive nature. Men often imagine themselves great, wise and good, and in various ways superior to the average of their fellows. To others this is an evident delusion, but there is no way yet discovered of making the error clear to the mind of the mistaken. Sermons designed to point out and dispel the hallucination fall short of their aim; or hitting the mark, they never penetrate the deluded brain. Men, once self-convinced of their reasoning, are allowed to pass on to the next man. Nothing short of the most pointed and personal "thou art the man," as Nathan said to David, will, in such cases, secure a personal application. To be encased in an armor of self-righteousness or self-conceit is to be in a most hopeless condition.

*W'd the power some gift to give us To see cured'as others see us. *
BREVITIES.

PROMPT efforts are being put forth by the President and Secretary of State to protect American interests in the Mediterranean, during the warlike struggle between the Turks and the Greeks.

THE May issue of the Church Union contains a most interesting account of a night trip through the Chinese quarter of New York City, taken by the writer, a lawyer of that city, in company with a clergyman and a banker.

New Jersey experienced a killing frost on the morning of April 20. It was a very unexpected drop in the mercury, and it is thought that the prospect for a peach crop for this year is ruined. Other vegetation suffered severely.

That this is not an age of religious degeneration, nor of spiritual indifference, but one of a true and mighty religious revival, is brought out in an article on "The Religious Renaissance" by Rev. William T. Brown, in the May issue of the Church Union.

The Sultan is said to have prohibited the Moslems from making their annual pilgrimage to Mecca for this year, on account of the plague. Does that mean the plague Greeks? That is the most serious plague the Turks have recently encountered. All honor to the Greeks.

Great Britain makes a sad showing for her sobriety for 1896. Her drink bill for last year has been carefully estimated, by Dr. Dawson Burns, at $740,000,000, or $20 per head for her entire population. This is six and a half millions more than was spent for intoxicating drinks in 1895.

A practical law has recently been enacted in Norway, making girls ineligible for matrimony until they are proficient in knitting, baking and spinning. Certificates from proper authorities must be given covering these accomplishments, before a girl can marry. Spinning wheels are now in good demand in Norway.

Dr. Washington Gladden, of Columbus, O., preached recently in that city a stirring sermon on the Spoli'man's Creed. It is a most striking illustration of that indifference of the pulpit to politics, which is both to the glory of the pulpit and to the good of politics. This sermon, printed in full, occupies a prominent place in the May issue of the Church Union.

Mr. Scawlding, of Michigan, is the father of a resolution in the House of Representatives favoring the annexation of Hawaii to the United States. Many think it will pass in some form. Representatives from Hawaii in Washington are anxious to have the issue settled by the protection and control of the United States, first as a territory and later as a state.

War has been formally declared between the Turks and the Greeks. The Turks made the declaration of war, and the Greeks accepted the challenge. Each nation charges the other with being the aggressor. Several fierce battles have been fought, and with varying successes. General attention is now directed to the Orient, and many are the guesses of what may be the outcome of this opening of hostilities.

ANNOUNCEMENT is made of the fourth annual session of the "Summer School of Primary Methods," to be held at Asbury Park, July 5-10. A course of ten lessons in blackboard art, and ten lessons in "Child-study" by Miss Cushman, of Newark, and five studies in practical primary class work, by Mrs. Barnes, of Newark, are among the most important features of the program. Through this school and the Primary Union, Professor Ferguson estimates that 15 per cent of all the Sunday-schools of the state have been helped to the better teaching of their little ones.

THE Year Book of the New Jersey Sunday-school Association, which has just been issued by the General Secretary, Rev. E. M. Ferguson, of Trenton, gives an interesting exhibit of the Sunday-school work of the state for the year. There are also a number of ecclesiastical denominations. There are 2,280 Sunday-schools, an increase of 40 over the number reported for 1895. Enrolled in these are 39,848 officers and teachers, and 310,997 scholars; total enrollment, 350,707, an increase of 10,441. The scholars of school age (5 to 18 years) number 200,293, which is only 45.6 per cent of the school population. Nearly a quarter (24.2 per cent) of the whole population are in the Sunday-school.

LIEUTENANT Peary, of North-pole fame, puts forth his plan for another expedition with a hope of reaching that much coveted point. His plan, as presented to the American Geographical Society, is upon many scientific men and explorers as more feasible than any other. He proposes to go to a point on the west coast of Greenland, with which he is already familiar, and getting several families of Eskimos to form a colony and accompany him as far north as possible, within 360 miles of the pole, and occupying that point as a base of supplies, work his way on. But while the Lieutenant is plodding his way on by the help of dogs and Eskimos. Prof. And for a time in triumph over his head, in a balloon, and carry the pole (honors) away, bringing before the heroic Peary gets there.

CANADA is taking an enviable lead in the direction of cleaning the bulletin boards from indecent posters. Every state in our Union should pass similar acts. Read the following:

"An act to prohibit indecent posters in the public streets and places—Assembly bill No. 85. The posting or placarding or exhibiting in the streets or public places in any town or city, of illustrated placards and show-bills, for the purpose of advertising exhibitions, plays or operas, having depicted thereon nude, or semi-nude, human figures, and other show-bills, placards, or posters of a nature to promote and familiarize vice and crime is prohibited. Any person culpable of the offense is not to exceed $50 for each offense, and in default of payment of such fine, of one month's imprisonment in the county jail, and if the offense is committed by a superintendence or prefect of police and other peace officer will be responsible for the enforcement of the law. The duty of all such officers to cause the arrest and punishment of offenders, and the destruction and confiscation of all printed matter of the description mentioned in this act shall be carried out, or in the possession of the parties committing the offence."
the great area of infinity which is beyond our vision.

Doctor Hubert once said that our position is like that of a fly on the great balance wheel of the Corliss engine, wondering what it was all about. It does us good once in a while to get a glimmering conception of our own littleness as we stand against the background of God's limitless universe, and, yet, "not a sparrow faileth to the ground without your father."

That Mysterious Air Ship.

The tall, gentlemanly reporter from the Tribune saluted us cordially and plunged at once into his errand. "You have, no doubt, read the accounts of strange lights moving rapidly for unexplained and other phenomena which many people suppose to be caused by a mysterious air ship. Do your people attach any religious significance to these appearances?"

We suggested that possibly he had made a mistake about Seventh-day Baptists, no specialty of interpreting signs and manifestations; and that, perhaps, our Adventist brethren could furnish him with what he was looking for.

"No," he replied, "I was told that some of the Gerns considered these appearances as having some connection with the end of the world. I visited Doctor Henson of the First church. He says that when the Lord gives the signal of his coming "it will be given in a way that cannot be misunderstood. There will be no doubt about it."

We quite agreed with the Doctor and confessed that we had not been inclined to take the stories seriously. Perhaps, in the deafness of other news, the election being over, the report had drawn somewhat on his imagination to fill out his slender materials. We had sympathy for our friend, the jaded journalist. If it would help him any, we would offer the theory which we now present to any reader of the Recorder who has been harassed with stories of mysterious air ships, flying ghosts, etc., etc.

Possibly, the old sea serpent has caught the restless spirit of the age and, becoming dissatisfied with meagre attention paid him of late, has procured a pair of wings and an electric headlight, and, equipped in his new paraphernalia, is making a last desperate effort to get his name into the papers.

The Kindergarten Blessing.

The simplest and humblest agencies are often the most powerful in reaching all classes and bringing them into mutual sympathy. The kindergarten is doing more along this line than the college. The kindergarten songs are sung by many a poor woman to the music of wash-board and scrub-brush, the only touch she has with the outside world of de- votion. Singing through the little ones who come home at night with new ideas and new arts. Many a hard-handed laborer, coming home weary at night from his round of toil, puts the little shaver up in the high chair and has him go through the simple accomplishments which he has acquired. These teachers are touching life at the fountain head. They are not only imparting lessons of self-control to the children, but they are winning the hearts of the whole household. The quickest road to a man's gratitude is through his children. The little life may fade out, but there will always be a tender feeling in the man's heart for the sweet-faced teachers who did so much to brighten and bless it.

A German woman whose house had been quarantined, besought a friend of ours to use her influence to get her boy back into the kindergarten again. "I can't bear to have him away longer than a single day," she said. "It has made him so polite. He used to be rude. But now, whenever he steps on the baby's toes, he says, 'excuse me.'"

It is that excuse-me spirit which is needed in the modern world. The rough places would be smoothed out; I have observed this to be the effect of the Son of God's influence among the rights of their fellows, that sweet kindly spirit might appear which would be the atmosphere of the child gardens.

THE INNER LIGHT.

