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PLAINFIELD, N. J.

MAY 10, 1897.

AT PARTING.

Life knows no sadder hour than when we say farewell.
The once familiar spots know us no more; we dwell
Far from the treasured scenes of youth's bright, golden days,
And live anew in other paths, and walk life's rougher ways.

Old ties, that bind us to a sacred past, must break;
Old ties that bind the heart to earth for love's sweet sake,
And lend it some small portion of the joy divine
Of Paradise, which leads our trembling feet its paths to find.

'Tis better so; soul-growth thrives not on things of earth—
We crush the heartache that, transformed in newer birth,
Shall spring and feed on love eternal, and shall see
In earthly things but types of Love's eternity.

Ah, heart! Cleave not to earthly things in gloom and grief;
Sigh not to sunder fragile ties, but seek relief
In hope for future joy and in the present peace
That service brings, till gloom departs and sorrows cease,
And Light dawns evermore in Heaven's bright release.

—Presbyterian.
Our attention has been called to a displayed advertisement in the Calhoun County News, Port Larara, Texas, which teaches a Sabbath lesson, as well as an advertisement in the Sabbath-keeper’s business. Bro. D. S. Allen, whom doubtless many will remember meeting at our General Conference at Alfred, advertises in the local papers his business, General Black-smithing, etc., and then adds: Shop closed on the Sabbath day of the Lord, the Sabbath of the Lord thy God.” Ex. 20: 10.


In many places the so-called temperance drinks, or soda fountains, which offer so many temptations to the appetites of young and old, are very objectionable for several reasons. One is the injurious effects that are said to result from such frequent use of such beverages. Second, a habit is thus formed, and a craving of prosperity of the church than are the frequent ec- deism for the mere gratification of the appetites of the people frequentl.y expect more of the liberal, and not more of the Jewish, but he is not recognized in Jesus Christ, the most beautiful and wonderful fulfillment of the religious faith of the Jews. The Jews believe in Moses and the prophets, but make the great mistake of not recognizing in Jesus Christ the most wonderful and beautiful fulfillment of the religious faith of the Jews. Christians are praying and believing that God will open the eyes of the Jews to behold in Jesus the Mes-
If we have not here uncovered the fountain of sterile waters. Take away the freedom of the consecrated soul to look out for the field of God's possibilities and choose the highest and the best, and you have removed the underlying principle of great endeavor, of lofty and holy and sweet, and under heaven to be the messenger of God to men. Volunteer service is the only service, and voluntary ministry is the only ministry.

The third element of a call is the commission. That commission cannot come until the need for the work has been felt, the offer of the seal has been made, and the offer accepted. This thing is the duty of the call. The man who has the work thrust upon him, may hardly doubt that unconsciously, perhaps, he has had the call and has accepted it.

I doubt not that there are many ways in which the voice of God comes to a human soul; but if there are four ways of supreme importance. The first is through consecrated parents. Much that goes to make up the call of God to him whom you have chosen to be your pastor dates hack to the leading to the Lord of the child Samuel, by consecrated and sainted parents—parents whose prayers consecrated him to God when their lips prosed the first kiss upon his cheek; parents who led him to the baptismal waters when a little child of seven years, and there bade him to the church of Jesus Christ as a life-long worker; parents whose prayers have followed him through these nearly thirty years of his life, and who were held by the moral and spiritual heritage, by the letters of strong drink, has given the first ten years of his active life to his rescue, and at whose hands, and by whose prayers, thousands have pledged themselves to lives of sobriety and total abstinence; what could be more natural than that one who has given himself to twenty such a great reformatory, should at thirty respond to the call of God as given through his brethren, and enter the larger field—the great open door of the ministry of Jesus Christ to all sin-darkened hearts?

Another way in which the call of God reaches the souls of his servants is through the voice of the brotherhood. A call must not necessarily come in any one of these four ways. They are often combined, and so I believe it is in the case of him whom we consecrate to-titie.

The consecration prayer was offered by Rev. D. B. Coon, of Colgate University. He gave the charge to the candidate and Rev. A. H. Love, to the church; Rev. L. F. Randolph extended the hand of welcome in behalf of the ministry, and the meeting was brought to a close with the benediction by Rev. S. H. Davis.

BREVITIES.

IRELAND is said to spend about $60,000,000 annually for liquor, and annually sends out an appalling army of syphilis and of famine. Such a call is now out.

AMONG the sorrows that have recently come to the island of Crete, both small-pox and typhus fever are now said to be added. But even these might be preferable to an epidemic of Turks.

REV. D. B. COON, recently a missionary pastor in Berlin, Wis., and vicinity, has accepted the pastorate of the church at Farina, Ill., to fill the vacancy occasioned by the death of his late pastor, Rev. J. L. Huffman.

SAMUEL COLMAT, a man of fair fortune and a generous donor to Baptist educational enterprises, died a few days ago in Orange, N. J. He gave $40,000 to Colgate University, at Hamilton, N. Y., the institution his brother James generously endowed.

The Common Council of Chicago has appointed twelve committees to look after the business of the city. The work of these committees (so the papers say) have saloon keepers for chairman. The balance of power seems to be on the side of the saloons.

That section of the Mississippi Valley which has recently been submerged by the breaking up of the levees, produced in one spot about $22,000,000. The disaster is great and beyond human comprehension. The suffering and losses must be borne in part by citizens of the United States and elsewhere.

Not only in Europe, Asia, and Africa, are new moving in warlike forces to stir up or put down rebellions, but several countries in South America are also in battle array. Rebels in Uruguay have just defeated the government forces; the Brazilian government is massing its troops to quell insurrections; and there is a somewhat formidable rebellion in Honduras.

Something of the chances for public service for educated men may be seen in this statement, derived from existing facts. The men for colleges bred in the United States are only one-fifth of one per cent of the population; and yet colleges furnish thirty per cent of our congressmen, fifty per cent of our senators, sixty per cent of our presidents, and over seventy per cent of our Supreme Court judges.

The death of Judge Sheldon, of Rockford, Ill., removes one of its most valuable citizens. His sympathies were with every good work. He left $100,000 to Williams College, and the proceeds of his estate to the University of Virginia. Also $10,000 to the Rockford Female College and similar sums to the Y. M. C. A's of Rockford and of Freeport, Ill. The balance of his fortune, $600,000, was given to his six nephews and nieces.

MEXICO has been confessedly Catholic in its religious domination for many years. Protestants have been persecuted and every attempt has been made, that was at all safe, to suppress religious liberty. Still there is progress; for, where fifty years ago, there was neither school nor church of the Protestant faith, now there are 441 churches, 171 pastors, 164 evangelists, 244 teachers, and about 50,000 Protestants.

The resignation of Police Commissioner Roosevelt in New York has caused much trouble, for it has been difficult to fill his place. He had eminent qualifications for his office. But after several attempts to find the right man, Mayor Strong has finally appointed Mr. Frank Moss, and the appointment has been accepted by the church. For the past six years, Mr. Moss has been on the national stage, as the President's counsel for Dr. Parkhurst's Society for the Prevention of Crime. This is a good recommendation and will be a good prophecy of successful service, unless his hands are tied by political machinery and the stubbornness of those worthy men who are now on the police force.
CONTRIBUTED EDITORIALS.
By L. C. Randolph, Chicago, III.

John Hoffman,
"It is better so," he answered when the lov­ing wife gently told him: "You are almost through." "It is better so,"—these were the last words which he spoke; for the speaker, who sat by the bedside of this man, was able to catch but a few words upon which to end that blessed, fruitful life.

Others will tell in proper time and place of his life, his character and work; a pioneer evangelist who labored patiently and sweetly until his work was done; a friend and preacher—where shall we look for a greater?—a thorough theologian, clear, bright, original, a loyal keeper of the commandments of God and the faith of Jesus; a friend true and tried.

But the one simple truth which I would say to his memory—it is the greatest I can pay, and he was worthy of it—is that he was what he preached. He was a "living epistle, known and read of all men." He preached faith in God and he himself was an Elijah, taking his commission from above, fearlessly bidding the dead to arise. He chose between the Lord and Baal, seeing the answer to prayer in the cloud like a man's hand rising out of the sea. He plied for the kind, loving, forgiving spirit in home and church; but his own radiant face and wholesome all the way through. He preached the baptism of the Spirit—and O, my brethren, he had it. It was that which gave him his power—to God be all the glory.

I shall look with very deep interest for the biographical sketches which shall appear. I hope our young men will read and study his life. He was a man of God. The principles which were regnant in his character were those which must govern us if our work is to be strong and abiding. Times and methods change, but certain principles central and abiding, even to the end of the world. A son of the King has gone home. He was faithful over a few things and now has been made ruler over many things. Do not stand weep­ing at the grave. Plant your feet upon the turf and look up. As you love him and the soul, and his own radiant face shall look up. As you love him and the soul, and his own radiant face shall look up. As you love him and his own radiant face shall look up. As you love him and his own radiant face shall look up.

Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

SABBATH REFORM CONVENTION AT WESTERLY, R. I.
A Convention—Conference of the Seventh­day Baptist churches of New England was held at Westerly, R. I., April 30 to May 2. The opening session on the evening of April 30 was addressed to the ladies of the churches by Rev. Samuel H. Davis. A full account of that service, for which we are indebted to the West­erly Sun, appears in another column. The work of the Convention was carried out according to the following program arranged by a committee consisting of J. G. Gran­dall of Ashaway, was chairman:

**Morning**
Young People's Meeting.
Paper—"How young people observed the Sabbath in Bible times." Rev. J. W. Ferguson.
Bible-reading on the subject of the Sabbath. Aural Burdick.

**Afternoon**
Praise Service, led by J. H. Tanner, Jr., Leader.
Symposium on Sabbath Themes: "What relation has Sabbath-observance to a Spiritual life?" Rev. A. McClean.
"Best methods of presenting Sabbath truth." S. K. Davis.
General discussion.

**Sunday Morning**
Address—Protestantism, Romanism and Sabbath Reform." Rev. A. H. Lewis.
Address—"Society Work."
Rev. L. H. Utter.

"How shall we train our children in Sabbath truth?" Rev. Horace Stiffman.

**Evening**
Praise Service, led by J. H. Tanner, Jr., Leader.
Address—"Sabbath in the State and Local Church." Rev. A. H. Lewis.

The following summary of the opening ser­mon appeared in the Westerly Sun of the next day:
In opening, Mr. Lewis referred to the holding of those Sabbath conferences as marking an era in the work of Seventh-day Baptists. Reform comes slowly, but they come by God's orders, and because they do men can stand beside them. A large proportion of them are not a day of rest, it is in one day of work for God. It is the day when we should shun our visits. Let us hold fast God's law, and magnify the word shall. I warn you, therefore, against the danger of misapprehending what the Sabbath is.

The next great danger to us as a people is that of yielding to the prevalent notion that the observance of that Sabbath is the holding of a service of worship. A large proportion of our correspondents from the opponents of our Sabbath say that this Sabbath question is not of sufficient import­ance in the life of the church to make it a matter of importance. "We are in business the man who neglects the details because they are "not important" is on the sure road to failure. The day will never come when the world will return to its former Sabbath observance, until it returns to the Bible truth. A mother makes strong laws for her child because it is for the child's welfare, so God has made strong laws for the welfare of children. Law and love are not antagonistic.

The third danger of decay is inaction. You New Eng­landers know the necessity of activity. It is your country that has turned out active men. Any denomination or party will decay when it ceases to be active. That is a matter of beginning. We are in danger of failing in our duty by waiting for opportunity rather than seeking opportunity. We hesitate to make our principles known, when the world is anxious to hear them. Those who are ever on the alert for the regard for the sacredness of Sunday, are looking to us for help. One form of activity which I hope may be or­ganised in the distribution of our literature. We have neglected the fields near us. We have taken for granted that people understood us, when they do not, except that we have not tried to explain all of our failures. A practical expression which was given to illustrate the point.) A practical form of activity for the Seventh-day Baptist people is to sow the truth in the world, in a manner that recognises the importance and the importance of our principles. We as a people need the warmth of action. Don't say "It's no use." There is always use for the work. The world is in danger of falling that God will make it light. Better to die in an active fight than to decay in inactivity.

Miss Carpenter's paper was a story of two children and their participation in a Sabbath service at their homes, and at the "Great Temple." It was replete in details finely drawn, from a careful study of the history of the general and special services of the Sabbath in Jewish homes and at the temple. Beginning with the services of Sixth-day evening and including a special service of the "Blessing of the first born" at the temple, the story demonstrating what has been the failure of appreciation. (A personal experience which was given to illustrate the point.) A practical form of activity for the Seventh-day Baptist people is to sow the truth in the world, in a manner that recognises the importance and the importance of our principles. We as a people need the warmth of action. Don't say "It's no use." There is always use for the work. The world is in danger of falling that God will make it light. Better to die in an active fight than to decay in inactivity.

MR. UTTER'S PRACTICAL SUGGESTIONS.
Hon. Geo. H. Utter followed with some well­enforced "Practical Suggestions," since Miss Burdick was unable to present her "Bible Reading," because of illness. These suggest­ions were drawn out from the incident of a speaker who, in the days of "Secession," determined to go with the nation and its flag rather than with his ascendency state. A partial idea of what Mr. Utter said may be gained by the follow­ing analysis and summary, though the forceful manner of the speaker is lost in the trans­fer to paper.

(a) Young people, as Christians, and Sev­
enth-day Baptists, you must "Choose your uniform," and having chosen you must wear it well and proudly. A uniform stands for something far greater than he who wears it could be without it. A blue-coated police­man at crowded street crossings in Boston stops the rush of uncontrolled and the haste of greed by a wave of his hand; the wave of his hand represents the power of Boston. And the "mote-man" turns off the electric current and holds a crowd of haughty-stricken men in check while a child goes safely past. All law and public order and the public and legal conception of evil and punishment of crime go outward uniform, which stands for power and authority.

(b) You must wear all of your uniform. You may say, I will wear the hat but not the coat, the coat but not the belt, the outer garment, a scarf, but not the under one which are not seen. In God's service a "whole armor" is demanded. My friend, the army officer, had sworn loyalty to the nation when others sought to destroy it, and this oath of loyalty carried all the uniform with it. Dressed in that uniform he represented the nation, and was safe in the protection of the nation. In becoming Christians we choose our uniform, and we are pledged to obey all laws which God's Word and citizenship in his kingdom put upon us. We are known as Christians, not for certain little things. God with and soil that uniform by any and all wrong, all disobedience. There are no unimportant things in God's service. Service cannot be omitted or deemed unimportant because it is "so little." The cry of a babe saved Moses, the great prophet, to Israel and the world. One bone enabled Agassiz to reconstruct the Mastodon. A pistol missed fire and Lord Cleve was saved to India and England. Because one spinner learned to "chalk his spindles," the great prophet of Israel and the world. God with and soil that uniform by any and all wrong, all disobedience. There are no unimportant things in God's service. Service cannot be omitted or deemed unimportant because it is "so little." The cry of a babe saved Moses, the great prophet, to Israel and the world. One bone enabled Agassiz to reconstruct the Mastodon. A pistol missed fire and Lord Cleve was saved to India and England. Because one spinner learned to "chalk his spindles," the great prophet of Israel and the world. God with and soil that uniform by any and all wrong, all disobedience.

The music of the afternoon, as of all the sessions, was most appropriate and well rendered. The organ and the singers were an important part of the program.

TO BE CONTINUED.

SABBATH REFORM IN LITTLE GENESEE.

Aside from the merits in general of the late convention held in Little Genesee, N.Y., it was a remarkable fact to the writer of this column, that the historical articles so ably presented, and, by and by, very much interested also in the Sabbath discussions. The consistency and the strength of the Sabbath side of the con-

troversy did not fail to appeal to him, and the absolute ease and dispatch with which the able editor disposed of all critics conveyed always a charm even before his conclusions were accepted. It is manifest that a great work has been done by the Outlook through­out the last year, made hundreds to see the weakness of their position and driven them from their defences to shifting ground. The absurdity of the recent Gospel theory in support of First-day dis­closes that its defenders see this and are driv­en to the owner side of the question. It was therefore a great pleasure to the writer that Dr. Lewis could be with us in our convention. His pres­ence was truly an inspiration because he is devoted heart and soul to this one great cause.

But better than all else the Holy Spirit was present with his uplifting and strengthening power, for this subject of Sabbath Reform is well pleasing to the Holy Spirit. Does it not honor the Word? And the Word is the Spirit's Book. And do not the experiences of such men as Brown, Gamble, Ashurst and the Sabbath church, all through these plagues, bring with the perfect unison disclose the joy of the Spirit over obedience to the expressed will of God? The very fact of devotion to this holy cause such as Dr. Lewis displays brings with him, wherever he goes, the Spirit's own gracious and mighty influences. When these meetings were over the impression was strong upon the writer's mind that in some respects this was the best series of meetings he ever attended. One of the most intelligent men of the Generosity church also remarked the same thing.

This fact because, any other meetings, varied and excellent in their kind, have not been attended before, but I am con­vinced because of the beauty of holiness which shines through and through this Sabbath question. Many have been the expressions here of gratification over the meetings. One wished that they were over that they might have been immediately repeated. Hearts were deeply stirred. Strong men who knew by long experience all that devotion to Sab­bath and Sabbath school work meant to such with high thoughts, and with joy set their faces toward the future with strengthened determination. The interest on the part of some displayed itself in a heavenly radiance, plainly discernable on their faces.

The convention which we have just had ought to go a long way to convince all who are not aware of the intimate connection subsis­ting between Sabbath Reform and evangelism, of this great truth. We have had it demonstrated before our eyes in this Spirit per­verted convention from beginning to end. Brethren, we dare not deceive ourselves that God is not glory in our heavenly heritage in this great Sab­bath truth or if we fail to bring it forward in evangelistic work. Are there not times when it ought to be brought forward from beginning to end in such work? We should be so much the more determined to see that we can bring it forward to the people, not in any harsh controversial way, but as it is, the very truth of the living and loving God.

