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NOW—THE LIGHT.

GEN. 1: 3.

Lo! On the far-off dome of boundless space
A vast revolving band of glory shone—
Seeming to move with grandeur in its place—
From which this wondrous world of ours has grown.
And now, as curious children watch the surf,
We see what Time's slow rolling waves have done
Since, like a magic chrysalis, the earth
First swung suspended from its life—the sun.
And God said:

Let there be!

And there was Light.

We sweep the dust and cobwebs from the door
And enter the mausoleum of old time.
How years have drifted on its silent floor
Like faded rose-leaves on a ruined shrine!
We view the age that Ignorance controlled
When all true thoughts that penetrated mind
Were like white lilies in a serpent's fold—
Their pure leaves poisoned—for the world was
blind.

But God said:

Let there be!

And there was Light.

Ideas pure, like sad nuns, walked the halls
Of darkened convents of mistaken creeds;
None dared to lift their veils within its walls
Nor weigh the words of bigots by their deeds.
But Truth no longer kneels to kiss the rod
That bars the chapel door against the Right;
The mind has struggled upward to its God,
As flowers will turn their petals to the light.
For there was light.

When God said:

Let there be!

A broad horizon of the truth now bends
Above the great white temple of the soul;
And on, beyond, we know it still extends
And shines with rarer beauty toward the goal.
The angel Thought has torn away the vines
That wandered o'er the windows of the Right;
Slowly they drift away to unknown climes—
Their shadows disappear,—And now, the Light.
For there is Light.

When God says:

Let there be!

LILLA COTTRELL.

NORTONVILLE, Kan., April 12, 1892.

—ON Monday, April 18th, the World's Fair directors began to charge an admission fee of twenty-five cents to the fair grounds. It is estimated that 10,000 people will see the grounds each secular day, and the total fees for admission will reach nearly a million dollars. On Sunday, April 17th, it was estimated that between 30,000 and 100,000 people entered the grounds. All trains were crowded and many extra trains became necessary. The *North-western Christian Advocate* finds in these facts a proof that Sunday opening of the Exposition will greatly increase the number of trains and compel tens of thousands of railway employes to work who would otherwise rest on Sunday, and adds: "What a wonderful sum total of receipts will reward the Sabbath-breaking fair and Sunday-desecrating railways!" If "popularity" shall decide the question, some people might well see to it that, as the Bible suggests, they do not go with the multitude to do evil.

—AUNT CASSY KETCHUM, a negress in her 102d year recently died at Crawfordsville, Indiana. She is said to have been a most remarkable woman. She was born and raised a slave on a plantation in Maryland. She remembered distinctly seeing, when a child, "the British soldiers retreating from Bladensburg, hot and dusty, the Americans taunting them as they passed. She described how her mistress drank the health of General Washington, and the

elegant guests whom she entertained smiled and bowed and drank with her." She also remembered General Jackson. She was a woman of pure African type, strong, erect and active. Up to the last her mind was unclouded and her memory clear. Many of her odd, shrewd sayings are treasured up. Here is one: "They say the devil is chained, but if he is his chain must be if "a Lent or some kind of an annual round up would not have saved many of these people to the church." *This concludes the paragraph in the next column the paragraph*

—WE who live such a long distance from the sea shore are rejoicing in one of the late devices of the fertile Yankee brain. We hear that a Philadelphia man has applied his inventive genius to the oyster. Inasmuch as oysters live but a short time when taken out of the water for shipment he keeps them moist by riveting "with soft metal the edges of the shells and ships them packed in barrels and boxes." It is suggested that now a man can carry oysters in his pocket and eat them at his leisure like luscious apples. Thus, one by one, the advantages which the cultured East claims over the wild West, disappear.

—THOSE who attended the Seventh-day Baptist Council at Chicago in the fall of 1890 will remember the generous hospitality of All Souls' Church in throwing open to us the doors of its comfortable and convenient house of worship. They will also remember the pleasant social evening which was spent at the close of the Council, the beautiful present given to the pastor Jenkin Lloyd Jones, and Dr. Lewis's delightful presentation speech in which he referred to this as another instance of a man's being better than his creed. These pleasant memories are suggested to us as we read in *Unity* that "the Memorial Baptist Church, situated on Oakwood Boulevard, within half a block of All Souls' Church, has, on the slightest hint of a possible need, tendered the use of that building to that church to entertain the Western Unitarian Conference during their evening meetings at the coming anniversary, because the auditorium of All Souls' Church would be inadequate to hold comfortably the congregations that would probably attend the meetings. Two years ago the Oakland M. E. Church distinguished itself by a similar cordiality and hospitality to the Conference." It is pleasant to note this happy working of the principle: "Whatsoever a man soweth, that shall he also reap."

—DR. WITHROW, of the Third Presbyterian Church, Chicago, recently uttered some forceful words from his pulpit in regard to the season of Lent. Ministering, as he does, to a wealthy people, and living in a fashionable neighborhood, he ought to speak intelligently on this subject. He does not believe in Lent. He thinks that society indulges intemperately in social gaities trusting to this season to recruit their wasted energies. "It is simply a vacation time," said he, "people act as if they were heartily glad that the thing is over. They

have dropped the theatre and dance awhile only to rush into it hotter than ever. It tends to make religion a spasm of piety once a year." While we are in hearty accord with the doctor at this point, it is to be lamented that it can be said on the other side that there is many a pastor who would be glad to have his church members seized with a spasm of piety *even once a year*. The everlasting worldliness of his people is wearing away the life and courage of many a brave preacher. He is glad to have even a few weeks when the prayer-meetings shall not come into ruinous competition with the theatre, and when his Sunday audiences do not come jaded with the fashionable dissipation of the week. A writer in the *Advance* recalls the fact that Dr. Withrow found it necessary to strike a thousand names from the roll of the church early in his present pastorate, and asks

powerful long." At the close of her life she said, "I do not want to die, but I am ready to go when the great Task-master says: 'Well done.'" We are proud to pay our tribute to this obscure woman who is a type of that large and noble number who, although of a despised race and reared in slavery, have lived honorable and successful lives. Their reward will not be small. *This concludes the paragraph in the preceding column.*

—ON the second day of May the General Conference of the Methodist Episcopal Church opened session in Omaha. This is a quadrennial conference and meets in the years of the presidential canvass just before the political conventions. This quadrennial Conference has the monopoly of legislative power in the M. E. Church, the yearly conferences being only executive and administrative bodies. This conference promises to be one of the most important and interesting that the Methodists have ever held. There are various questions of government and discipline which "will not down." The laymen at present constitute only about one-third of the membership of this legislative council, and, as they do a large part of the work and pay the bills, they are making a determined effort to gain a larger representation. The sentiment of the ministers on this question may be indicated by a vote taken some time ago in which the voices favoring equality of representation were 2,892, against 5,476. The change is a constitutional one and will require a three-fourths majority of the ministers voting in the annual conferences and a two-thirds majority of the delegates to the General Conference. The laymen are gaining and the change may not be so far off as it seems. A suggestion has been made by the Rev. Dr. L. Curtis which seems to meet with much favor:

I have for some time felt that there was ground for the complaint that the laity of our church have little or no voice in the business of the church. I propose the following simple, practicable remedy: So amend the Discipline as to make the membership of the fourth quarterly conference consist of all the members of the church twenty-one years of age and over. Leave the first, second, and third quarterly conferences as they now are. One or two items in the fourth quarterly conference, such as licensing local preachers and recom-

mending to the annual conference, might be transferred to the third quarterly conference. This would give the church the privilege of electing its officers and committees for the coming year, and then commit the business of the church into their hands for one year. The fact that all must report to the enlarged fourth quarterly conference would give dignity and enlarged sense of responsibility to officers and committees. Every fourth year a delegate would be elected who would represent the laity *directly*, and not so *very indirectly* as now. I move the adoption of this amendment.

Another question which has been shaking the denomination to the center touches the admission of women to the General Conference. The ministers in annual conference have favored it by a vote of 5,602, against 5,151. Sentiment among the laity stands: For, 235,668; against, 163,843. The time is surely coming when "woman, lovely woman" will no longer rest under the ban of exclusion from the legislative councils among the progressive Methodists. The six days' debate and the scenes of memorable excitement which occurred at the last General Conference are likely to be repeated this year.