As glistening minarets of mountain snow reflect the solar rays to warm and cheer The dark, dank caverns of gloomy atmosphere, So to the darkest human vale a glow is given from light Where dwells the soul of man. Like minarets It flashes into heaven. Emblazoned on the Aye, floods of God's eternal inner light.

O friend, who art afar, and lost and free, To choose that which will make the most of life— Let faith lead on, thou needst not human light— All earth of may be washed away.

With dangers hedged and full of rugged strife, Still for thy guidance burns the inner light—Lyman W. Benson.

THE COMFORT OF GOD'S PARDON.

Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. 40: 2.

How strange a ground of comfort! Is there not something grotesque about it? To be told that I am pardoned is double consolatory; but to be told that I am pardoned because I have got double punishment is surely fitted to keep me from pleasure.

Now, but it is not the punishment God speaks of; it is the reparation. Is there any pure soul that would like to be pardoned without atonement, without paying back even more than he took away? If I have done my brother a wrong, and there comes to me a seven-fold silent air, "O, be good cheer, it will be all forgiven," would that really give me cheer? Not if mine were a pure soul. I would ask something more than my pardon,—the reparation of wrong.

I would ask to pay up, to pay more. I would ask not to be allowed to enrich; not simply to fill the coffers I have emptied, but to place a larger treasure in their room. There is no sweetness in my pardon until I am told that my deed has been washed away.

From thy hands alone, O Lord, can I receive a pardon that shall clothe me, because from thy hands alone can they whom I have injured be recompensed. Men speak of thy forgiving love in redeeming from the fires of hell, but there is no fire so hot to me as the remorse of yesterday. I have injured my brothers a hundred times. Some of them are beyond the reach of my atonement. Who shall make it up to them when they have passed out of my hands? If it cannot be made up to them, it will not be made up to me. Pity will not do it; mercy will not do it; pardon will not do it; love will not do it; but the marred, broken heart of self-without it will not do it. If I have caused eternal pain, I think I would rather have pain than joy. How could I sit beside Lazarus if I knew that I had helped Dives to his seat below?

Thou alone can satisfy me, O Lord. Only from thy hands can I receive the reparation of my sin. Many of my victims have passed away, but they have not passed beyond thee. Thou holdest all things in the hollow of thy hands. Make it up to them, my God. Pay them what I owe. Reconcile their loss. Compensate their tears. Mitigate the pain which I have wrought them. Nay, better yet, turn the pain into glory. If I have sent Jacob to be on a pillow of stone, make it to him a place for angels. If I have driven Joseph into a dungeon, lead him through it to a throne. If I have cast Moses on the rude bearers, bear him on their bosom to a happy country. Let him help the Son of God's man, make his cross the world's crown. My pardon shall be perfect comfort when thou hast redeemed my sin.—George Matheson, in Golden Rule.

NO POORHOUSES.

In Denmark there are no poorhouses. How, then, are the needy poor who are sick or helpless cared for? In a beautiful way which we should admire and imitate throughout the land.

The Danes are noted for their kindly spirit and for their tenderness toward the old and infirm. Evidence of this is seen in many ways, and among others by a law called the "Old Age Relief Law." The tax on beer is increased to a relief fund, and, instead of building poorhouses, and sending the old and infirm to them, such people are considered pensioners, not paupers, and are treated as such. They receive certain sums from this relief fund from the government, thus enabling them to retain their independence, and to increase their happiness by being able to pay from their own purses the bills for their living.

All who have visited poorhouses and have conversed with the sad people there, who are conscious that they are looked upon as paupers, will appreciate this kindly law and do whatever they can toward introducing a similar one in these United States.—The Standard.

"BE PATIENT TOWARD ALL MEN."

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as many. And if our faults be combined with theirs make mutual toleration a difficult matter; but we can only "fulfil the law of Christ" by bearing "one another's burdens." There must be a mutual, loving forbearance. Frequent silence, habitual recollection, prayer, self-dedication, giving up all critical tendencies, faithfulness in putting aside all the idle speculations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who never speaks idly himself nor listens to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them you only out of pure mercy.—Fenelon.

SABBATH LITERATURE FREE!!

Sabbath literature, including the new 60 page booklet on "The Catholicization of Protestantism," will be sent free on application to this office. Send for yourself and for your friends. Give us the addresses, and we will send direct to those whom you desire. Write your order now; letter, or postal card.
Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

BAPTISTS AND MILLENIAL JOY IN THE KINGDOM OF FAITH.

Our faith is always pushing forward. We cannot depend on sentiment or the traditions of men, nor on the most fundamental truths. Let us go deep into men's lives by the power of that truth.

Does your life embody and exemplify your Seventh-day Baptist faith and practice? Do you believe it to be full of work to do? Rejoice in the great things demanded of you. Welcome storm or sunshine, and be glad and hopeful and constant in our work.

SABBATH MORNING.

On Sabbath morning, A. H. Lewis preached from the text named above, showing how pagan influences turned Christian history away from the New Testament standards, and from Christ's Christianity; how this resulted in Catholicism, Greek and Roman; how Protestantism was an attempt to return to New Testament ground; how it failed on the Sabbath question, by retaining the authority of "tradition," and compromising by attempting to transfer the Law of the Fourth Commandment to Sunday; and how Sabbath Reform as represented by Seventh-day Baptists involves a second stage of the Protestant movement and a full return to the Sabbath, according to the example and teachings of Christ.

On Sabbath afternoon came pastor Gamble's paper, read by President Davis—Bro. Gamble being unavoidably detained by Sabbath duties at home. "The Sabbath as Related to Christian Experience." This paper was the embodiment of a rich personal experience from which representative points are extracted. It will be remembered that pastor Gamble embraced the Sabbath only a few years since.

God made the Sabbath for man, and man has infinite need of all God has made for him. Harmony with God is the only road to blessing and peace. Sabbath-keeping brings this harmony, as Sunday-observance and No-Sabbathism cannot.

Doctor Gamble quoted from the experience of Rev. Geo. Seeley, and Rev. A. P. Ashurst, showing that, as in his case, the acceptance of the Sabbath and glad obedience to its requirements bring rich peace, and sweetest rest of soul; it develops and strengthens conscience; it brings the joy of obedience and spiritual uplift by a new sense of nearness to God, and of harmony with the Everlasting Law. He referred to his first Sabbath, kept in October, 1888, as indeed "The Pearl of Days." He also drew a beautiful picture of the Sabbath as the promise of coming rest and Millennial joy in the kingdom of Christ.

In the discussion which followed, the Chairman of the Convention, and Theophilus Gill, both converted to the Sabbath, corroborated the sentiment of the paper as finding a full counterpart in the experience of the Sabbath believers, and brought out the freedom from unrest, fulness of joy; and peace of spirit akin to the first joy of forgiveness, and the first rest of faith.

ISOLATED SABBATH-OBSERVANCE.

Prof. Babcock's paper was from a life-long experience, and the evidence he gave that isolation is the source of many blessings fell with new meaning on those who are wont to think that it is a serious misfortune to be an isolated Sabbath-keeper. Here are some points to the Professor made.

The isolated Sabbath-keepers have great influence for good or ill over others. If faithful and loyal, his example tells for the truth he represents, and he is made better by the consciousness that others are watching him. If false and inconsistent, he betrays the cause of Christ and self-sacrifice for the missions in which he learns to stand alone for the sake of the truth. Family thus isolated are likely to train children better and more carefully than socially, isolated. Isolated Sundaykeepers must prepare themselves to do better work, and to choose better vocations. It is a good thing to have those who have been isolated. To have them all at once is unfavorable and independence which one must have who stands alone. Such places and positions as are open to an isolated Sabbath-keeper are the very ones which are most favorable for large manliness and strength. It is a good thing when our lives are thus sifted, winnowed, and strengthened. Isolation brings many blessings.

Dr. Babcock corroborated the paper from his personal experience. A. H. Lewis spoke of persons who live to demonstrate the fact that Sabbath-keepers who make themselves fit for good places can find them. Pres. Davis threw some light on the Babcock observations concerning Prof. Babcock and his family, and showed that the facts set forth in the paper had been fully illustrated in his case.

SABBATH REFORM CONVENTION.

I. Held at Littleton, N. H., April 16, 17, 18, 1897.

PROGRAMME.

Sixth-day, April 16.

7:30 P.M. Introductory sermon, Pres. B. C. Davis, Ph. B.

Sabbath, April 17.

11:00 A.M. The relation of Sabbath Reform to the Principles of Bible truth, and to the future of Catholicism in the United States, Rev. A. H. Lewis, D. D.


The Sabbath as related to Christian experiences, Rev. J. L. Gamble, Ph. B.

Isolated Sabbath-observance, Prof. E. S. Babcock.

The proper observance of the Sabbath, Rev. Geo. B. Shaw.