Both sermons preached by Dr. Lewis were listened to with the closest attention. They were delivered with truly a sense of God in his closing sermon: "The work which has been done in this convention will last longer than any of us will live. Its influence will grow under the no. Minority ever lived long without endowing some vital moral truth or principle to work for. Do you know what made our boys invincible in the war? It was because they had the highest possible conception of patriotism. So in this fight for Sabbath Reform, every Seventh-day Baptist must be to a hero or heroine in consec­ration to truth and right. Sentiment does not make conscience. We cannot build on sentiment, we must have conscience for a foundation on which to build reforms. There is no defeat for right, there is no defeat for righteousness. The world cannot defeat truth.

A happy incident occurred during this ser­mon. Dr. Lewis accidentally put out the light of a gas burner, but with the happy tact of the perfect orator turned the accident to serve all the more perfectly as an illustration of his purpose. As the gas originated deep down under the hills and the valleys and traveling afar comes to us we may put ourselves in right relations with it and the house is filled with light, or we may put ourselves in wrong relations with it and the light is extinguished and we are plunged into darkness. If we put ourselves in wrong relations with history which has its many lessons to teach concerning the Sabbath truth, we are left in darkness.

The sermon of Pres. Davis was truly an ex­cellentone and was thoroughly appreciated. In a future article some attention will be de­voted to that.

S. S. POWELL.

TRACT SOCIETY.

Receipts in April, 1897.

J. D. Spurer, Treas.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Church, New Market, N. J.............. $ 6.00
Plainfield, N. J.............. 31.50
Milton, Wisc.............. 12.67
Edgerton Centre, Minn.............. 7.27
Scott, N. Y.............. 1.89
Farnum, Ill.............. 2.62
Second Brookfield, Brookfield, N. Y., $10.10
$10.10

Treas. Costa, Colo.............. 2.20
First Brookfield, Leonardsville, N. Y.............. 4.50
Bennettville, N. Y.............. 9.90
Independence, N. Y.............. 1.00
D. W. Cartwright, Upstate, N. Y.............. 3.00
Richburg, N. Y.............. 2.21
Main, N. Y.............. 1.54
New Orleans, La.............. 1.45
Lord's Ring, N. Y.............. 5.78
Sabbath-school, Dodge Centre, Minn.............. 4.17
Plainfield, Ill.............. 0.85
Convention, Little Genesee, N. Y.............. 13.00
Fayetteville, N. Y.............. 20.00
D. H. Davis, Shanghai, China.............. 25.00
Rosa W. Palmberg, Shanghai, China.............. 20.00
D. W. Cartwright, Cartwright, Wisc.............. 5.00
Theodore W. Jones, London, Eng.............. 1.01
C. B. Barber, London, Eng., Dr. Lewis' friend.............. 1.00
Polly Cooper, Marion, Ill.............. 1.00
L. M. Gottrel, collected in Debrayte church and vicinity.............. 3.75
May Co. and others, Beloit, N. Y.............. 100.00
Ezra Cranfill, Milton, Wisc.............. 25.00
D. M. Johnson, Roulston, N. Y., Dr. Lewis' work.............. 5.00
Rev. Geo. F. Kenyon, Hebron, Pa.............. 5.00
Morton Cranfill, Richburg, N. Y.............. 1.00
Mrs. Cranfill.............. 1.00
W. P. Langworthy, M. D., New York City, Dr. Lewis' work.............. 25.00
Wm. A. Langworthy, New York City.............. 25.00
W. H. Lindsley.............. 1.00
"A Friend, P. S.," Wisconsin.............. 1.50
E. & O. E.............. $409.35

J. D. Spurer, Treas.

Plainfield, N. J., May 3, 1897.

SABBATH LITERATURE FREE!

Sabbath literature, including the new 60 page booklet on "The Catholicism of the Present" 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.
missions.

By O. U. Whitford, Sec. Secretary, Weyerly, R. I.

Evangelist E. B. Saunders, aided by Chas. S. Sayre, as singer and helper, held a series of meetings for a month, in March and April, with the Walworth church, Wisconsin. The members of the church were greatly tried. Some who had been in a backslidden state for years—did not go to church—were quickened, and have taken their places in the church. Twelve have been baptized, and they, with others by letter, make an ingathering into that meeting in bulk of about twenty. There were some others converted who will go to other churches. One who had passed middle life found the Saviour and was baptized, and joined the church, and an aged man who united 68 years ago with the Alfred church became revived, got his letter and united with the Walworth church. Many people were greatly moved, but did not come out and take a stand for Christ. Pastor S. L. Maxson and the people are greatly rejoicing over this precious outpouring of the Holy Spirit, and the church has taken new hope and courage. May they all be faithful. Brethren Saunders and Sayre are now holding meetings at Rock River, Wis.

Bro. S. H. Babcock, after he closed his labors with the New Auburn church, Minn., returned home at Milton, Wis. After a week or more of rest, he went to Cartwright, Wis. He writes: "I preached here on Friday morning, and found here the 'Crusaders.' When our people learned I was coming, they tried to arrange with the 'Crusader' man and the resident United Brethren minister to co-operate, or divide the time, but they declined to do either, so we are each going our way. They appointed their meeting on Sabbath-day at the same hour that our people have been holding their Sabbath-school, so we changed our service to the forenoon, and the United Brethren pastor and the two 'Crusader' men (there are two men and three women of them) came and heard me preach, and were invited to participate in the services. Sunday morning I attended their services and took part. Have heard light since I came. We held services on the Sabbath, and have had an attendance of about forty. No doubt we would have had crowded houses, if it had not been for the other meetings. Find the majority of our people holding on faithfully, and those whom I baptized last spring seem to be steadfast. While here I was telegraphed to come at once to Brother and Sister Daniels, who are converts to the Sabbath, living near Menominee Junction, Wis., and had lately joined the Cartwright church; that there was something of a stir there on the Sabbath question. I went, and, by permission, I preached at the school-house, and presented the claims of the gospel and the law. There were about thirty present, who listened with close attention. Bro. Daniels has two neighbors, one on each side, and one of them a man and wife in the other—who are considerably stirred over the question of the Sabbath, as the result of Brother and Sister Daniels influence. There is to be a prayer-meeting at one of their homes to-night, and I intend, if there is an opportunity to go to the other, to show why we are Seventh-day Baptists. . . . I led the prayer-meeting which I mentioned in my last and had an opportunity to speak briefly on some lines of our faith, and to answer questions raised by different ones. One man at this meeting declared himself fully convinced in regard to the Sabbath, and his interest in the people. And Sister Daniels and Sister Daniels seem very earnest and resolute, and were very much pleased and encouraged by my visit there. Have returned from Cartwright. Preached nine times while there, administered the communion and took part in the services of all of the Sabbath-keeping families and a few others. The church was much strengthened and encouraged by the meetings and my visit there."

From A. P. Ashurst.

Enclosed please find my report as General Missionary for Southern Illinois and Kentucky, with the financial statement. I entered my work on this field, as you know, not at the beginning of the first quarter of the year, but on the 4th of February next. I left Alfred Station on the above date for Louisville, Ky. It was my purpose to go to that city and the surrounding country, to preach somewhat en route, and also in my field of labor, I bought my railroad ticket first to this city. I found in Louisville a small church of six members; some were discouraged and some had almost concluded to unite with other churches; but we have satisfied church privileges; but others of them were firm and insisted on holding on and waiting, hoping that help would come.

On my arrival, I soon procured the names and addresses of this little company, and visited them, making an appointment to have a church meeting at a suitable room on the next Sabbath, and we would have religious services. I do not believe I ever saw a people more anxious for services conducted by one of their own ministers than were these people. At our first meeting we decided that we could not reach the people through our meetings at private houses, but that we as a church would continue to meet ourselves, on Sabbath-day and study the Word and pray for a church—a house in which to worship, and to invite others to come and hear the gospel. At the end of the service we decided to rent a suitable room in the city, to pay for this room ourselves, by the month, and hold meetings every evening, inviting the people, everywhere we could reach them, to attend these services. Dr. N. Cutting and your missionary were authorized to go out, and find a suitable room which could be had, to rent it by the month, and thus begin our work. On the day appointed, Dr. Cutting and myself started out (I had a good case of la grippe just taking firm hold, but was still on my feet). It was a rainy day, but we went out and visited a room (we did not ride in the street cars because we could not see as well). We found several good places for rent, but often when we would go to the real estate agent to get the price of the room, it was always asked what else are you going to use it for, and when we would tell them that it was to establish a Seventh-day Baptist mission, we would be told that the room could not be rented for that purpose. So we spent the day, until your missionary realized that he must seek another room, and he went about it, and with the attending pain in his side admonished him that it might be a difficult matter to prevent a bad case of pneumonia. I took my bed, called in a physician, and was confined to my room four weeks; part of this time my life hung upon a brittle thread. As soon as I was able to travel, I left Louisville to visit and invite others to come and hear the gospel. . . . I am about well and ready for service, I hope to double my diligence to try and reclaim the lost time which was occasioned by my sickness.

The great floods in the Ohio and other rivers, together with the continued rains will obstruct the work in some measure for a time, but I have a large tent and as soon as practicable, I shall keep it in active service until the season for such work shall close. With an earnest wish and a prayer for God's blessing on our Boards, and on our missionaries, and for the power from on high, I am your servant in Jesus Christ.

Stone Fort, Ill.

From A. G. Crofoot.