Then there is the question of time limit in the pastorates. This limit has been already extended to five years; but there is a strong and growing demand for another extension. The sentiment of a large number of Methodists is expressed in the words of the *Northern Christian Advocate*: "We venture the prediction that if the General Conference, at its approaching session in Omaha, shall remove every vestige of the time-limit from the pastorate, there will, within the next ten years, be universal satisfaction with the result; and, with only here and there a word of dissent, the action will be almost immediately accepted as having secured to the ministerial system of the Methodist Episcopal Church, a valuable increase of adaptability, convenience and efficiency."

Not least of all, the clamors for the abolition of the probationary membership system are extending. The Methodist Church South, seems to thrive with its "no probation" system, and it is urged that many converts drift away who might be secured to the church if they could be brought at once into its protecting watch care and responsibilities.

Over one thousand propositions were submitted to the last General Conference on about one hundred of which deliberate action was taken. It was nothing unusual for thirty or forty members to be on their feet at once seeking recognition, while, as some one has said, "the spectacle of any measure appealing in vain for some one to throw light upon it is a wholly unheard of occurrence in that body." Taking into consideration the variety, number and importance of the matters to be acted upon, and the general wide-awake and enthusiastic character of our Methodist brethren, we can but think that it would be exceedingly interesting to watch the proceedings of this council from a safe distance.

L. C. RANDOLPH.

MORGAN PARK, Ill.

RELIGION is a personal matter, and the less time a man gives to philosophizing and generalizing, the sooner he will come to understand that he, as an individual soul, needs to have direct communication with God in order to get the most and the best out of this life, and to look forward with joyous anticipation to the life which is to come. Let men, severally, seek first the kingdom of God, personal faith secures comfort and contentment, while the fruit of philosophic speculation is unrest.—*The Interior*.

THE DIVINE RENUNCIATION.

(*The Ensign*.)

How often has the devout and careful student of the New Testament paused in amazement and awe before Paul's wonderful declaration in his letter to the Philippians, 2: 2-11. Here is one of "the mysteries of the kingdom of God," one of "the deep things of God," which only God's own Spirit can bring within the possibilities of our thought. The apostle spoke by express revelation, and gives herein an indubitable proof of his divine inspiration. As we strive to apprehend his meaning, we turn away again and again, baffled and yet fascinated, defeated and yet impelled to return, the reverent desire continually increasing within us that we may know for ourselves what is "the mind of Christ" which we are so earnestly entreated and even commanded to make our own. Our study of the passage, in prayerful and in a docile spirit, must be in many ways helpful, though our apprehension of it at best be superficial and partial, for it is indeed "a scripture inspired of God," and is therefore "profitable for teaching, for reproof, for correction, for instruction in righteousness." This is the passage:

Have this mind in you which was also in Christ Jesus, who, originally existing in the form of God, counted his essential equality with God as a thing not to be eagerly seized; but, on the contrary, he divested himself of this equality, voluntarily taking the form of a bond-servant, becoming in the likeness of men; and, being found in fashion as man, he humbled himself even unto death, and that too the death of the cross. Wherefore also God exalted him to supreme majesty, and graciously gave to him the name which is above every name, in order that every knee of beings in the heavens and beings on the earth and beings under the earth must bow in the name of Jesus, and every tongue must openly and joyfully acknowledge that Jesus Christ is Lord, unto the glory of God the Father.

We have slightly paraphrased some of the expressions, but have added no word which is not strictly involved in the text. The Revised Version, which we have substantially followed, shows a few marked changes from the common Version, but they are demanded by the original words of the apostle, and must be gratefully welcomed by every reader.

The full and proper deity of Jesus Christ could not be more distinctly and unequivocally stated. He existed originally and eternally in "the form of God." He was in essence and substance "equal with God." As elsewhere expressed he was "the brightness of God's glory and the impress of his substance." Heb. 1: 3. We recall at once, even as to words and phrases, the opening sentences of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." But this form of the God-head and equality with the Father were readily and even joyfully renounced in behalf of ruined and wretched man. They were his by right, to be justly claimed and retained, if he so willed. But they were his also to forego and relinquish for the time, if the scheme of salvation required and he was minded to forego them. And he was so minded. His equality with God was not regarded by him as a prerogative to be grasped at all hazards, without consideration of other interests and other needs. He rated the welfare of the moral universe higher than his personal divine majesty. His god-head constituted his essential life and blessedness but he could empty himself of it, for the greater glory of God in the redemption of the race. How profound the significance of his own saying: "On this account the Father loves me, because I lay down my life, that I may take it again; no one takes it from me, but I lay it down of myself; I have authority to lay it down, and I have authority to take it again; this commandment I received from my Father." John 10: 17, 18. He would not reign in heaven alone, not even in the midst of the innumerable holy hosts around him,—more than twelve legions of angels waited the bidding of his slightest word,—while the revolted and depraved and miserable legions of

earth were lost beyond recovery without the deliverance of his almighty arm. The possibility of bringing many sons unto glory, even at the cost of ineffable agony, won him from the bosom of the Father and from the homage of the angels. He undertook to put away sin by the sacrifice of himself. And so he laid aside the glorious garments of his deity, "the form of God," and arrayed himself in the fleshly garments of rebellious man, "the form of a slave." He emptied himself of his prerogatives, instead of seizing upon them more eagerly as his right, that thereby he might assume the exact estate and condition of those whom he would receive and exalt to the glory which he had with the Father before the world was. "For surely he does not succor angels; but he does succor the seed of Abraham; wherefore it behooved him in all things to be made like unto his brethren." Heb. 2: 16, 17. Yea, his humiliation went further and lower. As he took upon himself the form of a slave, so he descended to the death of a slave and a malefactor,—the cruel and ignominious execution inflicted as the deepest indignity only upon the outcast and the vile; pitiless death upon a Roman cross. There is no depth below that to which he went. The rescuing ladder of his incarnation reaches from the fleckless radiance of the throne of God to the rayless darkness of the abyss of human woe. He became a curse for us. He tasted death for every man. He was the sacrificial and atoning Lamb, the propitiation for the sins of the world. Through the eternal Spirit he offered up himself without spot unto God.

Not through compulsion, nor with reluctance and in an irksome spirit, were this divine renunciation and sacrifice consummated. "For the joy that was set before him, Jesus endured the cross, despising the shame." The fruit of the travail of his soul shone before his far-seeing eyes, and out-shone the radiance of his throne. The grain of wheat falling into the ground to die, should bear an eternal and boundless harvest. The recovery of a lost world, and mooring it again in golden chains of love about the heart of God, should far surpass the grandeur and glory of its original creation. Hear him as again and again he cries out: "I delight to do thy will, O my God." "I have a baptism with which to be baptized and how am I straitened till it be accomplished." "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name!" And that last cry from the cross, with strong and triumphant voice: "It is finished!"

"Wherefore God hath exalted him on high." His ascent shall be as lofty as his descent was low. And he takes with him to his highest throne, not only the humanity in which he became incarnate, but all the sons of glory which he has redeemed. The divine renunciation was only for a time and for a sufficient cause. The original glory has been restored, with an added lustre. There is a new anthem of praise in heaven,—the song of Moses and the Lamb; only the redeemed from earth can sing it. There is a new joy in the presence of the angels of God,—joy over the sinner saved by grace and sanctified in holiness, without spot or wrinkle or any such thing. There is a new coronation of the King of Glory. Every knee must bow,—of the exultant seraphs; of those who have washed their robes and made them white in the blood of the Lamb, even the reluctant knees of those who have refused his grace.

Reader, whoever you may be, let this mind be in you which was also in Christ Jesus.

GOD knows where we can do the most good better than we do. Hence it is well for us to realize that we are just where we ought to be when we are in the place that God has set us. "If each drop of rain chose where it should fall," says Charles Kingsley, "God's showers would not fall, as they do now, on the evil and good alike." So it is that the world is benefited by God's choosing the place for his individual workers in the world.

EVERY man should take time to deliberate; but when the hour for action comes, he should lay his hand to the work.

THE MINISTER'S USE OF THE HEBREW BIBLE.

There have been but few periods when the fairly well equipped minister could use his Hebrew Bible more effectively than to-day. Not that he may expect to improve on the New Revision; but that he may more fully comprehend the meaning, and appreciate the rich imagery of the Sacred Writings.