The Sabbath and civil law, Dr. H. L. Hulitt.

7:30 P.M. Prayer-meeting, conducted by Rev. J. L. Gamble.

First-day, April 18.

9:30 A. M. Prayer and praise.

9:45 A. M. The Bible and the Bible only our authority in matters of conscience and religion, Rev. W. L. Burdick.

The perpetuity of the Law, Rev. Stephen Burdick.

The Sabbath and success in business, O. M. Burdick.

Address to those who believe in the Sabbath, but do not observe it, Rev. Dr. B. E. Blake.

2:00 P.M. Our duty to disseminate Sabbath truth, Miss E. M. Bowler.

Isbister's letter to those who have left the Sabbath. Miss F. Adene Witter.

Sabbath-observance a test of loyalty, T. Burdick.

Babcock usually assigned for Sunday-observance, Rev. U. M. Babcock.

Sabbath Reform in the British Isles, C. H. Greene.

7:30 P.M. Our duty in the light of history, Rev. A. H. Lewis, D. D.

This programme was fully carried out, with some necessary changes in the order of the papers.

Pastor Powell was elected Moderator, and Frank Crumb secretary, of the Convention. In opening remarks, the Moderator said:

We welcome you to this convention with glad hearts.

P. B. Burdick said: "We need to keep the Sabbath from higher and better motives;" Stephen Burdick: "Sabbath brings us face to face with God; with all that is best in life; with all that makes an obedient man." Shaw in his paper, hailed the new Sabbath Reform movement by a dream of his. He dreamed of grave responsibilities and duties which came to himself and fellows in an athletic game. Much anxiety was felt about the "Catcher" on whose presence the game was likely to turn. But the "Catcher" disappeared. We must all bear a hand in this work, and not wait for Dr. Lewis to do it. It is our duty to keep the Sabbath and defend and publish it, whether the "Catcher" is on hand or not.

SABBATH-Reform and Civil Law.

Dr. Hulitt's paper was bristling with energy and with facts. He noted the popular appeal to civil law as an evidence of the unwillingness of the friends of Sunday to rest the issue on the Bible and conscience. He traced Sunday legislation from its inception in 261, under the pious Augustus, to the pagan Emperor, to the present time, showing that it was neither Christian nor Biblical. He quoted English laws, showing how Sunday stood as one among scores of other ecclesiastical civil laws, with no superior sac- redness. He gave an vivid picture of the efforts made within the present year, in
Massachusetts, Wisconsin and other states, and in Congress, to secure advanced legislation touching Sunday. The Doctor prophesied that strict Sunday legislation can never succeed in the United States; but with true bravery he counselled that if it should, and should be turned against us, we must stand and obey God rather than the man. The paper was a good picture of the civil law side of the Sunday question, and of its inefficency in Sabbath Reform.

THE BIBLE THE ONLY AUTHORITY.

Pastor Burdick of Independence said:

The times are alive with the spirit of investigation. All things are tested and questioned. It becomes us to ask what is stable and unmoveable. The Bible is authority in matters religious, ethical, spiritual. It should never be forced to do duty as supreme authority in science or history. Religiously, it meets man's universal nature; true, it seeks the arms of religion, to refuse to be analyzed by its clumsy fingers. It cannot be a safe guide, for many things are beyond its imperfect vision. The historic church, whatever Roman Catho-

lism may be, has demonstrated its unsuitability to be supreme authority, by its own dissensions, mistakes and contradictions. The Sabbath and the Lord's Day are two, different, and separate, and the Bible includes the authority of the Word as a fundamental factor. The Sabbath and the Bible are both to be defended from the lawlessness and disbelief of those times. Our work, as represented by this Convention, means devotion, trust, effort, sacrifice, victory.

In the discussion, Powell said: "This fundamental topic involves the whole field of Sabbath Reform, and of a permanent gospel. If we study the Book, we strike with a care and earnestness before unknown." Burdick: "People must be brought face to face with God's Word, and made to stand before the open Bible, hushed and obedient in the presence of God's thought. U. M. Babcock, regretted to know that any who stand for the defence of the Sabbath were deluded by placing any other "Testimonies" in place of the Word of God. A. H. Lewis spoke of the ruinous influence of the popular New Testament study, and the necessity of the Bible being read in the Sabbath church, under which his early life was brought. Mr. Maltby urged people to study the Bible more closely, as the supreme authority.

SABBATH REFORM IN THE BRITISH ISLES.

C. H. Greene's paper traced the early history of Christianity in England, Scotland and Wales, showing that previous to the Reformation of England in the five hundredth year, British Christianity was Sabbath-keeping, and that Scotch Christianity did not cease to be Sabbath-keeping until the tenth century. He claimed Paul, the Apostle, as the first "Sabbath Reformer" in England. Early Irish Christianity was probably Sabbath-keeping. He quoted from the best standard writers, to support his positions. He traced the rise of the Earliest Seventh-day Baptist on the Continent of Europe and in the British Isles, and so on to the United States, through Stephen Mumpford and others. The paper brought the past and present close together and enabled the Convention to touch hands with the Apostolic church,—along the line of God's providences, which we call history. In the discussion A. H. Lewis said: "These facts do more than satisfy idle curiosity; they give us heart and hope, and lay a foundation for our fatih's growth."

THE SABBATH IN THE NEW TESTAMENT.

Pastor Kenyon, of Hebron, said: "The Sabbath in the New Testament is the same day as in the Old. Christ magnified the law of God, and honored the Sabbath to the full extent. The New Testament describes the Sabbath as "the day of rest," as under the control of Christ. We are to accept him as Lord and to treat it as he treated it; to keep it as he gave example. The New Testament shows that the Apostles and the Apostles had a fixed habit of keeping the Sabbath as Christ taught them to do. It was their day for worship and rest, at home. The Word links the Sabbath with the beginning of the world, and with heaven; and John, the Revelator, describes the redeemed as those who keep the commands of God, and the faith of Jesus. The Sabbath is the salvation of the New Testament, and he who is most Christ-like will rejoice in the Sabbath which Christ kept and honored."

U. M. Babcock and Theophilus Gill commented the paper as clear and earnest. Mrs. Lyon rejoiced in the steadfastness which those have who rest on the Word of the Lord, and the law of God. A. H. Lewis rejoiced that the Sabbath was put into Christ's hands that we might know how Christians should control their own activities.

PERPETUITY OF THE LAW.

Pastor Burdick, of Andover, presented the perpetuity of God's law in a most forcible and Scriptural manner. He showed by full quotations from the Word the clear distinction between ceremonial and typical law, and fundamental, universal, moral law, embodied in the Mosaic law. He demonstrated that the ceremonial grew out of the moral, and "established it" as immutable. He declared that law exists without revelation to us, and that divine love is the basis and mainspring of divine law. Out of these facts he drew the logical and Biblical conclusion that the gospel cannot be, if the law is not perpetual. Sin cannot be without law, redemption is not needed where sin is not.

All ceremonial and subordinate laws are God's interpretations of his primal and eternal laws. Universal law belong to all times and places. To take the law from it, or add to it, dishonors God and runs perilously near to the line of danger. Because law is eternal, divine love in the gospel seeks harmony between law-breakers and law-abiding. Law and gospel are co-ordinate and complement. Law is heaven's discipline to the obedient soul. The remedy for sin is not destruction of law, but repentance of sinner. Seventh-day Baptists must well consider and carefully guard against the error and danger of "no-law."

Lewis said: "Lawless Christianity, gospel without law, is logically contradiction and Biblically untrue." Powell said: "Christ's teachings were almost wholly ethical, based on the Ten Commandments, and the New Testament is full of law." Burdick said: "Law underlies all good." Mr. Chase said: "Since Christ declared that heaven and earth can be removed easier than the law of the land, it would be well if men who desire to be rid of God's law would first tear down God's throne and the heavens, and destroy the earth and the seas, as the easier task. When that is done, it will be time enough to attack the law of God."

SABBATH AND SUCCESS IN BUSINESS.

O. M. Burdick said:

Men do not fail because they keep the Sabbath; even if they did, would it pay? "What shall it profit if he gain the whole world and lose his own soul?" We must follow the line of known duty, or fail. A man must be true to his best, and God's demands. The Sabbath-keeping men who can ask those who seek employment, are bound to give honest Sabbath-observance —pride and shun them; but the driftless and opposed, we must be true to duty, and stand firm.

Examples were noted and given, showing by abundant evidence that one can keep Sabbath and succeed. Parents lead their children into sin by teaching that Sabbath is "impossible," etc. Money is not first; life is not what we possess. Be honest and faithful Christians first; let God care for the rest. Get treasures in heaven first, and needful treasures of earth will follow.