It is time for another quarterly report, and I am sorry that I cannot make it more favorable. While Bro. S. H. Babcock was here we had the worst of our winter, also a big rain and thaw, so that the going was bad nearly all the time. All things considered, the interest attributed to the attendance was very good and spiritual, and I believe that the labor was not in vain, although visible results are not manifest yet.

The interest in all the appointments of the church is quite good, still some do not live Sabbaths, but they have been considered sickness in the community, so that the average attendance at church has not been as high as at some other times.

We intend to be faithful and do our duty, trusting in the Lord for the results. Pray for us.

New Auburn, Minn.

Treasure's Report.

For the Month of April, 1897.

George H. Utter, Treasurer, in account with the Seventh-day Baptist Missionary Society.

Balance in Treasury, April 1, 1897, $241.37

W. Black, Jacksonville, Ill. (one pound) 487

Mr. and Mrs. C. H. Thrall, Memphis, Tenn. 400

Mr. and Mrs. C. H. Thrall, Memphis, Tenn. 400

Dr. C. W. Barber, North Loup, Neb. 100

Dr. C. W. Barber, North Loup, Neb. 100

Estate of Rev. J. G. Crandall, Brookfield, N. Y. 500

Estate of Rev. J. G. Crandall, Brookfield, N. Y. 500

Sabbath-school Fund, $3.02

Babcock Fund, $3.02

Sabbath-school Fund, $3.02

Sabbath-school Fund, $3.02

Mr. and Mrs. F. H. Lindsey, New York City 3.00

Evangelistic Committee, Collection at Berlin, Wis. 13.65

Sabbath-school Fund, $3.02

China mission 20-2 29

Others, Missouri, N. C. 41.17

Church, Boulder, Colo. 2.50

Milford, Wis. 1.68

New Market, N. Y. 6.82

Dodge Center, Minn. 7.64

Plainfield, N. J. 31.56

Hammond, Ind. 10.31

Farmersville, Ill. 2.30

Scott, N. Y. 1.29

Carbondale, Iowa 3.47

Farnam, Neb. 5.00

Second Brookfield, N. Y. 20.00

First Brookfield, N. Y. 12.50

New York, N. Y. 16.79

$486.46

O. U. Whitford, salary, traveling expenses, etc., quarter ending March 31, 1897 253.87

Balance in Treasury, April 30, 1897, 232.59

$486.46

E. & O. E.

G. H. Utter, Treasurer.
Woman's Work.

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

"GIVE YE THEM TO EAT."

By KLAVERO G. BIROCK.

For the "Woman's Name," I was asked to write, but naught I could think seemed quite suitable. So gave up the task, and passed to look for "Women's Work in the Church," and had the Holy Book. And these words were first my vision to meet—

"Thy seed shall be as the sand of the sea, both by land and by sea, and in every place where the footprint of man is, there shall not want a worker therein."

The words came with power and depth and lessons fraught, I read and re-read this wonderful thought; Though oft re-reading was new, The Author now seemed to bring to my view. The secret hidden lies to me. How understand I except taught be.

The language so plain, was meant to declare
Poetic, lovely, far-reaching,
Fond anxious parents must too hear the call
Sabbath-school teachers and workers so

"Be not discouraged, the work given you
The world needs the truth the same now
As it did when Christ appeared on earth,
The hidden truth found
The language so plain, was meant to declare
For

Co-operative Work.

It was not the design of our Lord that mankind should be idle, and if in our varied employments our work is done in a right manner, we may live lives of usefulness and blessing. Aside from the general design of universal activity, God has committed to his children a work. In order therefore that our efforts be crowned with success, we should first of all go to God for soul-cleansing and thus be fitted for the work prepared.

True success comes of hard, unceasing labor.

Faithfulness in small duties, home duties perhaps, lays the true foundation of all success. It may be true that to the work of the church a wide application of meaning is given, yet perhaps no one word more fully expresses its full scope than the word mission, as the church of Christ is everywhere regarded as a mission. The spirit of the mission song should be photographed on our minds as an inspiration to home mission work.

"If you cannot cross the ocean, After all, I suppose, you can find the heathen nearer, You may help them at your door."

It has been well said: "Anyone that can do anything anywhere, does it somewhere."

Recognizing the sentiment of the quotation to be true, and unwilling as women of the Seventh-day Baptist denomination to acknowledge ourselves unable to do anything anywhere, our effort should be, and we trust in some part at least, to find that important job somewhere, in order that we might do the something.

To reach satisfactory results in our work we need to have before us a definitely set purpose. And our success or failure will largely depend upon the fact whether that purpose is exalted and noble or ignoble and low, for God has not pronounced his benediction upon any work except some grand and holy purpose is kept in full view. And certainly we need seek none higher than that which our Master announced as the object of his mission to seek and save the lost.

Our effort then should be to give the greatesty publicity to the words of Jesus, and help make known his saving power, to the ends of earth, though there are certain phases, the conditions and problems of society that must be left for other generations to devise plans to suit their varied cases. But there are some lines of work, the present hour demands, that are too pressing to wait for future opinions, and among them how shall all nations of the earth be reached by saving gospel truth.

To solve this problem and secure the most speedily results the united efforts of the church are needed. And to the women of this age there are responsibilities committed that cannot be delegated; not every person is God without the fear that we incur the displeasure of him who said, "Go work in my vineyard."

We are free to admit that there are lines of work in which others may do better service than ourselves. But we are equally sure that to fairly succeed we must go to the work with the concerted ability we unitedly possess, and work with the zeal its importance demands.

The work that the Woman's Board has been able to accomplish, since its organization, should witness to a greater activity, so that the future years shall evidence still greater and better results. We cannot afford to be idle while so many millions are suffering for the bread of life. Therefore let us go to the work with that degree of enthusiasm which we are able to contribute to the general effort. It is ours to work, leaving the results in the hands of our Master and, casting our bread upon the waters, resting our faith in him who said, "My word shall not return unto me void, but it shall accomplish that which I pleased and shall prosper in the thing whereto I sent it."

GLADNESS IN JESUS.

A dear Christian sister said to me yesterday: "I cannot remain depressed—there is a joy in my heart which rises above all trials of sickness and loss of friends."

Ah! this gladness is the gladness of a heart which will bubble over in spite of all trials, and it is to such that Jesus fulfills his promise: "Ye shall find rest unto your souls."

No one can know the preciousness of this peace but those who are true yoke-fellows with the Master. I have been truly experienced the second birth, a lover for him and his work is thoroughly engrained in our nature, and we find our greatest pleasure in planning and giving and doing for him who has done so much for us. All Christian power comes from communion with God, and no one can do his work well, only as he has his own heart pulsates with love to Jesus, and his soul daily waits upon him to find new strength, in prayer and in the study of the Bible.

We every one have a mission to fulfil, a work to do or a burden to bear, for none may be idlers in the Lord's vineyard; even the shut-ins may, and do, let their light shine brightly and show to the world the grace and strength given to the beloved of the Lord, to be patient and happy in the most intense suffering. The writer had a short acquaintance with such an one, of whom it was said a short time after her death: "Our dear suffering one, who so often, these eight years, with tongue silent has yet sung the praises of the Redeemer more eloquently than mouths have uttered, is now among the ransomed of the Lord. A prisoner to pain and helplessness, and yet, the 'Lord's freeman,' her room became the door of hope" to those who entered and came out.

We in reading our Bibles find many beautiful examples of the peace and joy and afforded to those who were sincere followers and workers for the Master, and even now we can point to our own beloved missionaries as such examples, having left their own home-land and friends, and all the heart holds most dear, to carry the truth and story of Jesus and his love to those who know it not. May God bless them and spare their lives to accomplish much in his name, and may we in the home-land also have the armor and help in every possible way to make their work a glorious success; and then when our life work is finished, every cross borne, every duty done, we, too, can sing with St. Paul: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

J. H. S. H.

Potter Hill, R. I.

"WHERE'S A NEEDED deed is wrought, Where'er it's spoken, to the good, Our hearts, in glad surprise, To begin.

"The tidal wave of deeper souls Into our midst, may be, And life has awakens Out all men's meaner caves."

—Selected.

MRS. S. M. I. HENRY.

The came to our home a few weeks ago, a letter containing a small card from Mrs. S. M. I. Henry, one of our grand pioneer workers in the ranks of our Woman's Christian Temperance Union, and from "Thumb Nail Sketches, of White Ribbon Women." I take the following item:

Mrs. S. M. I. Henry is the daughter of a Methodist itinerant, whose parish extended in early days from the Alleghenies to the Big Muddy. When quite young she exhibited literary talent, and Sarepta M. Irish became known to all intelligent Methodists as a poet. Irish was the poet of "The Ladies' Repository." The Civil War left Mrs. Henry a soldier's widow, with three little children to support and train. Her toil in this was heroic; her brain and pen being all the little ones had to depend on. When the race days came, Mrs. Henry led the forces of Stoddard, Ill, and her poem, "White Ribbon Women," was acknowledged a favorite among the White Ribboners.

She is redoubtable, par excellence, and has visited nearly all the states in the Union and many of the cities of Canada, in the interest of the W. C. T. U., and was a prolific writer in newspapers and magazines. In the introduction of "Thumb Nail Sketches, of White Ribbon Women," she gives the following:

"In the spring of 1894, I was taken out of Battle Creek Mission to die, as all supposed. Having an anxiety to consult Dr. Kellogg, I was taken to Battle Creek Sanitarium in August, 1899. I knew that I was coming to a Seventh-day Adventist institution. This, however,
ment nothing to me, rather than the personal interest I had in what I knew of the health reform work, of which it is the center. I was also interested in the fact that Mrs. F. W. C. T., a Presbyterian, was identified with a department (Purity), which had been closely related to my own in the National W.C.T.U.