The Hebrew is pre-eminently a language of picture. In tracing a word to its root the scholar is reminded of a kaleidoscope. No family of languages loses more by translation than the Semitic. Compare the translations of Goethe, Schiller and Heine with their originals. Not much is lost, comparatively. Take down your Homer, and then read Pope's or Bryant's rendering. There you begin to notice the loss. But when we take the Hebrew, that language of passion, of picture, and of poetry, how weak is the translator's art. True it is, that many of the great essentials are faithfully brought out in a translation; but we often fail to feel the heart throbs of a loving God; to hear the tender, yearning, almost agonizing whisper, "How can I give thee up;" to see the picture of the patient, well-nigh heartbroken Sovereign looking down upon a ruined people, and seeking by the warmth of everlasting love to draw them to himself.

And then the recoil of slighted love and slighted mercy is tremendous. The distended nostrils, the flashing eye, the quick breathing of the one whose tender love has been wantonly and cruelly trampled upon; all these enter into the awful picture of the impending doom of those who have no mercy upon themselves.

No wonder the Jews cannot give up the Hebrew Scriptures. All men would esteem them if they could read them. Their literary excellencies, aside from their transcendent truths, stand well-nigh unrivalled. Of the greatest secular poets, perhaps we should put Æschylus first, when we take into consideration his times, his depth of vision, as well as the majesty and passion of his expression. Dante would come next, then Homer. For the fourth place there would be quite a number, among them Milton and Shakespeare. But which of these can stand beside the books of Job and Isaiah and the Psalms for sustained lofty poetic power and expression? Take the description of the thunder storm in the twenty-ninth Psalm, or the picture of Creation and Providence in the fortieth chapter of Isaiah. We get, even in a translation, much that is unrivalled.

Moreover, the Hebrew Bible brings us into near personal relations with the Hebrew prophets. There is something grand in the breadth and compass of their intellectual and moral understanding. There is something heroic in their robust and sinewy natures, which had no fear, save the fear of sin and the fear of God. They were true preachers, therefore true poets. Ever and anon we meet with a choice bit of alliteration; here we feel a touch of their irony, there we hear the *timbre* of their rhythm. In the hearts and on the lips of such heroes these thoughts and words have trembled. These very words and thoughts have re-echoed and reverberated down the succeeding centuries.

Now a word as to the *tools*. In order to make use of the Hebrew Bible, a man *must have one*, and a *good one*. Some old copies are so worn, the type so indistinct and poor, that they are positively forbidding. Think of handing to a college student of to-day a copy of the old *Majora* or *Minora*. He needs a book which in type and general form is up to the times. Secure a good copy of the Bible and grammar. The best edition (now complete) is that of Hahn. The best grammars are Mitchell's edition of Gesenius, and "A Practical Introductory Hebrew Grammar" by Bissell. The latter is especially valuable because of its mnemonic helps and groups of synonyms. A copy of the Septuagint is helpful in reading the Hebrew Bible. The best (complete) edition is Tischendorf's.

As to *method*. One who has taken a good course in the seminary, but has allowed the dust

to gather on his Hebrew Bible and grammar, may perhaps as well begin with the *vocabulary*. On the first day learn twenty words from the first chapter of Genesis, or from the reading lesson in the grammar; on the second day, as many more, and so continue taking pains to review thoroughly all preceding work, and to repeatedly pronounce aloud every word learned. The ear is often more accurate than the eye, and if the habit of pronouncing the words is fixed, the ear will frequently detect the presence of a familiar root in a word whose prefixes and inflectional changes may deceive the eye. When one hundred or more words are acquired so as to be familiar to ear and eye, then begin reading in Genesis, using the grammar carefully and persistently with every word. On the first day's reading one may not be able to spend more than time enough to read one or two verses *well*. Continue until at least the first three chapters are read, and nearly every word learned. Then take the nineteenth and the one hundred and fourth Psalms. Perhaps also the fortieth chapter of Isaiah. Then turn to Genesis, or some part of the Pentateuch, and read twenty chapters. After a while, First Samuel may be read. The other prophets, especially the minor prophets, cannot be attempted, without much discouragement, until a good degree of familiarity with the words and forms is acquired. After reading the twenty chapters in the Pentateuch, one is prepared to begin examining his Old Testament texts in the original and to derive many rich and helpful thoughts from the study. In fact his entire effort may be turned into a foraging expedition for the pulpit. Another word as to time. There are few men indeed the demands upon whose time are as excessive, and whose burdens are as weighty as are those of the minister. Can such men read Hebrew? Well, yes, such men do read it. When? By taking up the Hebrew Bible for a few minutes as often as possible, especially at times when the burdens of their calling seem almost unbearable. The reading is a real recreation. The mental effort is sufficient to displace all other thought.

And then one finds there the cheer of sympathy. The Hebrew prophets were among the greatest burden-bearers of the world. They knew what it was "to stand in the gap." It does one good to meet with such men thus almost personally, and 'to think their thoughts after them,' in the very words they once spoke. We feel that we are near to real men; dealing with real sin, in the sight of a real God. Take the Prophecy of Hosea. How the character, the *Eidolon*, the personal equation, enters into the great problem. We can almost see the trembling lip, and almost hear the deep drawn sigh of the great philanthropist, as he seems to turn, again and again, to catch his breath, and wipe the tears that choke his utterance.—*Christian Secretary*.

"PARLIAMENT OF RELIGION."

Reference has been made in these columns before to the proposed "Parliament of Religions" at the World's Fair, and the hope that was expressed that it would not tend to intensify the disposition common to our times of sacrificing truth to sentiment. Prof. Herrick Johnson, D. D., has, in a very able article in the *Independent*, spoken a strong word against it. We copy some of his well-taken points:

The first thing that strikes us is the *moral incongruity of the whole movement*. That this Christian people, through a committee of Christian clergymen, believing intensely in Christianity as the only true religion, and in Christianity's "God manifest in the flesh" as the only Saviour of men, should invite all the false faiths of the world to come up to this high seat and centre of Christian civilization to exhibit their religious goods and to scatter broadcast what we believe to be their detestable and pestiferous doctrines, seems a monstrous absurdity. This is starting and spreading a conflagration in the confidence of possessing a great fire-extinguisher that can put it out.

Our second objection to this proposed Parliament of Religions is that *it confounds moral*

distinctions. The representatives of the religions of the world are called to a common platform, invited to a common "fellowship," asked to a common "review of the triumphs of religion in all ages," and urged to a common "presentation to the world of the religious harmonies and unities of humanity." Nothing could be better calculated to shade away the eternal distinctions between right and wrong, between truth and falsehood, than such a conspicuous "fellowship" and "co-operation." The very openly declared purpose of the Parliament, viz: to "show how many important truths and various religions hold and teach in common," is proof of the blending and obliterating tendency of this movement. The *points of agreement* are to be sought out and emphasized. And in this remarkable fellowship of false faiths with the truth, how can it well be questioned that the inevitable effect will be to convey the impression that there is not so very much difference between the world's religions after all—that they all have some kind of a God, that they all seek in some form the good of mankind, and that they all are coming into a more fraternal relation with one another. And when such antagonisms melt into friendships, who does not know that a fearfully leveling and confusing process has gone on in the realm of conviction? It is merging by submerging.

Another objection to the parliament of religions is that the "fraternity" it seeks to promote is an utter perversion of the Gospel idea of brotherhood.

It is the fraternity hailed by error and not demanded, but rather antagonized, by truth. Christianity is in this world with the most absolute and exclusive claims. Its divine founder says, I am the "way to heaven, and "no man cometh to the Father but by me." He also says: "He that climbeth up some *other* way is a thief." Christianity is, therefore, intolerant of every other faith, and must be, or abate its high claims and discrown its Lord. It is in the world for conquest, not communion—for antagonism, not fellowship. It will not brook idolatry in any form. "Thou shalt worship the Lord thy God, and him only shalt thou serve." It will not brook the harem of Turk or Mormon. "They *twain* shall be one flesh." It will not brook Buddha or Brahma. "Thou shalt have no other gods before me." For these and all other false faiths it has no affiliation—only annihilation.

Suffer me scarcely more than to name one or two other objections to this proposed parliament of religions. It makes one of the essential features of religion impossible during all the hours and days of its sessions. *It shuts out worship*. For the committee distinctly declare that the parliament is for "conference and fellowship," but "not for controversy, nor for worship." Think of it! A parliament of religions without worship! Which is the same as to say, a parliament of religions without religion! Prayer is so integral a part of religion that religion is scarcely possible without it. But the parliament could not even be opened with any kind of prayer, without the adherents of other faiths counting it a sacrilege.