Eld. Lawrence said: "Thorough preparation for what we are to do is the key to success." Burdick said: "We must put our religious obligations into our business, and never consider them separately." Mr. Scott said: "My experience as a business man shows that the greatest success comes when men are faithful on all God's commandments, including the Sabbath. I was converted to Christ under the preaching of Bro. Huffman. I tried hard to keep Sunday. I yielded to God's law and found rest of soul and business success."

Fris, of the Employment Bureau, said: "Our business men for Sabbath observance are nearly all those who can do only common work. They lack preparation. Men should be fitted to do something well, and to command place. U. M. Babcock and Sammel Wells spoke in the same strain. H. P. Burdick said: "A good motto is, 'If the Lord be for us, who can be against us.'" Gill said: "Rely on God's grace, and know that Seventh-day Baptists have the largest of all fields. We have the whole truth, and that is field enough." Shaw gave instance where competent men find place and keep the Sabbath. He counselled to choose wisely vocations which would permit Sabbath-observance.

MISS BOWLER'S PAPER.

Miss Mary Bowler's paper on "Our duty to disseminate Sabbath truth," and Miss Witter's paper, "What can we do to reclaim those who have left the Sabbath of especial interest and value. We hope that they will appear in full in the Woman's Department of the Recorder, and so refrain from giving a summary of them here. We bespeak for them in advance the careful reading they deserve.

DELIBERATING, BUT NOT DOING.

Dr. O. E. Burdick's paper was an earnest, tender and almost pathetic appeal to men to be true to known duty and their higher convictions of truth. He said:

I want to help the souls that stand at the parting of the road. I want to do something deeper and better convictions of duty as to Sabbath-observance. Since 1860, 21 per cent of those who have been members of this church have fallen away from the Sabbath. One out of five in this audience may do so, under stress of temptation. Take heed lest ye also, being tempted, may suffer perish. Let us have the spirit to go on faith. Everything is possible. Let it be more than a wish. Remember the rich food, whose failure is told so graphically in the gospel of Luke.

THE REMEDY.

Cultivate a sanctified spirit in your principles and your faith as Seventh-day Baptists. Remember the testimony given this Convention by Gamble, Asburv, Seeley, and our own pastor, Powell. We who are to the man-by man need to seek such joy and rest of soul,
by rising to such heights of the pride of obedience. O, for courage equal to the demands of the hour.

Powell said: "To face a duty, and not do it; to have a conviction and not follow it, is to fail as a Christian." H. P. Burdick: "Cov- etousness is the root of this evil. Money offered to keep now who keep Sunday- would crowd our ranks with thousands who would thus do what they now know they ought to do." Prof. Babcock gave personal cases: A Congregational clergyman said to the question, "Would you keep the Sabbath, if you knew better?" "No, I know better," Powell said: "Such a man is blighted, and his influence is blighting."

SIN OF SABBATH-DESECRATION

Dr. Ayers read a paper on the above theme, which does not appear on the printed pro- gramme at the head of this report. He said:

The Sabbath is God's holy memorial day; his especial representative; a day for his special service and worship. Sabbath-desecration drags the day down to the level of other-days and common duties. Until God repeals his law against Sabbath-breaking, this desecration must be "sin," for sin is the transgres- sion and disregard of God's law. Such desecration is forgetfulness of the Fourth Commandment, out abundantly through all the Scriptures. [Many passages were quoted in support of this position.] The results of such desecration are that familiar locomotive crushes the man who sits down in its path. Sabbath-desecration destroys conscience toward God and respect for all law, and so leads to other forms of sin.

SABBATH-OBEDIENCE AND LOYALTY

Under this theme T. B. Burdick said:

Difficulties are no proof that one is on the wrong road. James tells us to rejoice in trials and temptations. Trials reveal our weakness, and so lead to strength. Darkness seems dark to those who do not desire to be closer to God. Strength and effort develop strength and endurance. All things needful, however trying, should be welcomed, because they lead to life. He who has the right choices for sake of God and truth, finds correspond- ing peace and happiness. Sabbath-observance is a bless- ing, because it involves that glad spirit of obedience which is the core of loyalty. "Commit thy ways unto the Lord," and abide his will in loving loyalty, and thou shalt be blessed.

REASONS ASSIGNED FOR OBSERVING SUNDAY.

Under this head, Pastor Babcock, of Harts- ville, Ohio, giving the story of one of thirteenUsuario del documento ingresado

SABBATH REFORM EVERY WEEK.

Sometime ago the Editor of the Sabbath Recorder noticed in his editorials a "find" in Oneida, N. Y. A little more in regard to it will doubtless be of interest to all who rejoice in seeing whenever one soul has found the truth, or, having known it, has finally gained moral back-bone enough to do the right thing. The Second Verona church is four miles from Oneida. After our preaching service there about six weeks ago, one of the brethren informed me that a few Sabbath-keepers at Oneida, they had just learned of our church being near them, and immediately proceeded to learn more about us. I went at once to find them, and was much pleased to meet two of the most consec-rated sabbath-keepers in the church. One was a young man of about twenty, John C. Green, who has lived on a farm about twenty miles from Oneida for many years, but on account of poor health he moved to the city, where he has resided twenty years. He is an old soldier. Was in 27 battles and was wounded seven times. He was converted about 40 years ago, and soon after received the Sab- bath truth from one of our people. He received more light from Ed. Rose (I think that is the minister's name) and began keeping Sabbath. This old soldier is not thinking it necessary, but he sees the sub- ject in a different light now, so I expect to baptize him with some others the first Sab- bath in May. Bro. Green's family do not, as yet, keep in entire harmony, unless we count the youngest son, who, I think, leans more toward his father's views than other- wise. One son is a First-day Baptist minister. Sister Green is a most excellent Christian woman.

The other brother, W. H. Lawson, has just been for years a Baptist minister. He has just withdrawn from the Baptist church and Ministerial Conference. He is a strong man, an excellent speaker, and altogether a conse- crated and efficient worker. He lives most of the time with his mother, near Oneida, and has recently embraced the Sabbath, having been a life-long Methodist. She is now eighty years old. Bro. Lawson's home is in Ver- non, where he owns a large and valuable farm, but he has forsaken all (wife and chil- dren) for the sake of the Sabbath. He has weaved some Sabbath doctrine into each ser- mon. The crowd keeps increasing—there be- ing over fifty at our last service. Our meet- ings last about two and a half hours. Most of the people are Methodists and Bap- tists, and I may say it is the most spiritual and interesting meeting which it is my privi- lege to attend. They are now trying to get the "Free Methodist," church for future ser- vices. It is doubtful if they succeed, as a new church building is just approaching. Monday evenings, it is thought, to draw from our meetings.

"They are deeply interested and convinced." One young man, Constantine, (I asked him if he was the man who was instrumental in the work,) said: "I guess not." Is a sound young man, a good speaker, and I believe will keep the Sab- bath. One sister—a Mrs. Smith—made the remark to my wife the other day: "Why, when I got up last Saturday morning it didn't seem as though I could go to work. Something seemed to say to me, 'it isn't right to work to-day.'" Another interested person is a colored evangelist, well educated and "very composite." He says: "If we preach the truth she wants to know it, and whenever she finds a thing is truth she always accepts it. She said to me at our last meet- ing, 'I have been studying my Bible, and it is just like yours. I can find only a Seventh-Day Sabbath in it.'"

I understand that there are two others, Mr. and Mrs. Snow, who also keep the Sab- bath, but, as yet, have not attended our ser- vices. There has been a great increase of people coming to these meetings and the preaching of the blessed Sabbath truth every week. There have been times when I have felt afraid of preaching the truth! Hungry people need solid truth for food. Shall we, like Amnias and Sacchara, be condemned for needing back a part? A word in regard to this neighborhood,—"First Verona." A lady visited us the other day. She is perhaps the most influential woman in a thickly settled neighborhood, where I speak nearly every week. During the recent visitation of the Sabbath was referred to. She said, "I believe the seventh day is the Sabbath. In fact there are a good many around here who will not come out plainly and say so." After a few remarks on my part, she said, "Well, how do you change from one day to the other?" She is conscientious. She has remarked sometimes of late, "I feel as though there is something I do not understand." She says, "I do not know what has got to happen." My reply, after hearing such conversation several times, was, "There is a change which comes from not keeping the seventh day as the Sabbath of the Lord thy God." I look for a day when the Sabbath will be kept. Many others are advanced nearly as far as this sister. May God hasten the day when all the people who believe may be courageous to live their belief. "I will show the world by my works." Yours in the word, MARTIN SANDLASS.

VERONA, MISS., N. Y., April 15, 1877.

Apr. 26, 1897.]  THE SABBATH RECORDER.  283
Missions.