We arrived at the Sanitarium on the seventh day—Sabbath, in our calendar. The idea that I did not need to express the impression which this made upon me, I determined at once, however, that I would fall into line with the spirit of cooperation and fellowship which pervaded my life-like atmosphere. I would not spoil the day of worship by anything not consistent with the Sabbath. I would, however, carefully avoid the Sabbath day which has grown on one side of my life-way, but of which I was not so aware at the time as to keep the Sabbath, it gave me a little shock and it was a moment before I could quite take in the meaning.

One evening some friends, fellow patients, representing different denominations, (Congregational, Presbyterian)—came to my room to ask me to help them out in an investigation of the Sabbath question. They had been stirred upon the subject, not by information or interference, but from the Sabbath-keeping in the institutions. They asked me for the authority upon which the keeping of Sunday rested. They came to me as a Bible teacher, because they thought I might help them out in their difficulty.

I opened my Old Bible and began to read the first days of the week. "I, therefore, consider it right to interfere with the work from the first, a real tent of refusing to take extra treatments, but did not spare personal effort, except you drink will not find a way to pass over, and, through until it has made itself felt in every fiber of your being, except you actively, positively and in God's name bend all your powers to its overthrow. What is sure of the time an arrangement is not spared personal contact with this evil. It is not spared personal pollution, neither will it be spared in the mind which is instructed in the power to be turned by the destruction of the traffic.

MARY D. TOMLINSON.

PLAINFIELD, N. J.

WOMAN'S BOARD.

Receipts in March, 1897.

Junior C. E., Albion, Wis., Boys' School.............. $ 5 00
Ladies' Aid Society, Berlin, Wis., Trust Society $ 2, Susie Rundell $1.25, Helper's Fund $6, Board Ex. Fund $10, Home Missions $2,......... 6 00
Ladies' Aid Society, Shiloh, N. J., Boys' School... 5 00
Ladies of the Hartsville Church, Hartsville, N. Y., Home Missions................. 8 90
Junior C. E., Milton Junction, Wis., Sabbath School.... 50 00
Ladies' Missionary Aid Society, Daytona, Fla., Boys, School.................. 1 00
Mrs. Wm. A. Rouse, Home Mission................. 5 00
Ladies' Missionary Aid Society, Salem, Va., Trust Society $5, Susie Rundell $4.75, Helper's Fund $1, Home Mission $5,................. 15 00
Ladies of Andover Church, Andover, N. Y., Susie Rundell $7.50, Helper's Fund $1.50, Home Mission $5,................. 10 00
Woman's Society for Christian work, Plainfield, N. J., Reeves...... 5 00
Mrs. Mary A. Babcock, Phoenix, R. I., Trust Society................. 5 00
Woman's Missionary Aid Society, Second Brookfield Church, Brookfield, N. Y., Trust Society $5, Sabbath Board $20, Board Fund $3, Missionary Society $5,................. 41 00
Mrs. Ann Whitfield, Hartsville, N. Y., Missionary Society................. 2 00

Total........................................ $119 50

MRS. GEO. R. BROOKS.

MILTON, Wis., April 26, 1897.

THE TIME OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST.

J. T. HAMILTON.

(Continued from last week.)

Another fact to be noticed and remembered is that the time of the beginning and ending of Bible days is very different from that of the present time. Our days begin and end at midnight—Bible days, an arrangement made by a pagan government. But Bible days begin and end at sunset, and the night or dark part of the day of 24 hours precedes the light portion thereof, and this arrangement was made by God himself when he made the world. The world was then the mirror of Genesis. The passover lamb was to be killed and eaten in the evening of the 14th day of the first month of the year, and, of course, it must have been done soon after sunset of the preceding day, or 15th day of the month. For the 12th of the congregation of Israel shall eat it [the passover lamb] in the evening." Respecting one of the annually Sabbaths—the day of the atonement—it is said, Lev. 23:32, "In the ninth day of the seventh month at evening, from evening to evening, shall ye celebrate it:" that is, it should begin on the evening after sunset of the ninth day of the month and continue till sunset of the 10th day of the month. This is the day when Jesus is believed to have been observed by the people when "Jesus was here on the earth among men." In Luke 4:40 we read: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them." This was at the close of a weekly Sabbath, a part of which he had spent in the synagogue teaching the people. The reason they waited till sunset was, that the Jewish rabbis taught the people that it was wrong to have the sick healed on the Sabbath day, so they waited till the Sabbath ended. But Jesus did not pay much attention to their teachings, for he did heal the sick on the Sabbath and said it was right to do so, because it was doing good. Mark says in 1:32, "And when he was come to the evening, he took his place as a teacher in the synagogue, and about all things, and now the eventide was come, he went out into Bethany with the twelve." And the narrative goes on to say: "And on the morrow, when they were come from Bethany," etc. This must have been on the 15th. The 12th is the first day of the month, and the 13th of the month was the passover day, on which Jesus was crucified.

Now, let us see if there is any proof to establish this. There is a day in the church calendars called Palm Sunday, and it is put in the almanacs every year. It was the first day of the crucifixion week, and it has that name because Jesus made a splendid entry into Jerusalem, riding on that lovely and unpretentious animal, so universally used in that land as a beast of burden then and now, and the people spread their garments and branches of palm trees on the way. Then the morrow was to walk on, while the multitude shouted, " Hosanna to the Son of David; blessed is he that cometh in the name of the Lord." This fact is mentioned by Matthew, Mark and Luke—Mark making this record, 11:11: "And Jesus entered into Bethany, and when he was come near to the city, about all things, and now the eventide was come, he went out into Bethany with the twelve." And the narrative goes on to say: "And on the morrow, when they were come from Bethany," etc. This must have been on the 15th. The 12th is the first day of the month, and the 13th of the month was the passover day, on which Jesus was crucified.

The 20th verse continues: "And in the
morning as they passed by," etc.; and the 27th verse says: "And they come again to Jerusalem." This must have been on Tuesday—third day of the week. Then in the 12th and 13th chapters a record is made of what he said to the people and his disciples, respecting the prediction of the destruction of Jerusalem and the end of the world. Then in the first verse of the 14th chapter are these words:

"After two days was the feast of the passover and of unleavened bread." These two days must have been Monday and Tuesday, the second and third days of the week, and the next day was Wednesday; and as the passover was celebrated on it, it must have been the 14th day of the month, and the two preceding days must have been the 12th and 13th days of the month, just as they are the present year. Luke, in speaking of these two days says, 21:37, 38: "And in the daytime he was teaching in the temple; and at night he went out and abode in the mount of Olives." And all the people came early in the morning to him in the temple for to hear him. (To be continued.)

AN IMPORTANT QUESTION.

The following words of Mrs. Margaret Bot-tom's in the Ladies' Home Journal, February, 1897, are fraught with the greatest of signi-ficance to everyone who may read these words:

"It is of comparatively little importance whether you are married or unmarried, whether you are rich or poor, whether you belong to a church or not—I have a more vital question to ask you than any of these. I want to know, do you know the Saviour of the world? He that means a learner, a follower, an imita-tor, and that is the vital question for you and me, and we shall have to summon to our aid all the knowledge that the words of Jesus give us in the New Testament, and we shall find even then, I am sure, that we are face to face with the hardest question that was ever asked us.

Jesus is King, and nothing less than an absolute surrender to his authority would be reasonable for the subject of a king; and he must have his hand upon us alone. His kingdom is within us, and he must reign from shore to shore, over our affections, over our imaginations; our will must be his will, and unless we love him more than father or mother, or husband or wife, houses or lands, we are not worthy of him and cannot be his true loving disciples.

Brothers and sisters let us give this question our most careful and prayerful attention. Are we wholly consecrated to the service of our king? If we are we shall be ears to hear, eyes to see, mouths to speak, hands to do, for those about us, but helping to spread this everlasting gospel to "Then that dwell on the earth, and to every nation and kindred, and tongue, and people."

When we think of our dear missionaries in that vast Chinese Empire, waiting, hoping, praying, working, and loving, and we ask ourselves, is there a man or woman in this vast country who would not do, if he had the same opportunities and the same temptations, as the missionaries have in China, what they are doing to win the Chinese the Christ? Then we have a standard of comparison for our own souls. The Chinese are not under such temptations as we are, but if we are ready to do what they are doing, we are ready to do anything that is right and good, and all the world over. We have been called to the mission field, and if we do not do our full share of work, we are not only doing ourselves a great wrong, but we are doing the world a great wrong. We are called to do something, and we must do it. We have a duty to do, and we must do it.

The pulpit and sofa were draped in black, and there was a profusion of flowers; some of which were arranged in the figure of a cross. There were no banners or crowns. On a bannier were the words "In Loving Remembrance," wrought in evergreen. The decorations were very beautiful and appropriate.
NOT AS IT ONCE WAS.