And the great cause of missions; how will that be affected by this parliament of religions? I fear it will tend to deaden the nerve of this mighty movement by deadening sensibility to the need of the nations holding these historic faiths. For be it remembered, the avowed object of the parliament is to show to men in the most impressive way what and how many important truths the various religions hold and teach in common. Men will surely ask: "If they hold so many and so important truths in common, leading to this great 'religious fraternity,' why this vast expenditure of treasure and life to break these religions down and to give the nations something else?" — *South-Western Presbyterian*.

A CHILD was told to bring her father's slippers, but she didn't want to leave her play. At length she went for them very unwillingly, and returned without a smile, saying: "I's bwinged 'em, papa, but I guess you needn't say 'thank you,' 'cause I only did it with my hands; my heart kept saying, 'I won't.'" That is about the only way some people obey God.

THE REMOVAL OF THE UTES.

The Utes are a tribe of Indians who occupy a fertile tract of land on the south-western edge of Colorado. This land is desired by their white neighbors, and it is again proposed to remove the Utes to a much less desirable section of Utah.

When the Utes were restricted to this remainder of their original range, Government promised them "in severality" an abundance of good agricultural land, horses, cattle, implements, mills, schools, and their proportionate share of perpetual annuities amounting to \$75,000. This agreement has not been filled. At the present time not more than six hundred acres of land are under cultivation, for the supply of seeds and implements has been very small; only one school-house has been built, and that has to be propped with long poles to stand. It is no wonder that the Indians are no better educated. And all this time they have been expecting the threatened removal.

The important question is, whether it would not be better to allow the Utes to remain where they are, and advance their civilization till they are fitted to become citizens, than it is to remove them to a part of the country where they must subsist in the same barbaric manner in which they originally lived. Has not the day passed in Christian America when another native tribe of men and women can be despoiled of their rights, robbed of their homes, and driven from good land where self-support and civilization, with honest effort on the part of Government, can be achieved, to a mountain desert where civilization and civilized self-support are impossible, and where a war of extermination is inevitable?

OUR HOME.

How is it with ourselves? Each one had better ask himself the question in the quiet now and then. Are our homes more tender than they were a year ago, or has love grown dimmer in them? Are we closer to each other's hearts or more wrapt up in silent selves? Do we spring more readily for those that call us by the home names. It is not bread you chiefly owe your family, father. It is not mended clothes, mother. It is not errands done and lessons learnt, children, that make your part. It is the way in which the part, whatever it be, is done, that makes the part. The time comes when we would almost give our right hand could we recall some harsh word, some indifferent, cutting manner, some needless, selfish opposition. Happy we, if the one gone out from our homes into the unseen home has left us no such ache to bring the bitter tears! "Too late—too late to love him as we might, and let him know it!" Too late to let her know that we knew she was sweet!" Among all "might-have-beens" does the wide world hold another one so sad? There is only one way to make that sad thought die—and that is to clear untenderness utterly from heart and from the manner towards the others who still make home "home" to us, to redouble thoughtfulness for them, and try to fill up the measure of the missed love there. When, at last, the tenderness of our bettered service is blossoming evenly, unfailingly, on the root of that old sad memory, perhaps we can feel self-forgiven and at peace.

WHY YOU SHOULD JOIN THE CHURCH.

If the Christian Church is the poor, narrow, formal thing that you sometimes maintain that it is, I would say that I would not give much for an organization that was beyond criticism. If in a few ages it has fulfilled its purpose and attained its glory it is an insignificant thing; we are ancients of the earth and in the morning of the times; ages to come have got the fulfillment of the work to do. So I am not surprised that the church is all you say; but what are you doing to make it better? Is it for you to stand aside and say the church is so weak and so narrow that you will do nothing to make it broader and stronger? I am able enough to see what the faults of the church are. I can see

how benighted with bigotry and superstition it is; but it is too grand and splendid a thing to be abandoned because of its imperfections. I think little of the man who approaches the door of the church, and says: "I want to save my soul;" but rather I like the man who comes, looking into the Christian Church, and saying: "I want to add my mite to the great work that Christ is doing in the world; I want to add my testimony that all mankind belongs to the living God, and that I am keeping step with the procession of the ages which is marching on to goodness; I want to have something to do with that old institution which existed long before I was born, and will exist ages after my work is done; that I may gain something out of the contribution my momentary membership may make." To a man thus feeling conscious of his sins and yet inspired with the certainty that he is a child of God, and wants to enter into the family of his Father, the church appeals with irresistible force.—*Phillips Brooks.*

THE FEET OF JESUS.

One evening, when a mother was putting her little babe to bed, she took the little feet in her hand and tenderly kissed them. A friend standing near, who was also a loving mother, said gently: "I wonder if there was ever a mother who did not kiss her baby's feet?"

And my thoughts went back to that dear mother of Nazareth, whose baby lay not in a crib, but a manger, with the stars for night-lamps guarding the Baby Jesus asleep on the hay. I wonder if Mary's tender hands did not lovingly fondle those little feet? I think that her kisses fell softly upon them as she wondered, as all mothers do, where those little untried feet might be led. Did any thought in her prophetic mother-heart foretell the rough paths those feet must tread?

Not many years she had to guide them, for soon the Child Jesus slips from her side, and going home with happy heart, "supposing he had been in the company," she suddenly misses him from her side, and anxiously retracing her steps, she finds him in the temple in Jerusalem teaching the elders. Not a disobedient child, but doing first his "Father's business." Then he returns and is "subject to his parents," his willing feet doing their bidding day by day. But the time comes when he must leave this safe home, and he goes forth homeless to prepare an eternal home for us, followed by a few loving hearts from door to door, from seashore to hill and valley, saying unto all men, "Him that cometh unto me I will in no wise cast out," is himself cast out of homes and temples.

His faithful feet trod the boisterous waves at night that Peter may be rescued from a sea of doubt. He rested in the Pharisee's home, and a woman, a sinner, in her need of pity, fell at his feet and washed them with her tears, and wiped them with the hairs of her head, kissing them and anointing them with ointment. Her weary soul found rest in tender ministrations to his earth weary feet. Again, we see Mary taking the box of ointment, so "very costly," and anointing the feet of Jesus, and wiping them with her beautiful hair. Nothing could be too precious for him who had restored Lazarus to that lonely home.

Then two days later those patient feet are led from court to street, from street to judgment hall, at last to Golgotha, stumbling with weariness and faltering under the weight of the cross. All mother-hearts share with Mary in that bitter hour. Our Saviour is still her child, and by that dear bond of motherhood, we suffer with her in her suffering Christ-child.

His dear feet are pierced for us, who homeless and lost in life's forest, need his lifted cross, to show us the way to the Eternal City.

Look on me. All Forgiving!
Low at Thy feet I bow.
O all divine thou seemest
As I behold Thee now!
I clasp with tender passion
Thy feet so pierced for us,
Thy cruel wounds, deep graven
O'erwhelmed to see Thee thus!

—*Emma L. Savage.*

"I AM A MEMBER OF THE CHURCH; I DON'T PLAY CARDS."

Scene: A railway train. Enter two rather dashing young men. One says to the other, "Let us go into the smoker, and have a game of whist." The last few words are drawn out into a whisper. The other, in a loud voice, and with a grin on his face, draws out the reply at the head of this paragraph. Of course it was said in jest, and yet there is a chance for some serious reflection here. Joking as he was that gay young fellow acknowledged his idea of what a church-member should not do. Would it not be well for us, who have classified ourselves with God's people, to realize that even in the sight of the world's people it would be better for us to stick to our profession? It is rather a sad comment on a Christian's character, when those who have no personal interest at all in religion condemn him for doing the very things they defend themselves in doing. By its very sneers at the inconsistencies of weak professors, the world not only condemns itself for its own course, but pays a high tribute to unimpeachable Christianity wherever found. The independent church-member, who sees no harm in this amusement and that diversion, had better ask himself the question, "Do the very ones who indulge in forbidden pleasures and questionable practices mark me down as insincere because I, holding to better things, follow their example?" The inference from this remark that forms our subject is, "If I were a member of the church, I would not do this thing." When will church-members, as a whole, learn the wisdom of getting as far as possible away from the line that divides sin and saintliness, instead of seeing how near they can come to it without stepping over? Even the world, which is opposed to the spirit of Christianity, will hold them in higher esteem for conscientiously keeping up the high standard of life they have chosen in imitation of their Master. A little serious thought over this matter would lessen the number of stumbling-blocks in the churches.—*Golden Rule.*

THE AUTHOR OF A FAMOUS JINGLE.