By O. W. Whittford, Cor. Secretary, Westley, R. I.

Bro. W. C. DALAND is giving thorough attention and care to our interests in London. The services Sabbath-day have kept steadily along with the usual attendance. Now and then strangers attend. The last five meetings have been devoted to the subject of the Sabbath. Bro. Daland is using the series of twelve new tracts issued by the Tract Society, taking one tract for each meeting. There is considerable interest in these Sabbath sermons. A young man and his wife have accepted and are keeping the Sabbath. An elderly lady who has been assisted by Bro. Daland in understanding the Sabbath services with more or less regularity since last July, is much interested in the Sabbath. The prayer-meetings are kept up on the eve of the Sabbath from house to house, and are increasing in interest and attendance. For the purpose of bringing the people together socially and increasing their acquaintance and friendliness, Bro. Daland and wife now and then have a reception. On the evening of March 22, they invited the members of the church and regular attendants at chapel to their house for a social time. They had music, recitations, songs and refreshments, and the evening was a very enjoyable one.

As Mr. Daland becomes acquainted with other clergymen and congregations, his outside work increases. He preaches occasionally to the Jews at the Barbian Mission as an accommodation for the missionary who has charge of them, and also has supplied the pulpit for some of the First-day pastors with whom he has become acquainted. A Mr. and Mrs. Mellor, Baptists, have just completed a building which they have erected in London at their own cost of $10,000, to be used as an undenominational mission.

In dedicating the building to that work they had partly engaged to preach the dedi- catory sermon. Dr. Clifford, the leading Baptist in the city, but he failed them and they came to Dr. Daland to preach the sermon, which he did on Sunday afternoon, and also preached in the afternoon and spoke among others in the evening at the meeting presided over by a real M. P. This was quite an honor for Mr. Daland and an open door for our cause. Mr. Mellor and wife were interested to know about the Sabbath question, and are enthusiastic for undenominational religion, and manifest an excellent spirit. We are glad to report that Mr. Daland is doing the very best he can for our church in London, in the spread of the gospel, for the extension of the Sabbath truth both by preaching and correspondence, for the work of the Peculiar People, and to acceptably enter every open door where he can make our cause known and felt.

Our evangelists are laboring in the North-Western Association. This is a large and widely scattered field. Bro. E. B. Saunders has been lately laboring meetings at Way- worth, Wis., assisted by Bro. Charles Sayre as singer and beater. We have not heard the results of the meeting. Bro. S. H. Babcock closed his Minnesota labors with the New Auburn church. The deep snows and snow-drifts greatly hindered the work, yet much good was accomplished through the presence and power of the Holy Spirit. He is now with the Cartwright church, Cartwright, Wis. He goes from there to Trenton, Minn., from there to W. H. Daland, to have charge of the gospel tent work during part of the summer, among our Scandinavian brethren. Bro. Saunders goes to Berlin, N. Y., about June 1, to hold a series of meetings with Pastor Seeley and his people.

FROM E. H. SOCWELL.

The three months embraced in this report have been very useful for me, and though I cannot report as favorable results as I would be glad to do, yet I am by no means discouraged.

The Iowa field is large and its needs many, hence the demands upon me are varied and numerous, and results cannot be looked for that naturally follow more concentrated efforts.

The condition of our interests here at Welton is good. The attendance upon church appointments is quite good, considering the unsettled weather and bad roads, which have prevailed largely throughout the quarter, so there are not so many who are not active and earnest, but the membership is largely in good working condition.

Our work at Grand Junction is in promising condition, though we regret the loss of three families from this society, who felt that they could no longer endure the high rent during the hard times. On my last visit at Grand Junction the roads were so muddy that very few could attend church, and it was impossible for me to get around among the people as I usually do.

Early in February I spent two weeks at Cartwright, Wis., at that place, and, by their special request, Mrs. Socwell accompanied me, meeting all the expenses incident to the trip. While there I preached twelve discourses, ten of which were in our own church. At the request of Pastor Barden, I preached one discourse in the United Brethren church, and by invitation of Pastor Brierly, I preached once in the M. E. pulpit. In my labors I united Sabbath Reform and evangelistic work, as I always do, fully believing that I have no right to desert the claims of God’s Sabbath upon the people, and warning them of the sin of Sabbath-violation. During the meetings many hands were raised for prayer, and several persons professed conversion; and if the work could be followed up, I am certain that some would unite with our church. During our stay two persons living near Menomonee, convert to the Sabbath, united with our church, and are now engaged in scattering Sabbath truth in the vicinity where they live.

Cartwright was my first pastorate, thirteen years ago. Hence, to return to the place this winter was, to Mrs. Socwell and myself, a going back home, after years of absence. Nothing could well give us more pleasure than this privilege of once more greeting these dear friends, and visiting the spots made so dear to us.

Not only did the friends defray all the expenses incurred by us in making the journey, but also presented Mrs. Socwell with material complete, for a valuable dress. Having spent all the time at Cartwright I came from my home field, we returned to our home, cherishing the memories of the visit and the work, and praying that God will bless the church and strengthen her for the work he has for her to perform.

I was invited by the Ministerial Association of Des Moines, to read an essay at their regular session, March 15, upon the topic, The Sabbath from the point of view of a Seventh-day Baptist.” I filled the appointment, and the essay was commended highly by the men of the city, and the spirit in which it was read was spoken of very highly by numerous members of the Association.

It was the first time in the history of the Association that a Seventh-day Baptist had been placed upon its program, and was the first acquaintance that many of its members had ever had with our people. While in the city I preached in the Adventist church on Sabbath morning, speaking upon one of the many phases of the Sabbath question. The congregation was large, and gave close attention, and at the close of service, many spoke well of the discourse. On the following evening, Sunday, I spoke in the East Side United Brethren church, by invitation of the pastors, who also spoke. A very large attendance was present, and the people gave me a warm invitation to return and preach again. I hope to do so in the future.

During the quarter, and while on my regular trip, I called upon our two Seventh-day Baptists, Mr. Hutton and wife, at State Centre, also upon two others, Prof. W. H. Whittford and wife, at Victor, where Prof. Whittford is engaged as principal of the graded school. I also visited two Seventh-day Baptists at Perry, Mrs. Draper and Mrs. Brayman. After leaving Des Moines I made a three months tour, in the South, visiting several places, and on my return to Des Moines, I made a second trip, visiting numerous members, in their regular and other meetings, delivering addresses, attended 16 prayer-meetings, made 77 visits, received 2 members by letter, delivered 3,408 pages of tracts, and by request have furnished 237 names, to whom the Evangel and Sabbath Recorder are now being sent. Of this number of names, about 300 of them are of clergy- men in Iowa, many of whom I am personally acquainted with.

I am now in the opening days of a new quarter, looking trustfully forward to its unknown trials and duties, praying for strength and endurance that I may fully meet every obligation.

WELTON, IOWA, April 2, 1897.

Though greatness does not consist so much in doing extraordinary things, as in conducting ordinary affairs with a noble demeanor and a right mentality, and most profitable to remember the advice to Titus, “Showing all good fidelity in all things.” E. L. Magoun.

It is a good interior practice to make death a light to live by; in other words, doing everything as we shall wish to have it done when we come to die.—F. W. Faber.
**Woman’s Work.**

By Mrs. R. T. Rogers, Waterville, Maine.

**SHUT-IN.**

By M. B. Clarke.

Shut in with sickness? Yes, always beyond the reach of relief. Nor ever from my side will stray. Shut in, with the grip of pain, it dripped pain—whispers low, "This is the Father’s work, wilt thou not drink it, for his sake?"

Shut in with sorrow? Aye, some days she steals within my room and stays. How she laughs, she loves to stay, "Bear with me yet a while, I shall declare something of joy, Made stronger by the draught I bear; it gives more space to the mission of Man."

Shut in from joy? Nay, joy can come; So well the sweet child loves to roam, Shut in, and with the balm that's there; But often to my side she trips, And whispers, "Through I cannot stay, I’ll come again, some other day."

Shut in from love? Nay, love is here; He even whispers words of cheer And wipes from my wet cheek the tear. How she talks, I deeply love her; In every hour of my confinment he has been my support. In every night, and their day clothes sheltered, beds are different all of life to find, for the needy ones; also an employment department, and a Bible Institute; and two months ago they had 5,600 loaves of bread. Families donate as many loaves as they will each week, and the mission people gather them in. Another one visited was the Florence Crittendon Mission. The building for this was given by the pastor of the 'First church,' a Christian Alliance man, who lives by faith. He and his wife gave their benefaction home, furnishing it with all its needs "according to his riches in glory by Christ Jesus." The design of the teaching is to induce a more complete trust in God, and a more careful knowledge or experience of self-supporting work whatever. They are taught various branches of industry, and it is considered as one of the most commendable institutions in the city.