The month of February was made noteworthy in London by the opening of the season of the "Greater Jubilee," as the celebration of the sixtieth year of the reign of Queen Victoria is coming to be called, in distinction from the Jubilee of 1887. As the Queen held the first Drawing of the Surrey season, we are told of a person, that function was the most brilliant for a while, for her majesty seldom appears in public now, and the infirmities of her age render it extremely doubtful whether she will personally undertake many of the cerenomials which are being so elaborately prepared to celebrate the conclusion of the longest reign in English history.

By driving several times around St. James Park during the afternoon, it was possible to gain a fine view of the event of the day, as far as it could be seen from the outside. Looking upon the long line of carriages filled with gorgeously appalled women, as they waited their turn to enter the quadrangle of Buckingham Palace, the stately Horse Guards mounted in the outer court, and observing the splendid costume of the Prince and Princess of Wales, as their carriage, saluted by the playing of the national anthem, passed between the lines of soldiers, one could not help thinking how absolutely shut out from all sight or knowledge of what was going on within the Palace was the immense throng without. To watch them gazing at the great building, where highborn gentlemen and ladies are presented before the throne of their ruler, of whom these so seldom catch even a glimpse, is to be forcibly reminded, as some come and go over the manner of life of the sovereigns of England within the last three hundred years.

Before and during the Middle Ages, the king had a great deal more real power than is possessed by Queen Victoria to-day. If a man of ability, he could really govern his kingdom pretty much as he pleased, and even when his acts were deliberately opposed to the constitution, so great was the influence of that "divinity" which "doth hedge a king," that he could succeed in committing a great many arbitrary deeds and in practical- ly escaping the punishment of the law at his own pleasure, for a long while before the patient people could be induced to resist him and call him to account. Nevertheless, the commonest people had in those days a freedom of access to the sovereign which is impossible now to the most of the highest rank, and what the court has lost in real power it has gained in a stately-seclusion, the idea of which would have astonished any ruler of England before the time of William the Third as much as the practice of kings up to that period would scandalize the present disposedness of St. James, if they could suddenly become the mode. One writer says: "Whoever looks closely into the manners and customs of the Middle Ages will find that the English subjects were permitted to hold very close intercourse with the monarchs, who almost lived in their presence."

All boys and girls are familiar with the delightful scenes in "Ivanhoe," where Richard Coeur de Lion fights side by side with Robin Hood, leads with the outlaws in the forest, and passes many a quip and joke with Friar Tuck. Monarchs after his time were fond of mixing with their people in disguise, and though a great show of reverence was bestowed when the disguise was removed, the preceding graces could hardly fail to leave a comfortable sense of familiarity in the breasts of those who had been placed for a brief season on an equality with their royal master. Even so late as the sixteenth century, Queen Elizabeth, although as jealous of her author- ity as any sovereign, would take her walks in the park within plain view of crowds of the humblest of her subjects, and would directly address a remark to one of them if she felt so disposed.

But it was probably during the early years of the reign of Henry the Eighth that the manner was obtained and the reflection from the display of the magnificence of royalty, for Henry as a young man was inordinately fond of all the masks, pageants and mummeries so much in vogue at that day. He also tried hard to revive the dying interest in tournaments and archery, and as he pursued these amusements he seemed never to have grudged the common people their share of the sport. Under the head of "King Henry goeth a Maingue," one old chronicler quaintly gives the fact of his grace being so willingly now he should be a sufficient reason for his going with his followers out into the woods in the costume of a forester. Nothing delighted him more when the court was assembled than to steal from Queen Katherine's side and to return in some fantastic disguise, at which his wife always felt it her duty to appear profoundly surprised.

On one of these occasions a most laughable incident occurred. A festival was in progress in Westminister Hall in honor of the Queen, after the birth of her new born prince. She entered only a few weeks after these great rejoicings—and one evening a nobleman entered and informed Queen Katherine, "How that in a garden of pleasure was an arbor of gold, full of ladies, who were desirous to see the young prince for the sake of the diversion." Katherine made the expected reply that she would receive them with pleasure, and immediately the curtain was withdrawn and the "pageant" approached. It was a structure made to imitate an arbor, the posts and pillars gilded and twined with garlands of tinsel, satin in color, and natural flowers. This gorgeous affair moved on invisible wheels, and within it were six ladies dressed in white and green satin, and beside them stood the King and five of his lords in purple satin. They all wore a great many of the letters H and K, the initials of the King and Queen, in gold, woven together with gold lacing, and each had, besides, some fanciful name for the occasion, emblazoned in gold letters. As the king and his company, thus attired, danced the gay pageant, Catherine was placed to the lowest end of the hall, where, according to the free and easy custom of the times, stood a great crowd of the populace, who, as long as they did not intrude upon the royal party itself, were not forbidden to view their amusements from a distance. But in theгарус, which was wheeled so close to the people that they could not resist the temptation to handle it. From this they soon fell to pulling off the spangles and flowers, and in a few minutes had almost completely demolished it, in spite of the effort of the lord steward to drive them back; for he did not care to annoy the royal performers by raising an actual disturbance.
All this was observed by those at the upper end of the hall until the ballet over, the king asked the ladies of the court to come forward and help themselves to the gold letters and devices from his clothes and those of his companions. He expected an aristocratic scramble as the result of his invitation, which, however, undignified such a proceeding would appear to us, was well suited to Henry's childish temperament. But he little anticipated the effect of his words. The crowd heard him and, in high good humor with the frolic they had been having, and exulting in their victory over the lord steward, they with one accord swarmed up the hall and took the invitation to themselves by force from the King and his gay company and carrying off the golden trinkets intended for the ladies of the court. The king, completely taken by surprise and disarmed by his laughter, was stripped of every ornament, while the lords and ladies fared no better, some of the jewels in addition to the masking spangles. One gentleman, Sir Thomas Knevet, was by no means willing to part thus with his finery. He climbed up above the crowd and defended himself valiantly, but the mob made him pay for his resistance by carrying off all of his clothes!

It is quite true that the spirit of the time was such that Henry showed no displeasure at this redness of the multitude. After some difficulty the hall was cleared; and the King and his courtiers showed their appreciation of the joke by sitting down to the banquet in the disheveled condition of his mass. The hall was cleared, and Henry, considering the spirit of the time, said, "The old good times" are extremely interesting to read about, but then that Queen Victoria has a clientele.

The palace or Windsor Castle is a noble lesson to her subjects than Henry VIII. in his tattered state, after his subjects had despoiled him.

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**THAT TENTH LEGION.**

Thank the Lord we have one member of the Tenth Legion! Of course that one is a woman, and supports herself and earns what she has. Thank the Lord for that too! The idea of giving one-tenth of her income to the Lord is not a new one to her. But what is still better, the practice of giving the tenth is not new to her, and all this time she has not been blessed and now has a good position. Thank the Lord for this too!

During the past few years I have in this department from time to time offered various suggestions for plans of work among the young people. Some of these plans required the expenditure of the time to write a letter and the cost of a postage stamp. I have requested the young people to write to me offering approval or criticism. All these plans have failed except one, and that one was the plan of securing the names of people who would promise to read the Recorder every week for a year. I have seen this was the only plan which held out a money inducement, for I paid five cents a name in prizes for the first twenty names, or less, received from each church.

Is it possible that if I had offered prizes for all who organize Reading Circles and report to me that they have heard of at least one person? Is it possible that if I were to offer prizes to the persons who send the largest number of names except one, and that one was the plan of securing the names of people who would promise to read the Recorder, etc.? I have heard of not being able to look in her face, I couldn't stand it much longer. But--

What a bitterness to have to send those loving eyes with such a thing.

The talk was had and the advice given.

"Must I?" Robert said. "How can I?"

You must, dear. You can—you will be helped. It is the only thing left to do.

The next day Robert stood up in school after the morning's religious exercises and made a speech.

"You've all been suspecting me of doing a mean thing, and it's true. I found Ald. Hardgail's wife passed away the other day. I don't like the way I used it. I say for myself I didn't know it was his till I got so far into the thing I didn't see my way out. That's been the way with it all the time. I kept getting farther in. I took the day at the Exposition—the prize for the best essay. I guess you'll all think I didn't enjoy it very much. When Ald. Harding asked me about the rough draft I lied to him. That's all—except you can't say you think any better of me than I do of myself."

"There it was. He had gone to the very bottom. There was nothing more to be said, even if anyone had wished to say it, which it soon appeared they did not.

The boys were surprised and touched. They knew it was a very difficult thing which Robert had done, and some of them felt in their hearts that while they might have equalled him in wrong-doing they could not have done so in the unreserved confession.

In short, the general opinion was that Robert had done a brave thing, a thing which entitled him to respect; and to his great comfort the boys were not slow in letting him know it—Zion's Advocate.

"YOU WORK FOR HIM." Like many other girls who visited the World's Fair, she wore a tiny silver cross.

A certain morning found her in the Turkish village, studying the bright-faced merchants and women at the shops where they sold the goods which they announced their wares. One of the men was more insistent than the others—so much so, that, scarcely knowing why she did it, she crossed to his booth and made some small purchase. As he was wrapping it, he looked up at her. "You work for him, don't you?"

For a moment the girl was puzzled. Then she touched the tiny cross. "Do you mean this?" she asked in surprise. "Do you know what it means?"