It is singular how a piece of literary work can become world-famed and yet the author be almost entirely unknown. I was struck by this fact by casually learning that in the city of Galesburg, Ill., lives Mrs. Julia A. Carney, a name perfectly unfamiliar to thousands of ears. And yet from the pen of this woman came, many years ago, a jingle which is, perhaps, as famous as any ever written. I refer to

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

It is now nearly fifty years ago that Mrs. Carney wrote these lines while teaching a primary school in Boston. Then she was Miss Julia A. Fletcher. It was while writing a little article on the value of moments in a life that, to illustrate her meaning more accurately, Mrs. Carney unconsciously wrote the jingle destined to live for years. Without thinking there was anything in the lines calculated to make them immortal, she sent them to an editor, who asked her for "some scraps to fill corners." In a few weeks the lines were copied broadcast over the land, the Boston schools introduced them into their books, children sang them, and mothers taught them. Mrs. Carney's identity as their author has always been completely lost. Today she clips her lines from papers with other names attached. An English clergyman claimed them as his own, and only in December last the *Boston Transcript* assigned them to Frances Sargent Osgood. But the real author is perhaps unknown as such to even the residents of her own town. Mrs. Carney is a widow, and resides with her oldest living son in Galesburg, with but little credit meted out to her as the creator of a jingle which has taken so strong a hold on the hearts of millions of children throughout the world.—*E. W. Bok, in the Boston Journal.*

SABBATH REFORM.

WE invite attention to the article on this page, "God's Memorial of Christ's Resurrection." The doctrine taught is that which for a long time we have held and taught, and so is not new to our readers. It is gratifying, however, to see that others are recognizing and teaching this truth. The circulation of such truth among Bible students will certainly do much towards correcting the "great error," popularly held, "that Sunday is the divinely appointed memorial of Christ's resurrection."

THE AMERICAN SABBATH.

To the Editor of the SABBATH RECORDER:

In your issue of April 21, 1892, there is an article under the head of conflicting opinions concerning Sunday opening of the World's Fair. There are some very strange ideas advanced. For example, John V. Farwell, of Chicago, says: "As the Fair is *National*, to which our government has invited all nations as participants, I think it eminently appropriate that we exhibit an American Sabbath along with our multiform products of labor."

Now if, as Mr. Farwell says, this is an *American institution*, it must have been made by Americans. I understand that anything made by Americans as the result of their labor, should by all means have the right of exhibition in this great Fair. He rightly claims that it is purely American; surely the French do not claim it—they never had any hand in its manufacture, and no other nation sets up any claim to having made it. Neither does God set up any claim to it. Then, surely, the thing must be of American manufacture. Then, let the Americans put it on exhibition, place it among the plants as an American mushroom. Why not? I think it would look well there. The idea of an American Sabbath being put on exhibition with "our products of labor." Surely, if it is one of our products of labor, and is to be exhibited with our other products of labor, then there is no harm in placing it there as a mushroom. There is *not*, nor can there be anything sacred or holy about an American made Sabbath. No, let it go on exhibition, and let the Commissioners, by all means, open the gates on Sunday, for an institution thus made would show to better advantage on Sunday than any other day.

It looks to me that this Sunday closing business is going to seed; it puts one in mind of the boycotting times we had here in California a few years ago, when the Chinese question was to be crammed down our throats at all hazards. I do not know as it would be any great damage if those Christians, or those who are professing to be Christians should stay away from the Fair as they threaten to do. The thing would probably be a success without them. I say, let the band play.

N. L. COON, M. D.

OROVILLE, Cal.

GOD'S MEMORIAL OF CHRIST'S RESURRECTION.

It is a generally accepted idea that Sunday is the divinely appointed memorial of Christ's resurrection. This is a great error. The ordinance of baptism is God's memorial of that eventful scene in the history of the world. The Apostle Paul says on this point:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is cru-

cified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6: 3-6.

As sinners we are condemned to die. Romans 3: 23; 6: 23. But "Christ died for our sins" (1 Cor. 15: 3, Rom. 4: 25), and so reconciled us to God. Rom. 5: 10. In accepting Christ we accept of his death for us. As he died for our sins, so we yield our sins to him as that which he purchased by his death. In other words "our old man is crucified with him, that the body of sin might be destroyed." Dying with Christ, we are "buried with him in baptism." Col. 2: 12, Rom. 6: 4.

But in accepting Christ we also accept by faith his life, which is manifested in his resurrection from the dead. Righteousness is life, and because Christ was righteous, death could not hold him. Acts 2: 24. His victory over death was victory over sin, which produces death. In no other way can death be overcome. So in truly yielding ourselves to Christ we give him our sins, our life, our all, and we accept in their place Christ's righteousness and Christ's life. Paul, therefore, longed to "know" Christ and "the power of his resurrection." Phil. 3: 10. He prayed that the saints in Christ might know "the exceeding greatness of God's power," which he wrought in Christ, when he raised him from the dead, and set him at his own right hand. Eph. 1: 19, 20. And this power is power over sin. This is what Christ wants to be to us; this is what he is to us if we have fully accepted him by faith.

The ordinance of baptism is, therefore, the ceremony by which we put on Christ before the world (Gal. 3: 27); it is the marriage ceremony by which we enter Christ's body—the church—and become a member of that body (Eph. 5: 30-32). But just the same as in every true marriage there is union of heart before the marriage ceremony, so that the lives are as truly one in spirit before as after the ceremony, so the Spirit of God unites the soul to Christ, when that soul accepts of Christ by faith. "For by one spirit are we baptized into one body." 1 Cor. 12: 13.

Water baptism is the ceremony which makes our union with Christ legal, and shows our acceptance of him and our separation from the world and its sins. We show by our burial in the watery grave that we have died to sin with Christ, that the old man—the old body of sin—is buried forever, and that we are "married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" Rom. 7: 4. Or as stated in Rom. 6: 4, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The "new man" is planted in the likeness of his death, a tree of righteousness, the planting of the Lord, that God may be glorified. Isaiah 61: 3. The whole life, therefore, of the Christian, beginning with his baptism, his putting on of Christ before the world, is one constant living witness of Christ's resurrection.—*The Bible Student*.

HOW TO READ THE BIBLE.

You cannot be holy unless you do in secret live upon the blessed Word of God, and you will not live on it unless it comes to you as the sacred word of his mouth. The Bible is not a book only, but a speaking trumpet through which God speaks from afar to you, so that you may catch the very tones of his voice. You must read the Word of God to this end, for it is while reading, meditating and studying, and seeking to dip yourself into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph; it whispers to you or thunders at you as though God had hidden himself among its leaves and spoke to your condition; as though Jesus, who feedeth among the lilies had made the chapter to be lily beds, and had come to feed there. Ask Jesus to cause his word to come fresh from his own mouth to your soul, and if it be so, and you thus live in daily communion with a personal Christ, you will then with your feet take hold upon his steps; then you will keep his way; then you will never decline to go back from his commandments, but you will make good speed in your pilgrim way to the eternal city.—*Spurgeon*.

"OVERCOMING."

We talk about power, and men may grow conceited as they lift themselves up and say, "I will be strong and conquer the world." Ah! it is not to be done so. There is one real and true strength in this universe, and that is God's strength and no man ever did any strong thing that God did not do that strong thing in him. A man makes himself full of strength only as the trumpet makes itself full, by letting it be held at the lips of trumpeter; so only man lets himself be made strong as he lets himself be held in the hand of God. As the chisel is powerless—if it tries to carve a statue by itself, it goes tumbling and stumbling over the precious surface of the stone—as the chisel becomes itself filled and inspired with genius when it is put into the hand of the artist; so man, putting himself into the hand of God, loses his awkwardness as well as his feebleness and becomes full of the graciousness and the strength of the perfect nature.