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I write you again from Walworth, Wis.

For more than four weeks now the interest has been growing steadily. During the whole time we have had very hard work. We have had to fight for every inch of ground gained from start to finish. Have had baptism three times. Twelve in all have been baptized. The baptism is in the Sabbath-school or basement room, below the audience room. Last Wednesday evening we held them for baptism at seven o'clock, before the evening services, and then after the services we again returned below for baptism, and we took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all of them. Four or five meetings a day have been held the greater part of the time. At 8 o'clock a man's meeting and at the same hour a woman's meeting, occasionally a 4 o'clock meeting with the students of the school, at the church or school-room. At 7 o'clock prayer-meeting in the basement, and at the same time the young people have gone out to the home of some sick or aged person to sing to them. When our crowd is too large for one house, we divide and make two visits at the same time. Sometimes, at the close of our afternoon meetings, we went to the home of Dea. Harlow Coon, who has been confined to his home since last November. We had a pleasant time, and profitable as well. Spring work has begun; people are plowing, preparing to sow; pastures are looking green. We expect to close here very soon and then go to our little church at Rock River, where they bore with me for five years. I wish the young people, at other places, would go out and sing to the sick and aged, and tell us of it through the Mirror Column. Pray for this work, will you not?

E. B. SAUNDERS.

WANTED—MORE HEART.
BY WM. SHAW.

Treasurer of the United Society of Christian Endeavor.

There seems to be a growing tendency amongst many workers for young people to limit the usefulness of the work, do not wish to be understood as deeyring these features, provided they are kept within proper limits. But there is a danger that such emphasis will be laid upon education that it will crowd out and hinder the more important work of our young people's societies. The great evil in our churches is not that people do not know enough, but that they do not do enough. The spiritual dyspepsia common in all our churches is caused by too much food and too little exercise.

Some would make our young people's societies a second edition of the Sabbath-school, claiming that the Sabbath-school as now conducted does not meet the need of the young people in the line of Bible study. If that is so, then re-organize the Sabbath-school, but do not divert the Young People's Society from its greatly needed line of work.

The mission of the early disciples in the extension of Christ's kingdom was to be witnesses. What we need in the church to-day is not more students, but more witnesses. The great power of the Methodists church was in the power of its preachers, and it was the praisers that gave it its marvelous growth. Literary culture or knowledge of church history, good as they are in themselves, cannot take its place.

Have you ever noticed that the brother who speaks to edify and instruct will put the whole prayer-meeting to sleep, while the simple, personal testimony or experiences of some humble disciple will move upon the heart like an electric current, and quicken and vitalize the whole meeting?

Where can we find a more striking example of the result of magnifying the head and neglecting the heart than in the history of the German churches? Highest criticism and theological hair-splitting occupy the thought of the leaders while the rank and file of the church are spiritually dead. Such a thing as a warm, spiritual, evangelistic prayer-meeting is practically unknown. Head religion is as worthless now as it was eighteen hundred years ago, when Paul said, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The Psalmist knew what he was talking about when he said, "Let the redeemed of the Lord say, "Let them praise his name forever." We need to cultivate in our young people to-day the spirit of service and personal testimony. Some of the young people, perhaps, have time to take up special studies; if so, let special classes be formed for them. But in view of the fact that so many other people are already burdened with studies that make it almost impossible to secure the time to attend the prayer-meeting, let us not add to their load by making them feel that the Young People's Society is another class for more study.

Let us not duplicate the work of the Sabbath-school or any other department of the church work, but we should strengthen them all, while we train our young people in practical, Christ-like service outside of the meeting, and genuine, warm-hearted testimony in the meeting.

This world is not a prison house, but a kind of spiritual kindergarten, where millions of bewildered infants are trying to God with the wrong blocks.—E. A. Robison, in Bookman.

Our Corresponding Secretary has gone to North Loop, Neb., to spend the summer, and requested me to send an article to the "Mirror." All communications for this society will be received by her father at this place as usual. But what shall I say in regard to the society? It is customary for the appointments are well sustained, and the usual degree of interest is manifested; all of which will apply to us without over-estimating, but I do not like the report; the part especially, referring to the "degree of interest. It seems to me that every Christian Endeavor organization should be able to report a growing interest. We should be so on fire with the Holy Spirit, so full of the Christ love for souls that nothing short of this would "fill the bill."

Since writing the above I have attended another C. E. Meeting, and am happy to say the organization of the Holy Spirit was more than usually manifested. I can report progress. At our meeting, April 10, we used a program sent out by our State Committee, in the interest of the sufferers in India. It was a very interesting program, and I trust beneficial to us.

PROXY.
Children's Page.

IF I WERE YOU.

If I were you, and had a brand
New school, a pleasant hour to spend,
I'd be polite enough to say,
"Next, what shall we do in gym class today?"

That's what I'd do.

If I were you, and went to school,
I'd never break the smallest rule,
And always say my teacher's joy
To say she had no better boy.

You'd be true.

If I were you, I'd always tell
The truth, no matter what it fell.
For two things only I despise,
A coward heart and telling lies.

And you would, too.

If I were you, I'd try my best
To do the things I here suggest,
Though since I am no one but me,
I cannot, very well, see,

Knew what I'd do.

If I were you. —Independent.

BOYS AND MOTHERS.

BY ROBERT DAVIES.

School out! Shout, scream, jump, race, wrestle—everything by which boys let out their joy at being no longer quiet.

"Let's go up the hill for nuts," was the cry.

"Yes—but!"

"You come too, Cliff," as one boy worked himself out of the small crowd just let loose from the country school-house and went out of the yard.

"I can't."

"Why not?" We'll have lots of fun.

"I'd like to." Cliff cast a longing look up at the brown nuts rattling down an accompaniment to the shouts of merry boys.

"Come on, then."

For a moment Cliff wavered, then braced up.

"No," he said. "My mother's looking out for me. She always feels a little afraid about the big boys. I'm not home just at the time she gets frightened."

"Pahaw!" cried Tom Barnes, with a sniff.

"As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain and it hurts. But if I could, I'd go, mother or no mother."

Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom flaring up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I wouldn't have such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the school-house and went toward him.

The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him to-morrow," doubling up his fists, "till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really remembering exactly what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom bristling again.

"Well, don't you."

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his mother, then gave a low whistle. She sat in silence while one thought after another crowed upon his many ears.

How did anyone know it anyhow? Tom had never intended to be unfaithful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them, they were done, but more often they were left for some one else. If there was nothing "up" among the boys after school, he heeded her mildly-expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. Naturally, no sober boy would run away from him that his mother would think was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, and it is quite a walk to their house. But I want to know her, for I feel sure from what I have seen of Cliff that she must be a good mother. "Are you ready to think of your mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be."

Tom colored deeply. "My mother's good," he growled, under breath.

"I have no doubt of it, boy. But how are people to know it through you, unless you are? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again.

"I wish more boys would remember," said Miss Morse gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hush'd, their words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them we did love, love them, in spite of our careless ways."

Tom set his lips together as he choked down a lump in his throat.

"And I think those of us whose mothers are mild and quiet, as mother is, will feel more tenderly, naturally and deeply toward our mothers and old maid like Aunt Kate?"

"Yes, I do," said Tom, getting up.

"Good-bye."

"Why, Tommy, you're home so early," said her mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from that troubled look with which she usually met his home-comings.

"Yes—cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Ah, dear? Well, that will be great comfort to mother."

She looked after him as he went about some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought.

"The dear boy will forget it all before long. But it's good to have him think it."

Cliff, arriving at home, found the house quiet and his mother away. It was disappointing and he groaned a little.

"There, now! I might have stayed with the boys just as well as not."

And the feeling stayed with him as the lonely evening dragged on and she did not come home until late. But the last of it went out of his heart, when she said.

"My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to be no more of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.

And Cliff never knew the effect which his brave stand for duty to his mother had had upon his own. For some of us is ordered the joy of seeing the blessing following one good word or work, but for most is simply the faith, not to be changed to sight, until we reach the great hereafter, that our good must surely reach into the lives of those about us.

Flossie is six years old. "Mamma," she called one day, "if I get married will I have a husband like pa?"

"Yes," replied the mother, with an amused smile.

"And if I don't get married will I have to be an old maid like Aunt Kate?"

"Yes."

"Mamma,—after a pause—'tis a tough world for us women, ain't it?—Ex."

LITTLE BOY: "Mamma, I wish you would find out who it was who hypnotized me and made me so dull and severe."

Mamma: "What at?"

Little Boy: "While you was out I was pulled right into the pantry and forced to eat a hell lot of those cookies you said I mustn't touch."