She answered gruffly. "I. H. N.—In His Name. It must make you very happy."

The girl went away, but the words clung to her memory. "Happy? She had known many hours of aimless impatience. Restlessness and discontent Oppressed her friends as well, even those whose hands were full of life's best gifts. She and they called themselves Christians, yet one whom she might have thought a heathen had perceived her privilege and told her duty.

"You work for him?"

If she failed in the thing that she had promised, how could she expect the reward of joy? The secret of the happy Christian life is service—Youth's Companion.

**A BOY WANTED.**

Walking down one of our business streets, the other day, I saw a placard in the show-window of a store on which were the words, "A Boy Wanted." Just then a bright looking little fellow came along, looked at the placard and hurried into the store. I knew him as the son of a poor widow, so I waited until he came out, and said to him:

"Well, Johnny, did you get the place?"

"Yes, sir," he replied.

"And what are you to do and how much are you to get?"

"I am to sweep and dust and do errands, and they will pay me two dollars a week. I must hurry home and tell mother. She will be so glad."

And the boy, who had found a place after his weeks of weary hunting, rushed up the street as if he had discovered a gold mine. A sweeper and duster at two dollars a week—it did not seem to be a very grand opportunity, but many a merchant prince and millionaire started on the lowest round of the ladder. It was a beginning, at least, and it enabled the
Home News.

New York.

Note.—The Friendship church has an annual roll-call meeting in connection with the covenant meeting, on the first Sabbath in May. The occasion is always enjoyable, although there are sad thoughts suggested by the pathetic silence that follows the reading of some names from the monumental stones in Rhode Island, Connecticut, Pennsylvania, Michigan, Wisconsin, California, and many places in New York. A good letter was also received from Mrs. D. H. Davis, Shang­hai, China.

The Nile people also enjoyed the opportunity of having Dr. Lewis at our church on Thursday evening following the Convention at Little Genesee. The attendance was good, fully one-third being our first-day friends, most of whom have come from the village of Friendship. In the number were ten teachers from the High School, the pastor of the Congregational church and other thoughtful and interested people. The meeting failed to result in good. We are looking forward to another interesting meeting next week, when the Church Society assumes the Sabbath morning service, and gives a missionary program, which will doubtless be reported in its place.

VERONA MILLS.—"And again I say, rejoice." There is always reason for a general rejoicing when a soul has been born again; when a soul has had the courage to come into the blessed light of God's entire Word.

Last Sabbath we had a glorious meeting at the Second church. My sermon was founded on the words, "Christ is all and in all." Bro. W. H. Lawton, of Oneida (who, you will remember, is an ordained minister and a convert to the Sabbath), presented a few well-chosen thoughts along the line of the sermon. He, with several others, were received into the Second Verona church. After the services we went down to the waters, where five were baptized. Two of these, a father and his son, had been in our church, but joined another church. In two other places the young ladies of our society, the other was Bro. Wm. C. Green, of whom I spoke in "Sabbath Reform Every Week," which appeared in the last Recorder.

Next Sabbath (May 8) is the time for our quarterly meeting. At this meeting the two Verona churches meet in covenant and communion services. We are looking forward with pleasure to our Associational gatherings. Brethren, let us draw near unto God, and he will draw near unto us. His promises never fail.

PASTOR MARTIN SINDALL.

INDEPENDENCE.—The only event of unusual interest that occurred here since Independence last appeared in the Home News column was the visit and lecture of Dr. Lewis, which took place April 23. This visit followed the Sabbath Reform Convention, held at Little Genesee. As it was not decided that Dr. Lewis would be able to attend the convention, the notice was not circulated till the day before the meeting was to take place. The roads were poor and people very busy, yet quite a company gathered and listened with rapt attention to the presentations of the Sabbath truth, and our duty in the present crisis. We trust the seed sown will bear the fruit of an increased interest and larger contributions.

The gripe has prevailed here the last two months, but with no fatal results. Though the winter has not been a severe one, yet the coming of spring brings joy and hope to our hearts. The revival work of the past winter is proving itself a permanent one.

W. L. BURDICK.

WALWORTH.—The Recorder readers will doubtless be glad to hear how the Lord has blessed his people in Walworth. Owing to particulars not having reached us, and the regular meetings not being held recently, no prayer meeting was observed at the Walworth church. About a month later, however, union meetings were begun by the two churches—Seventh-day Baptist and Congregational—under the leadership of their pastors. This work was carried on for nearly four weeks, awakening a good degree of interest among the Christian workers. Besides this, two or three were made ready for baptism. It was then thought best to suspend special services, and it is possible, secure the attendance of an evangelist.

According to this plan, Brethren E. B. Saunders and Charles Sayre were secured, and meetings resumed on the 16th of March. Again very serious obstacles were met. In the bad storms, and extremely muddy roads, it was very difficult to secure the attendance of many from a distance. It seemed as if the difficulties were almost insurmountable, yet the blessed Holy Spirit has wonderfully moved the hearts of the people. Bro. Saunders' preaching has been able and searching. The influence of the work has been widely felt. While it is not in the range of human comprehension to measure the extent of the good accomplished by this work, yet a decided change for the better is clearly manifest in the spirit of the entire community.

Perhaps this may be the greatest good done, although twelve persons have been baptized, and enough more have joined the church by letter and profession to make a total of seventeen additions, three of whom were formerly interested in our church. In addition to this we are greatly rejoiced to have the goodly number of church-members who have been heretofore quite disinterested, active in the Master's service again. Yesterday, May 1, was the regular covenant and communion season, which was certainly a most happy occasion, the attendance being the largest of the kind held here for many years, it is said. The C. E. Society has also been much help, both in spirit and in the addition of members. Pray for this work, brethren, that it may continue to increase and influence, until many more shall come to Jesus.

S. L. M.

THE CENTER OF POPULATION.—By taking a plane surface of the size and shape of the United States, and then reckoning the population in every state as distributed over the surface, and supposing the people to be of uniform size and weight, the census authorities are able to judge at what point in the country, as a pivot, the whole mass would stand and the center of population be. In 1790, when the first United States census was taken, the center of population was 29 miles west of Pperryville, Maryland. A century later, in 1890, the center of population had moved westward 5055 miles to a point about twenty miles east of Columbus, Indiana.

"Westward the star of empire takes its way."
SABBATH SCHOOL.

INTERNATIONAL LESSONS. 1897.

SECOND QUARTER.

August 29. Simply the Younger Romans 15:13-29.

LESSON VIII.-THE CONFERENCE AT JERUSALEM.

For Sabbath-Day, May 22, 1897.


GOLDEN TEXT.--"If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." 2 Cor. 5:17.

LESSON SCHEDULE.

Acts 15:1-6, 22-29, the section from which this lesson is taken, is all the record we have of the time between the first and the second missionary journeys of Paul, a period of perhaps three years. It includes the entire account of the difficulty in the church at Antioch over the question of whether Gentiles could be accepted without prior reception at which an account was given of the history was located there. More likely only a kind brotherly assistance. The parousia was among them.

2. Paul at Jerusalem. Scholars quite generally agree that this was the church to which Paul appealed in Gal. 2:1-10 where Paul says he went up "by revelation." The part church was at Jerusalem; a decision coming from that quarter would have great weight in all the churches. Whatever power there was in earthly authority was located there. Other. Titus was among them. See Gal. 2:3.

3. Broke on their way. Perhaps an official escort. More likely only a kind brotherly assistance. It was a journey of about three hundred miles along the coast through the territory of the eastern Mediterranean. Along the way they found many faithful converts who were filled with joy at the report of the recent tongues in Asia Minor.

4. Were received. There seems to have been a public reception at which an account was given of the conversion of the Gentiles in southern Galatia.

5. There rose up. The strict formal Thessalians, who had accepted Christ, could not countenance such a disregard for the law of Moses.

6. To consider. And so a council for discussion was called consisting of the apostles and elders, although in verse 22 it included the "whole church." Then it pleased. After a long, earnest, and heated discussion, they finally appealed to a unanimous decision. Judas. Nothing more is known of him. Silas. Same as Silvanus, who afterwards became the companion of Paul who was adopted as a son. James. Used by our Lord Jesus Christ we shall be saved, even as they. Acts 15:11.

22. Then it pleased. After a long, earnest, and heated discussion, they finally appealed to a unanimous decision. Judas. Nothing more is known of him. Silas. Same as Silvanus, who afterwards became the companion of Paul who was adopted as a son. James. Used by our Lord Jesus Christ we shall be saved, even as they. Acts 15:11.

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29. Most certain. Only a part of the animal was used in the heathen sacrifice, the rest being sold at the public market. To a Jew it was unequal both because of the peril of the slaughter and because of the part it had played in the heathen worship. Blood was forbidden to the Jews but was often a part of the sacrificial feast among other nations. The heathen society was characterized by what was called "Strangled." Animals strangled to death were not eaten by Jews. Formation. An almost universal sin among the Gentiles, especially connected with a certain religious service. Some people make a distinction between the first three of these four requirements and the last, saying the first were only temporary. There are doubtless a difference, but I believe it is found in this passage. They all seem to be treated alike here.

EDGAR W. IRISH.

Deacon Edgar W. Irish died at Hammond, La., the 26th day of April, 1897. He was born in the town of Genesee, Allegany County, N. Y., March 25, 1838, hence was 59 years of age at the time of his death.