And to put myself into the hands of God, what does it mean? To know that God is my Father; to know that my life is a true issuing in this world of his life; to know that I become myself, only as I know myself his child. So the soul puts itself into the soul of God, and lets God do its work through him, so that that great mysterious consciousness enters into the life which was in Paul's life. Do you remember, "I live, yet not I, but Christ liveth in me?" So the soul which has given itself to God in filial consecration says, "I live, yet not I, but God liveth in me."

MOTHER'S BISCUIT.

This placard is on a downtown bakery:
"Biscuit sold here just like those your mother used to make."

Two men, strangers to each other, stopped to read it, and one of them heaved a great sigh and said:

"Makes my mouth water just to look at 'em."

"Humph," grunted the other one, savagely.

"I can remember, as if it was only yesterday, how they tasted. Light an' flaky, an' as sweet as hickory nuts. Jest set me down to em' now with real churn butter, and maple m'lasses. Lord! It brings the tears ter my eyes to think of 'em."

"So it does mine, stranger," said the other man. "I can fairly taste them, an' I don't doubt your mother made exactly the same kind of biscuit mine did. They were green an' yeller with saleratus, and heavy as lead; but you see it's a case where distance lends enchantment to the view. I tell you, my wife can discount mother's biscuit by a long sight, an' I don't doubt yours can."

But the other man shook his head.

"There's some folks that can never idealize the past. If I only had the boy's appetite that went with them biscuits, I could eat a selection of railroad pie and be happy. There's something wrong somewhere," and he moved off in a discouraged way.—*Detroit Free Press*.

AT THE TABLE.

Young people do not always make as great an effort as they should to be at the table promptly. If a bell is rung, they begin to get ready when it rings; they should be ready to go instantly on the ringing of the bell. That is the only way—to be ready before the call is made. It is not only annoying to others, but it is most disrespectful to parents, when the children are not in their places at the meal time. Be in your place at the right time, and be in your place with clean hands, hair neatly brushed and clothes properly arranged—above all, with pleasant and kindly words.

One of the most strongly marked distinctions between savages and civilized people is found in their table manners. Savages eat like animals; civilized people meet at the table for pleasant intercourse, and not merely to be fed.—*Exchange*.

MISSIONS.

Our friend and brother, the late Rev. Wardner Carpenter Titsworth, was a strong believer in missions; that is, in organized and aggressive work for the conversion of the world to Christ. He believed in world-embracing, home and foreign missions, as essential to obedience, to our own spiritual life, to our good standing before the Christian world, and to our enlargement as Sabbath-keeping Christians. He was an active and intelligently interested friend of our Society; and his expressed sympathy and approval have brought us new courage and strength. Our views were so much alike, on many points, that we feel that a fellow-worker indeed has gone from our midst. And they who have lost, for a time, husband, father, son, brother, have our warmest sympathy.

STUDENTS' VACATION WORK.

The following letter shows when our students at Morgan Park were to begin their vacation work. Their object is missionary, evangelistic, and Sabbath Refrom. We confidently expect that arrangements will be made for sending out several of our Alfred students for similar work, principally within the limits of the Western Association. We commend these endeavors and workers to the sympathies, prayers, and pocket-books of our people, West and East:

Your good letter came to us something more than a week ago, and it has helped very much in deciding where to go and what to do. Thanks for suggestions. A few evenings ago it was voted that we begin work at Barry, Ill. Eld. Kinne has earnestly solicited us to come, and from his representation there is a fair opportunity for evangelical work at New Canton, six miles south-west of Barry. It is our present purpose to go to that point and open the campaign by a musical and literary entertainment to get the attention of the people, and then begin our gospel meetings. We may afterwards do some work in Barry. After leaving Illinois we think of going to Princeton, Mo., where there seems to be an inviting field for work. We think of going to Iowa from Princeton, and work westward. We hope to start the last of next week. Any further suggestions will be gladly received by us.

Yours in the work,

T. J. VANHORN, *Cor. Sec.*

MORGAN PARK, Ill., April 27, 1892.

WANTED.—A THANK-OFFERING.

The Fiftieth Anniversary of the Seventh-day Baptist Missionary Society is to be held beyond the Missouri River, at Nortonville, Kan., Aug. 25, 1892. Let us celebrate this auspicious event, one of peculiar interest to our Western Churches, and express our gratitude for past blessings and our readiness for forward movements, by a grand special offering for missions of \$5,000. The Society can then go up to its next annual meeting out of debt, and better prepared for larger plans next year, that are so much needed, especially on the home field. A most important advance step would be the appointment of a few new State missionaries and evangelists.

Seven thousand nine hundred and fifty-six persons, old and young, are asked to help make this offering. Many can easily do their part; and, with a little self-denial or extra effort, all can lend a hand, by means of savings or earnings.

Pastors, and officers of churches, Sabbath-schools, and Women's and Young People's Societies, are earnestly requested to promote the thorough distribution of these circulars; to help create enthusiasm for the success of the

endeavor; and to devise such ways and means for accomplishing the end in view as seem to them best. We suggest that a particular day be appointed in each church for bringing together our gifts.

This should not, in any way, decrease our regular contributions for missions; and all funds should be sent to the Treasurer, A. L. Chester, Westerly, R. I., before July 15, 1892.

There are needed only:

2 persons to give	\$100 00 each,
4 " "	50 00 "
20 " "	25 00 "
30 " "	15 00 "
50 " "	10 00 "
100 " "	5 00 "
250 " "	3 00 "
500 " "	1 00 "
1,000 " "	50 "
2,000 " "	25 "
4,000 " "	10 "

Then, from 7,956 persons, there would come a thank-offering of \$5,000; and the Lord would accept the gift, and bless us and our labors anew.

Will you not be one of this number, to give as you are prospered?

FROM M. E. MARTIN.

I am trying to do all I can, so far as my health will admit. I held a protracted meeting on Copen's Run, commencing on the third Sabbath in January, which ended with fair results. No doubt there would have been many baptisms and additions to the church if I could have remained some weeks longer on that field; on account of other appointments I was obliged to leave. I held the Quarterly Meeting at New Milton the first Sabbath in March, and assisted the Methodist minister in holding a protracted meeting at the M. E. church of that place, which resulted in the reclaiming of quite a number of our people. The arrangements are for me to go to Conings the fourth Sabbath in this month to hold the Quarterly Meeting there. There is a good spiritual interest in the Greenbrier and West Union churches, and I trust a steady growth in the community at large.

SALEM, W. Va., April 7, 1892.

—BRO. MARTIN reports 48 sermons and addresses; congregations of 75; 15 prayer-meetings; 35 visits, and the distribution of 500 pages of tracts.

FROM D. K. DAVIS.

The winter has been somewhat severe, but our Sabbath meetings have been kept up regularly, though the attendance has been small several times, on account of cold weather. For the same reason the Y. P. S. C. E. meeting was not held on two or three occasions. The religious interest is much the same as at the time of my last report. We have been, however, greatly cheered and encouraged by the presence of a good brother and family from Nortonville, who have come to make their home with us. He is a good Christian worker, and the family add much to our congregation. The outlook for farmers in regard to crops is very good at present, there having been more rain during the fall, winter, and spring, than for several years. Some of the brethren have been engaged in plowing and seeding for a few days past. We are anxious that our brethren in other parts who are looking for homes where land is cheap, should come and see us. Land is not so cheap as one year ago, and will doubtless increase in value every year, so that the sooner they come the cheaper they can secure farms. There are several vacant quarter sections and some im-

proved farms for sale in the neighborhood of the church, which should be occupied by our people. We earnestly request the prayers of all our brethren and sisters, that the work of the Lord may prosper in our hands.

SMYTHE, S. D., April 4, 1892.

—BRO. DAVIS reports 22 sermons and addresses; congregations of 25; 10 prayer-meetings, 20 visits, and 7 additions to the church.

FROM J. M. TODD.

During the year three families of Sabbath-keepers have moved into this society, two of them have bought farms and intend to live here, the other family has just come and the members appear to be very good people. Some of our people who have lived here for years have purchased land and intend to stay. Our meeting-house, the parsonage and barn are in good condition, and everything is taking on the appearance of permanency. Other families are making efforts to have this their home. I shall very soon begin my visits to Marquette and Coloma and the neighborhoods near them. I have taken good care of myself the past winter, and am in much better condition, physically, than I was at any time last year. I hope to be more helpful in the future than in the past. We hope the heavy winter storms are over. The snow is all gone, and the roads are getting to be in very good condition. Robins and blue-birds cheer us with their spring music, and although I feel keenly the bereavement that has come to me, yet I am cheered with the firm faith in God that spring will visit the mouldering urn, that day will dawn on the night of the grave; for that bright morning I will watch and wait.