"Surely got off a bright thing the other day, didn't I? What was it?"

A lighted cigar some one had carelessly dropped to the chair he sat on."
Home News.

Illinois.

Farina.—Sufficient time has elapsed since the labors of brethren E. B. Saunders and J. G. Burdick with us during the winter to permit the close of these meetings, and we may refer to these events merely for the time being. A good degree of Christian activity continues, especially among our young people. The meetings of the Endeavor Society and the weekly church prayer-meetings are well attended by the young people, and the interest in these meetings is well maintained. Meetings have been held every week since some time in February by our Endeavor Society, in a school-house about three miles out of town. From a dozen to twenty-five members go out each week, and sometimes members of the other Young People's Societies also go to help in the work. Quite a number of people living in that district who are not professors of religion have attended these meetings and have shown considerable interest in them. They have encouraged the continuation of the meetings. One married lady of the district who attended some of our revival meetings in the winter, and has attended these school-house meetings, has recently professed conversion. She has also begun to keep the Bible Sabbath. If she does not meet with too much opposition she will probably offer herself to our church. She attends with us when she can conveniently.

Our C. E. Society has united with the C. E. Society of the Presbyterian church and the Epsworth League of the M. E. church in organizing a Christian Union, which holds its meetings monthly at each of the three churches in turn. Bro. Arnold C. Davis, Jr., of our Society is the president of this Union.

Memorial services are to be held next Sabbath at our church in memory of Bro. Huff man; and we have the promise of the presence of President Waitford of Milton College, and the pastor of the Milton church of this place, in the services. Memorial services have been deferred till now, a waiting the return of Sister Huffman from Milton, where she has remained till the present, since the burial there of her husband.

C. A. BURDICK.

Nebraska.

North Loup.—Our pastor, Rev. J. H. Hur ley, is recovering from a severe attack of spinal affection. After having been confined at home for two weeks, he met with us last Sabbath morning, and during the opening service expressed his gratitude to God that he had been spared to labor longer in our midst. The faces of his hearers plainly showed that their hearts were echoing the same sentiment. As he was not yet strong enough to preach, Rev. Mr. Miles, pastor of the M. E. church of this place, spoke to us from Matt. 11:30. "For my yoke is easy and my burdens light." This was well received.

Our pastor, Rev. John H. Hurley, is recovering from a severe attack of spinal affection.

"Yea, cleanse yee house an' clean yee shed, An' set the doors well, But brush the cobwebs from yee head. An' sweep the floor, for God doth love yee heart." M. P. B.

**BASED ON AVERAGES.**

While our Tract and Missionary Societies are appealing for needful funds to carry on the work the Lord has committed to us, and various methods of raising funds have from time to time been tried with varying success, these methods are employed by churches and auxiliary societies, these extracts from the Sunday-school Times a long time ago published, may be of interest to Recorder readers:

A popular method of trying to raise money for a good cause is by proposing to secure a certain sum from every church or every Sunday-school in a given field, or from every member of a given church or Sunday-school, or from every individual who might fairly be expected to give in that spirit of grace in a given community. This method is constantly being tried with well-sighed uniform failure. The truth is, that any calculation that rests on the assumption of the average man's readi ness to help, or that his full share of money is sure to prove a mistake. The average man can be depended on to eat his full share daily, but not to divide his sins or to do his due. The average man will even do as much work as is necessary to keep his body and soul together, but he is not always ready to do extra work, even if it is possible for him to be. The average man is not always efficient in his efforts. Hence it is that unless he who is willing to do his full share of work, or to give his full proportion of money, will make a great effort to do and to give more than his full share, the cause is likely to suffer through his lack of giving and doing.

It seems, therefore, that the duty of each of us is to give more than our "proportion." Who goes by what others do or should do is falling below his privileges and duty. Again we quote:

A common method of planning for a desired result in the sphere of benevolent endeavor, is based on averages. A certain amount of money is to be raised in a church, or in a Sunday-school, or in a community, it is very easy to see that an average of so much to each member will be the result that is desired to be done, which involves a specified number of workers, it is obvious that an average of so many workers to a given field will be ample for the necessities of the case. This sum in arithmetic is accepted as the warrant for a hope of results that would gladden the hearts of multitudes; but unfortunately the issue is rarely nearly so fair. The reason is obvious; which is the failure of the average man never does his duty. It is always the extraordinary man that accomplishes anything in this world. Not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man, but the extraordinarily faithful man, is the man who finally counts for a good result in undertakings in life, and.
Sabbath School.

INTERNATIONAL LESSONS, 1897.  
SECOND QUARTER.

LESSON VI—PAUL PREACHING TO THE JEWS.

For Sabbath-day, May 8, 1897.


LESSON SURROUNDINGS.

After leaving Cyprus, Paul and Barnabas landed at Perga in Pamphilia, but for some reason proceeded further inland to Antioch of Pisidia in Southern Galleria. Antioch is situated on the uplands about seventy-five miles back from the sea. Thither the people living in malariastricken districts along the border of the mountains, Paul and Barnabas may have followed the people or they may themselves have stricken with the fever. See Gal. 4: 13, 14. Here at Antioch Paul and Barnabas addressed the people in the synagogue (Acts 13: 16-41) of which the lesson is a part.

LESSON COMMENTS.

20. Men and brethren, who desired to hear the word of God, and friendly greeting, showing his interest and sympathy. Wonders. Gentile converts to Judaism, indicating the extent of the missionary work.

21. "At Jerusalem. The scene of the trial, condemnation, death and resurrection of Jesus. Knowing him not. Did not understand his mission. Voices of the prophets. Did not understand the prophecy. The fulfillment of the Scriptures which were read to them every Sabbath-day.


23. And when they had fulfilled. Paul hurries on these events, simply showing that they are in accordance with the prophecies of the prophets.

30. But God raised. This is the important event in the argument.

31. "Seem many days. Forty days, on some ten or eleven different occasions. Who saw. At the present time, living witnesses, not something mythical or traditional.

32. Paul and Barnabas. As they are witnessing to the people so we are preaching to you. Risen up. From the purpose of the discourse this word refers to the resurrection of Jesus, as told by the same scholars, while others hold that it does not refer to the resurrection but "rather raised him up to the work of the Messiah," etc. As it is written. "St. Paul now引用 the Scripture. The resurrection is full completeness to the resurrection of our Lord."

34. No more to return. "Christ being raised from the dead, death no more, death hath no more dominion over him."

35. Another Psalm. The sixteenth Psalm, tenth verse.

36. For David. . . . saw corruption, and therefore David could not have been the fulfillment of the prophecy.

37. But he. The events connected with Jesus exactly fulfill the words of the Psalm.

38. Forgiveness of sins. The canceling of the debt, the acceptance of the defaulter, and the removal of the guilt.

39. Justified. Made right and treated as right.

LETTER FROM LONDON.

To the Editor of the Sabbath Recorder:

April 26, 1897.

Owing to the absence of some of our members from town at different times during the Easter holidays, we have decided to defer our Easter meeting to May 9th. We hope to have most of the last of the present month. By that time there may be some news of interest to your readers.

The advent of the Spring heralded in my last letter proved but an all too brief smile on the part of Dame Nature. Since then we have had a long time of cold and disagreeable alternations of rain and wind, a veritable combination of the proverbial March and April. Now there are more cheering signs of genuine Spring and of brighter days. Spring cleaning is the order of the month, and as religiously as any mother in Israel ever sought diligently to cleanse her habitation from leaven before the Passover, so sedulously in the British household in her devotion to the fixed purpose to get her cleaning done by Easter. It is therefore a time of terror to the male Briton, who like his American cousin, fleeth from the shelter of his rooftree till the poor people come, and there is found a devoted husband and father who shuns not to bear his share of the burdens of life.

An un-denominational Mission has recently been started not far from where we live. A somewhat earnest man and his wife (Baptists) have erected a fine building of brick, with almost perfect sanitation, at a cost of £2,000. This they give to the use of spreading the Gospel, the idea being to have it for purely evangelistic work. How it is to be kept up does not yet appear, but as Dr. Chiffor, who has been the Baptist leader in England, says—If this country for an extended tour was unable to preach the sermon of dedication for this hall as had been expected, it fell to the lot of the pastor of the Mill Yard church to be asked to do this.

I accordingly preached on Sunday morning, March 28, to about fifty people, from the text Isa. 56: 7, "Mine house shall be called a house of prayer for all people." In the afternoon another minister preached, and in the evening I preached again to a congregation that filled the house, which seems about a hundred people would think. It was a pleasure to do this little service for an object which seems to be truly worthy in its purpose and which we hope may be blessed of God. Being invited after the evening service to the home of the brother and sister who have established the Hall, Mr. Bro. Vane, a gentleman who was in town over the Sabbath and Sunday, I had the opportunity which came up quite naturally to present in detail the most important arguments for the observance of the Sabbath, especially from a Baptist point of view, and I have on view to write up as a little book or two other friends. Being grateful for the service I had rendered them, they listened with apparent interest to my words, and said they hoped sometime to talk again about it.