Converted in his boyhood, he joined the Third Seventh-day Baptist church of Genesee, and during all the years that have intervened his life has been that of a rare, patient and faithful Christian, and a comfort and a blessing to everyone with whom he was associated.

In 1861 he entered the army, serving first a three months enlistment in the First Rho Island Regiment, and after this enlistment in the 85th New York, with which organization he remained until the close of the war, except the time when he was in Andersonville as a prisoner of war. This period of confinement was exactly a year and one day, and the sufferings he then endured so undermined his constitution that he was never a strong man afterward, yet he bore his infirmities so uncomplainingly as only a few ever realized how much he had done for his country. His surviving comrades have always referred to him as a model soldier, a Christian gentleman and a friend upon whom they might lean in any emergency.

In January, 1866, he was married to Charlotte Maxson, of Westley, R. I., and together they lived a happy life, until her death in August, 1877. Two years later he married Helen Coon, of Farina, who survives him.

In 1886 he sought to improve his health by removing to a warmer climate, and so chose Hammond, La., as a home, and here he has since lived, a pillar of the church, a loved and trusted citizen, sought for integrity and good judgment in the affairs of his town. He was a brave and cheerful sufferer, who went calmly down into the valley and the shadow of death, believing and trusting in the goodness, wisdom and mercy of the Heavenly Father, to whose life a faithful service had been devoted.

Three children survive him—Ernest and Harold Irish, of Hammond, La., and Bertha, the wife of J. A. Potter, of West Hallock. Ill. Deacon Irish was the oldest son of George Irish and his wife Maria Potter, both of whom were born in New England, and died in Genesee, N. Y. A large family of brothers and sisters have been bereft of the faithful and loving one, who aided in the care of all the younger ones; his children have lost an affectionate father and his wife a devoted husband. The Seventh-day Baptist church of Hammond, La., will long grieve for the departure of its senior deacon; but each and all find comfort in the memory of the life and Christian character of this man, who sank calmly to his rest in the full hope of a blessed immortality.

G. W. L.
chusetts Institute of Technology, and is rendering valuable service in this country, by accurately giving the tonal and bending strength of iron and steel of different qualities, and also of the various kinds of wood, as grown in different sections,—samples of which are forwarded to the Institute for testing.

Reducing bending strength of iron was estimated by the size of the rod or bar, more than by the quality or manufacture of the material, and that of wood, by taking small pieces that were free from knots, and subjecting them to the test, thus calculating the coefficients of column, and making allowance for knots, and other defects that might appear. The practical use of the testing machine shows that such calculations were very defective and dangerous, showing clearly that beams that were figured to carry certain loads with safety were really very close to the danger line, because the allowance made for defects was not as large as it should have been. This wonderful, powerful testing machine weighs every pound of power applied, and will take great timbers and bend them to their natural limit of strength, until they will break with a tremendous rending crash fearful to behold. The power will be registered at the instant the yielding point is reached.

We are those that march through a wilderness, bearing each one carries some burden on his back—of toil, of sorrow, of sin; and in this caravan some go groaning and complaining, while others are walking with as much grace. If they see that you are bearing, and some try to get their burden off silly on to another's shoulders, and some bear bravely their own burden, and march uncompiously on; but some—the noblest of them all—are they who stand erect, bearing their own burden, then, up behind others burdened like themselves, and put their shoulders beneath the burden of their fellows and lift it, lightening the load. How do you know how to bear their own burdens as joyfully to bear the burdens of others also—Lyman Abbott, D. D.

Deftness Cannot be Cured by local applications, as they cannot reach the diseased portion of the body. The only sure cure is in the re-education and training of the nervous system; and that is by constitutional remedies. Deftness is caused by an impaired condition of the nerves. This is an invariable rule. When the nerves are not functioning properly; that is, when they do not carry the impulses; when you have a rumbling sound or imperfect hearing, and when, on following a talk or a stretch of your imagination, you lose the information can be taken out and this tube restored to its normal condition, hearing will be restored forever; nine cases out of ten are caused by catarrh, in which case this system is only an impression of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for catalogues.

J. J. SHENY & Co., Toledo, O.
Sold by Druggists, 75 c.
Hall's Patent Pills are the best.

Special Notices.

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

All persons contributing funds for the Mission, 506 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street, New York.

Ten Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St., Sabbath-keepers and adjacent residents, and others are most cordially invited to attend.

The Mill Yard Seventh-Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London; a few steps from the Railway Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address: 1, Maryland Road, Wood Green, London, N. England. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist church holds their services at 3 o'clock, 10 A. M., in the Boys' Room of the YMCA Institute, 22 Third Street, near Fourth Avenue. Visiting Sabbath-keepers should call on the pastor to arrange for attending the services.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue. Pastors are most cordially welcomed. Pastor's address, Rev. L. C. Randal 1269 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

SEVENTH-DAY ASSOCIATION, Hornesville, Pa., May 20-23.

CENTRAL BAPTIST, Brookfield, N. Y., June 3-6.
WESTERN INDIANAPOLIS, June 10-15.

The next Semi-Annual Meeting of the churches of Berlin, Coloma and Marquette will be held with the church of Coloma upon the first Sabbath in June. Rev. S. L. Maxson, of Watervliet, Wis., is expected to be present and preach the introductory discourse. Misses Hettie Whitmore, Hattie Hinch, and Mrs. R. Smith, are requested to prepare essays to read in connection with the meeting. The first session to be held at 7:30 P.M., June 4. E. BRADLEY, Clerk.

The next session of the Ministerial Conference of the Southern Union will be held with Watervliet on Sabbath, at the church at Rock River, in connection with the Quarterly Meeting, May 21, 1897. The following programme has been arranged for that occasion:
2. How can Sabbath-keeping be made a greater help to spirituality? R. B. Tolbert.
5. What is justification by faith as taught by Paul to the Romans? S. L. Maxson.
6. What is the meaning of the phrase, "Until times of the Gentiles be fulfilled?" W. D. Ticknor.
7. What are the keys of the kingdom of heaven? T. Langford, speaker. E. E. White.
8. Exegesis, 1 Peter 4: 8. K. D. Davis.

This appointment is made one week earlier than usual in order to avoid conflict with Decoration-day exercises.

L. A. PLATTS, Sec.

QUARTERLY MEETING of the Southern Wisconsin Churches will be held May 21-23, 1897, with the Rock River Church.


Announcement of Standing Committees.

I. A. PLATTS, Sec.

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I. A. PLATTS, Sec.
MARRIAGES.

Aiken-Beard.—At the Seventh-day Baptist church at Rockville, Conn., April 15, 1897, by Rev. R. L. Maxson, M. D., of Waterford, Conn., Mr. Mr. L. L. Lee, and Miss L. E. DeMars.

DEATHS.

Sister Woodmansee.—At her residence in Waterford, Conn., May 8, 1897; of blood poisoning, age 25 years, leaves a devoted husband and three young children. The funeral will be held at the parsonage in Rockville, Conn., at 2 o'clock, Thursday afternoon.

DIES-Entered into rest at Lincoln, N. Y., April 26, 1897; of blood poisoning, age 40 years, leaves a devoted husband and three young children. The funeral will be held at the parsonage in Rockville, R. I., at 2 o'clock, Thursday afternoon.

A. E. P.

L. R.

LANGWORTHY.—Mary Esther, in Little Genesee, N. Y., of paralysis, April 31, 1897; age 30 years.

She was born at Waterford, Conn., the daughter of D. W. and Mrs. P. A. B. She was united to the town of Banks, Me., in 1874, and to the town of Little Genesee, N. Y., in 1877. She was a devoted wife and mother, and will be greatly missed by her family and friends. The funeral will be held at the parsonage in Rockville, Conn., at 2 o'clock, Thursday afternoon.

NOELTH.—Charles, at his residence in Waterford, Conn., May 1, 1897; of heart failure, age 24 years, leaves a devoted wife and daughter. The funeral will be held at the parsonage in Rockville, Conn., at 2 o'clock, Thursday afternoon.

A. E. P.

L. R.

Woodmansee.—In Rockville, R. I., May 4, 1897; of paralysis, age 30 years. The funeral will be held at the parsonage in Rockville, Conn., at 2 o'clock, Thursday afternoon.

A. E. P.
A Gigantic Egg

One of the most interesting specifications in the National Museum at Washington, is that of an egg of gigantic size, which was found in a guano bed on the island of Madagascar about twenty-five years ago. The shell of this egg will hold almost two gallons of liquid, which would make the capacity equal to 148 average-sized eggs laid by the common hen.

To the scientist—who knows it by its bones and eggs—it is known as the *epiornis*, and its restored skeleton shows it to have been a bird at least twelve feet in height. Arab sailors who visited Madagascar about a score of years ago, when the *epiornis* was still living, are believed to have brought back the stories concerning it which finally developed into the fabulous narratives of the roc.—New Orleans Picayune.

If we would have peace, we must leave our selfish wishing and planting of useless desir- e, and lay it down at our Master’s feet, saying, “Thy will, not mine, be done.” This is said by the course of Jesus has a cross to bear, a conflict to wage, a victory to strife for. What is mine? The sub- duing of my will to God’s will.—From “Thoughts for Weary Hours.”

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