BERLIN, Wis.

—ELD. TODD reports 26 sermons and addresses; congregations of about 20; prayer-meetings every week; and about 100 visits.

FORM E. H. SOCWELL.

During the quarter I have kept up my regular appointments at Garwin and Grand Junction, and in each place the usual interest is manifest. At Garwin we are making an earnest effort to pay off the indebtedness against our parsonage and are succeeding quite well so far. When this debt is liquidated we will own valuable property in as nice a location as our town affords.

During a recent visit at Grand Junction we organized a young people's prayer-meeting, securing the promise of each of our young people to maintain the meeting. I have visited them once since the meeting was organized and was much pleased to find the deep interest taken in the movement, and to learn that the meetings were attended by seventeen young people with a good degree of regularity. May God bless them in this new work. Since my last report the Grand Junction Church has received three additions by letter, and still there are others whom we expect soon. The outlook is certainly encouraging.

During the month of January I visited the church at Welton, having my expenses paid by that church, and held several meetings, also did considerable visiting. A deep interest was felt during the meetings, and I would have liked to continue with them longer but could not do so. I found nearly all of the members wide awake and at work, though there are a few who seem to have grown cold and for whom we have a deep anxiety. I have recently visited at Des Moines to look after our interests, and though we have but one family there, yet I find them faithful working Christians. While in Des-

Moines I accepted the warm invitation given me to attend a few meetings of the Ministerial Institute which was then being carried on by our Adventist friends. It was a pleasure to me to meet so many of their representative ministers as well as other workers from the several States which were represented. I designed to visit Bro. Leisler at Keota during the past quarter and assist him in holding some meetings, but the bad weather and muddy roads have prevented me thus far, yet I hope to make the visit during this quarter if possible. I always call on brother and sister L. H. Babcock, at Gowrie, on my way to Grand Junction, and though they are the only Sabbath-keepers in the town, yet they are faithful in letting their light shine. My constant prayer is that God will teach me how to become more efficient in winning souls to Christ.

I report for the quarter, 21 sermons, congregations from 25 to 100; 19 prayer-meetings; 54 visits; 1,175 pages of tracts distributed. Traveling expenses chargeable to your Board, \$15 87.
GARWIN, IOWA.

MISSIONARY SOCIETY.

Receipts in April, 1892.

Dr. W. D. Tickner, Randolph, Wis.	\$ 5 00
New Market Church, New Market, N. J.	12 79
Diana Hubbard Estate, DeRuyter, N. Y.	40 00
Mrs. Susan H. Goodrich, Westerly, R. I.	5 00
Mrs. Emeline Grandall, missionary tour	12 50
C. Latham, Stillman, L. M.	25 00
Farina Church	12 51
Sabbath-school	4 92
C. M.	6 15
	23 58
L. F. Skaggs reports receipts:	
Wm. Redwine	50
Frank Northcut	50
Contribution of self	10 00
	11 00
Madison Harry reports receipts:	
Emporia and Dow Creek	0 00
Blundale	10 80
Marion	10 00
	20 80
J. M. Todd, Berlin Church	5 87
S. I. Lee, receipts on field	3 21
Geo. W. Lewis	18 90
D. K. Davis, receipts from Pleasant Grove Church	6 50
	24 48
A. E. Main reports receipts:	
Sjeco, Fla. Sabbath-school	2 52
J. A. Baldwin, Beach Pond, Pa.	50
Mrs. Zilla Farnham, Westerly, R. I.	5 00
A memorial	20 00
Rockville Church	19 25
Chicago	3 40
Cumberland	3 00
	28 02
O. U. Whitford reports receipts:	
Woman's Ex. Board, G. F.	25 00
Collection at Albion, Wis.	15 87
Milton Junction Church	22 06
Calvin Crandall, West Hallock, Ill.	1 00
John G. Spicer	5 00
Mrs. Rebecca Potter, Farina, Ill.	50
Robert Langworthy	50
Chas. Crandall	1 00
Mrs. L. E. M. Clawson	5 00
J. H. Babcock and wife, Jackson Centre, O.	1 50
Lora Simpson	1 00
Mrs. Mollie McBurney	50
	79 49
D. H. Davis reports receipts:	
Mrs. M. Wood, Independence, N. Y.	1 00
Second Verona Church	2 05
A friend, DeRuyter	1 00
Collection Quarterly Meeting, Lincolnton	2 79
Utica Sabbath-school	6 09
Expenses contributed by self	7 85
Brookfield Church	9 21
Welton Church, G. F.	16 50
Missionary tour	22 00
Chas. Potter, missionary tour	100 00
	38 50
Received through RECORDER Office:	
Mrs. Enselia Stillman, Mapes, N. Y.	4 00
Second Alfred Evangelical Society	6 22
A. Johnson, Lenox, S. D., C. M.	4 00
Young People's Por. Com. salary J. L. Huffman	50 00
Geo. E. Green, Hope Valley, R. I.	3 00
Mrs. Angeline Page, DeRuyter, N. Y., interest	6 80
Albion Church, missionary tour	22 00
	14 22
	594 13
Balance March 31, 1892	943 75
	1,537 88
Received by loans	2,000 00
	3,537 88
Payments in April	3,109 70
	\$338 19
E. & O. E.	A. L. CHESTER, Treas.
WESTERLY, R. I., April 30, 1892.	

DR. CUYLER has written over three thousand articles for the religious press, and also several books, but he has never yet published a volume of sermons. At the request of many friends he has selected some of his most effective discourses, and they will be issued ere long by Baker and Taylor, 740 Broadway, New York. The volume will be entitled "Stirring the Eagle's Nest, and Other Practical Discourses."

WOMAN'S WORK.

WHAT asks our Father of His children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unworded praise.

-J. G. Whittier.

SAID Ruskin, "No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name, than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me."

WELL PUT.

Mrs. Merrill E. Gates, in *Life and Light* for April, uses an illustration with most excellent point. She refers to a cyclone which swept over India, and tells of the bravery of certain women in rescuing sufferers from shipwreck, and uses the illustration to point the power of women in the needs of to-day. She has done it with a force which should be helpful to every woman who reads what she said.

She says: "Not many weeks ago a fearful cyclone passed over India. The fiercely circling blasts uprooted trees, overturned houses, and mercilessly destroyed life. Whirling eastward to the seacoast, there it burst with deadly fury on the vessels at anchor. Sweeping on across the ocean to the shores of the Andaman Islands, where the "Enterprise," a British vessel used to carry convicts to their prisons in these islands, lay off the coast, it propelled the ship with immeasurable violence and velocity on the rocks, amid boiling breakers and black slanting sheets of rain, just opposite the woman's prison. A number of the convict women, overtaken by the sudden onset of the storm, were struggling toward shelter, when they caught sight of the rolling wreck, and moved by common sympathy and a swift sense of danger to its crew, turned to their relief. Slowly and painfully they forced their way against the storm, creeping along from the shelter of one great rock to another. When they neared the shore, with incredible heroism, although the breakers at times swept above their heads, they formed a line,—a human life line,—each grasping the hand of the one next her; a line extending from the surge to the solid land. Then the one farthest out dashed still farther out, and rescued a struggling form. Aided by the long line of women, whose strength was hers, again and again she plunged into the mad wash of the sea, and saved man after man from his otherwise certain doom, she herself held in position by the long line of clasped hands reaching far upon the shore. Eighty-three men, officers and crew, were on board. All perished but those the women saved."

It was the human life line—the strong hand clasp of women, whose hearts defied danger and bled with sympathy for the imperiled, that was the simple and natural method of vital and instant help. As one reads this thrilling experi-

ence it seems to portray, as in a picture, the awful wreckage of heathendom, the possibility of rescue, and the manner in which women are to be the rescuers. It seemed to teach most plainly how there was room in these life lines, already running out in such numbers where the waters of heathenism roll, for all the Christian women of our land. It almost seems to indicate that each in the line was as important as every other, for, surely, not the one at the danger point could be spared, nor the one next, nor the one next in line; not, surely, those far up on solid ground, for they were the anchorage for the whole. So the whole line was one thing, not to be divided by the letting go of one hand if the life-saving work was to be accomplished. Let us, then, not think of our work as either indirect or infinitesimal.