Having visited lately one or two chapels in different parts of London, and having as an accompaniment preached for one or two ministers and having received several impressions I cannot forbear to mention them. Still I wish your readers to understand they are only impressions, and are not a full estimate of religion in England or even in this big town of London. One impression I have is that at the ordinary class of chapels the attendance on Sunday morning is small, being composed of the tried and true worshipers. In the evening, on the contrary it is much larger and is of a very miscellaneous character. The prayer meetings, or services during the week are rather poorly attended, but by the devoutly inclined. The "societies for mutual improvement," debating societies, etc., flourish in fine style, and have public debates, literary meetings, plays, musical performances, and other accessories to religious work in an immense variety. At some of the chapels they have "Pleasant Sunday Afternoon," with solos, readings, and a "string band" or other entertainment by way of diversion. A lecture on the "X-Rays" or some other popular subject is not unknown as given for an attraction. "Tees" of course are multiplied. There are a few "crazy jokes" for the young folks' teas, poor folks' teas, and teas for every other class. I haven't heard of fat men's teas or old maid's teas, but do not see why they might not have these as well as the others. Then dinners are given at certain times to the public, etc.

May 15, 1897.

Youth is a finger-board for somebody.

A GOOD USE OF TOBACCO.

In a book of travels written by a Mr. Barrow we find this interesting bit of information. A Hottentot was seen to apply the short end of his wooden tobacco pipe to the mouth of a snake when the reptile was darting out his tongue. Death was instantaneous, and this almost like an electric shock; with a convulsive motion that lasted only for a moment the snake untwisted itself, and then became still. And upon examination the muscles were found to be so contracted that the snake felt as hard as if it had been dried in the sun.—Harper's Round Table.
**Popular Science.**

A wealthy French astronomer, by the name of M. Yalott, having made numerous ascents of Mont Blanc (Mon Blon), about six years ago, erected a meteorological observatory a short distance from the summit, at a height of 14,381 feet above sea-level. This gentleman, having made over twenty ascents and taken observations now for three successive summers, wishes to take a vacation, and makes to aspirants of any nation the offer, not only of the free use of the observatory and instruments, but of the house and its furnishings.

Such a mighty high offer, attended with such exalted surroundings, is only had once in a life time, and we publish it here in hopes that some one of our young men may embrace the opportunity so freely offered, and make his mark, high on the roll of fame (Mon Blon), before it is everlasting too late.

If our age did not forbid, nothing would be more consonant with our ambition, or desires, than to be the boss of this observatory and its surroundings this coming summer. We would advise that whoever may accept provide themselves with a substantial smelling bottle, in the form of a steel tube, filled with just enough water as that is the most approved remedy for mountain (sen) sickness, during the time they are obliged to take less than usual meals.

A Noble Offer.

A water regula1 or for steam pressure, which works with great accuracy, has been adopted by the Pawtucket Gas Company, and also by the Allen Print Works, in Providence, R. I.

The regulator makes a stroke partially in both directions, by the pressure of the water, which pressure on the levers is about 40 pounds to the square inch. These levers are connected with a valve in such a way that when the steam rises, they will open a partial stroke, and so act to carry out any obligation made by their firm.

When a water regulator is said to regulate within a half pound of steam what the engine is designed to carry, and to use, not to exceed a quart of water per hour. There are a great many devices for regulating steam pressure, called "governors," but none that I know of that has a uniform action varying so little as a half pound pressure continuously.

A Water Regulator for Steam Pressure.

We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure. F. J. CHENEY & CO., Proprietors, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

*Hall's Family Pills.*

A LOAN REPAID.

More than two years ago Philadelphia loaned to Boston, Mr. William T. Ellis, who became one of the associate editors of *The Golden Rule.* Now the Quaker City claims the loan, and Mr. Ellis returns this week to his native town to become assistant editor of the periodicals of the Presbyterian Board of Publication, whose editor is Rev. J. R. Miller, D. D., honored wherever the English language is read, and especially endeared to all the readers of this paper by his many helpful contributions. *Forward,* the young people's paper, is to be Mr. Ellis's especial field.

*Forward* is to be congratulated upon this accession to its staff, for Mr. Ellis has proved himself a journalist of no mean abilities. His writings are always crisp and attractive, and permeated with a deep spirituality. To the workers upon *The Golden Rule* he has become a brother well beloved, and as he leaves us for this new field of work, for prayers, for his fullest prosperity follow him. Our readers will all be glad to know that his pen will still be at the service of *The Golden Rule,* and that several illustrated articles from him are to be published during the summer and fall.

Special Notices.

**WANTED.**


Address, naming price, H. D. Barlow, Clinton, N. Y.

**Aid to the Poor.**

Aid to the poor is held at the Mission at 306 West Street, New London, every Sunday at 9 a.m. and 7 p.m. The funds are used for the support of the poor, and the work of education and religion. The people are cordially invited to attend.

**SABBATH REFORM CONVENTION.**

The Seventh-Day Baptist churches of Rhode Island and Connecticut will hold a Sabbath Reform Convention, from April 30 to May 2, 1897, at Westerly, R. I.

**PROGRAMME.**


**SABBATHが多く注意すべきこと**

"What relation has Sabbath-observance to spiritual life?" Rev. A. McLean, D. D.

"A better indoctrination of our people in Sabbath truth." Rev. G. J. Granger.


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MARRIAGES.
Henry Cook—In Little Genesis, N. Y., at the residence of the bride’s parents, April 15, 1897, by Rev. S. A. Snyder, of Westerly, R. I., and Miss Catharine N. Cook, of Little Genesis, N. Y.

DEATHS.
April 7, 1873; died of consumption of the lungs. He leaves a wife and five children, parents, brothers and sisters.

Funeral services were conducted by the writer at the house of the deceased, at Westerly, where he died. In Testament of the little boy, who leaves a wife, two sons, aged parents and brother and sisters to mourn his death. In the company of the little boy, who was called away to his eternal home.

E. C. W.

EDGECOMBE—At his home near Westerly, R. I., April 7, 1897, of pneumonia and heart failure, Mr. E. A. Edgcomb, aged 64 years, 7 months and 26 days.

The deceased was born in Skylerstown, N. Y., July 27, 1832, was converted to the Sabbath-keeper faith at the age of 26, 1897, and was a member of the Baptist Church at New York. He immigrated to America in 1860, making his home in Westerly, R. I., where he was a member of the Baptist Church. He died in 1874. At the church of the deceased, there was attended by the friends and neighbors, most hearty in his illness and death of his late husband, who was reared from a hand of death on last Friday while eating breakfast. To my friends and all who contributed to the last moments and the funeral of my husband a success, I desire to express my most kind appreciation, on these lines will find them enjoying the same blessings. I have a good milch cow, and roan gelding, eight years old which I will sell cheap.

In a mysterious way his wondrous to perform. He would do this for the sick and the poor. He plants his steps on the sea and rides upon the storm. He is better for house-plants if the soil be loosened about the roots once a week. This allows the roots to reach the surface water, and as a result, evaporates the excess of moisture when they have the plant too wet, they will have the water at least as warm as the temperature of the room as it is used upon the plants.

Field, Farm and Fireside.

Little Notes.
Harper’s Weekly of May 1 promises to the Sabbath-keeper a historical interest. It will be devoted largely to an elaborate illustrated article on the dedication of the United States Capitol, and to the General Grant’s career. The number will contain also fiction by Mary E. Wilkins and other popular writers.

Harper’s Bazar for May will contain a department devoted to "The Outdoor" and "The Garden," and there will be a regular feature of the paper and an illustrated department of "Dame Woman and Dame Work," begun a few weeks ago. The subject of Margaret Harwood will be already notably successful in awakening interest among women’s clubs all over the country. Among the other features there will be a charming story entitled "The Widow of Pierre," by Margaret Smith, entitled "The Widow of Pierre."

Small Fruit Trees.
April 7, 1897, the choice five of Strawberries, Blackberries and Currents.

Not Hot Cheap, But How Good.
For a reasonable rate, also Burdell Fitchmore Books and Bibles. Call at Catalogue Bldg., 11 East 36th St., New York.

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SABBATH SCHOOL BOARD.

Rev. L. E. Rourtent, President, DeBoeyer, N. Y.
Rev. J. E. Landing, Secretary, New York City.

DEBOROY, N. Y.

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NEW YORK CITY.

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