We do not do the actual and blessed work of soul-saving in the distant field; but, humanly speaking, the rescue work could not take place without us. Are we in the woman's life line reaching from the saved and safe, to the unsaved and unsafe? What a gracious, almost mysterious ordering, that we, so remote, so far up on the safe shore of protected Christian womanhood, can yet reach saving hands to our poor sisters for whom our hearts bleed!

Suppose there had been so few women that they could not have held each other up firmly amid the perilous stress of the storm, or that they could not have reached beyond the shifting, shelving sand up the coast to the solid, unshaken land. Then had there been no saving of the drowning ones. Our work is direct if we keep the worker at the danger point.

And the handclasp which effects such work means more than the money it so surely collects. It means the energy of a sympathy and love for souls derived from Christ; no merely human instinct, but a great God-given, impelling power of service. It means a labor springing from no selfish motives. It means a devotion as endless and absorbing as the work is imperative and stupendous. Such labor, such sympathy, is not indirect.

Neither let us think of our work in its infinitesimal aspect.

Weak, indeed, would be the handclasp of women against the monumental, age-encrusted superstitions of India and China, or the revolting human degradations of Africa, if nothing of the divine entered into our work. Our work would be as imponderable as the sunbeam that falls on the scale, and add as little weight, were it not for the very fact that our labor is like the sunlight,—something that proceeds from God himself, the sun of our spiritual heavens. "Christianity makes our infinitesimal influence infinite."

WOMAN'S BOARD.

Receipts in April.

Mrs. Eliza Saunders, Grand Junction, Iowa, Miss Burdick's salary	1 00
Sec. Central Association, appropriation refunded	3 00
Ladies' Aid Society, Farina, Ill., Board Expense fund	1 00
Mrs. L. E. M. Clawson, Farina, Ill., thank-offering	5 00
Woman's Benevolent Society, Milton, Wis., Board Ex. fund	10 00
Ladies' Benevolent Society, New Auburn, Minn., Board Ex. fund	2 00
Ladies of Wellsville, N. Y., Miss Burdick's salary, \$5 00, Board expense fund \$3 00	8 00
	\$30 00
E. & O. E.	NELLIE G. INGHAM, Treas.
MILTON, Wis., May 1, 1892.	

LOVEST thou me? With patient hand and tender
Give to my sheep the food I gave to thee:
O grateful penance for the heart to render
That glows with love and gratitude to me!

HALF the misery in the world comes from trying to look instead of trying to be what one is not.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
 REV. W. C. TITSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.
 REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"God's ways are not like human ways,
 He wears such strange disguises;
 He tries us by his long delays,
 And then our faith surprises.
 While we in unbelief deplore,
 And wonder at his staying,
 He stands already at the door
 To interrupt our praying."

BRO. C. A. BURDICK, of Farina, Ill., writes that on Sabbath, April 16th, five persons were baptized and received into the church, making twenty-one in all since the beginning of Bro. Huffmam's work there. It is pleasant to note these evidences of the divine blessing upon the work of his people.

A MAN'S religion is his motive for action, and his life will be about what his religion is. For this reason God designed that a man's religion should possess his whole being. This is the meaning of the scripture: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

THE Rev. J. E. N. Backus, who is known in many of our churches, East and West, as an earnest, able and loyal Seventh-day Baptist preacher, is said to have been one of the originators of the temperance organization known as the Independent Order of Good Templars. He is now the only surviving member of the first meeting which convened for the purpose of effecting the organization. May he live long to see the good work done by the order.

AN exchange says that the late Walt Whitman was held in more general esteem as a poet in England than in his own country. Yet many in both countries agree with Swinburne, that "he had flashes of something occasionally like genius expressed in something occasionally like English." This judgment is the penalty which every man must sooner or later pay who depends for literary fame upon eccentricity of manner or dictation.

WE recently heard of a church which adopted the systematic plan of raising funds, taking the collections monthly. After a little time, they decided to continue the plan, making the pledges and the collections weekly instead of monthly. One brother, at least, who was a liberal monthly giver, continued his subscription, paying the same amount weekly under the new arrangement that he had payed monthly under the old way. We understand the church has voted the plan a success.

BRO. J. G. Burdick, in our Special Notice Column, offers a "great opportunity" to any and all who wish to get Prof. Drummond's little books and at the same time aid in the circulation of the *Sabbath Reform Library*. The books are well worth having, every ten copies of the *Library* ought to be a blessing to as many homes,

and the \$2 50 for every such list will help our Tract Society pay its bills; and, last but not least, the interest created by the effort to get the subscribers will be of untold value to the cause.

SERVICES in memory of Brother Titworth were held last Sabbath at First Alfred and First Hopkinton churches, and similar services are to be held next Sabbath at Farina. These are the three churches of which our brother was the pastor during his twelve years of ministerial labor. In all these services different brethren participated, and from their papers we hope to glean such as will be suitable to publish in a sort of memorial number of the RECORDER at no very distant day.

IN another column the Missionary Secretary makes a very important suggestion concerning the proper observance of the fiftieth year of the life and work of the Missionary Society. The growth of missionary work generally, and our own work in particular, during these fifty years has been truly wonderful. At no time in our history have the opportunities before us, or the calls made upon us, been greater than in this fiftieth year. Can we celebrate this year more appropriately than by bringing our Missionary Society to its close free from debt, that it may begin its fifty-first year with renewed life? Yes, we can, by paying off the debt with a handsome surplus to carry over into the next year. Read the plan proposed by the Secretary and then let each one do his part and it will all be done. But let no one content himself with being a ten cent giver, if he is able to give ten dollars.

ALREADY inquiries begin to be made about routes and fares to General Conference to be held next August in Nortonville, Kan. We understand that the committee is at work on the matter, and the best possible arrangements that can be made will be made. Nortonville is on the Atchison, Topeka, and Santa Fe Railroad, about 20 west from Atchison, and about 500 miles west from Chicago. The managers of the "Santa Fe route" have offered as good terms as can be had by any route, and will put on a special car or cars for our delegates, from Chicago, and will carry the same directly to Nortonville without change or delay at Atchison, which will add greatly to the convenience and comfort of the delegates over the usual method of change and delay at that point. Should this route from Chicago be chosen, it will be convenient for Eastern delegates to go to Chicago by the Erie route as both the Erie and the Santa Fe enter and leave Chicago at the Dearborn Street Station, thus saving the inconvenience of transfers across the city. All these matters, however, are in the hands of a competent committee, and are being worked up with care. As to the cost of the trip, we cannot speak exactly, but without doubt the regular excursion rates for such parties of one and one-third fare for the round trip, will be made. If it is possible to get better rates they will be obtained. In round numbers the regular fare one way between Chicago and Nortonville is \$10 50. Add to this the fare from your station to Chicago, and add one third of this amount to the sum and the result will be approximately the cost of the trip for fares. It is to be hoped that a large delegation will go from all our Eastern churches. Of course the Great West will all be there.

IT is surprising sometimes to notice how bodies which have in charge great and important interests can become excited and waste time and energy over comparatively trifling matters. For example, the Methodist Conference sitting in Omaha, Nebraska, is reported to have spent one day and a part of another in heated debate over the question whether the lay members of the Conference should be seated with the preachers or whether they should be seated in a corner or section of the hall by themselves! Both sides had warm defenders and opposers, both among the clergymen and the laymen. We could not help wondering where they would seat the women, if they should be admitted as delegates. After settling this momentous question, (we do not know which way) the house was given time to cool off while Bishop Foster gave the Episcopal address, which occupied two hours. Among other things, the Bishop said the past quadrennium has been a prosperous one for the church. The book concerns are the largest in the world. There have been no dissensions in the church and there is more intelligence and less bigotry in the pulpit. The membership now numbers 2,292,694 communicants. Contributions to all missionary societies have increased \$334,130. Higher education in the ministry is imperative and no man should be allowed in our theological schools whose loyalty to the doctrine of our church is not steadfast. The church wants no traitors. The Epworth League received great praise as a mediator between the Sunday-school and church. It has in the three years sprung up from naught to 8,000 chapters with 500,000 members. The National University at Washington is announced as a certainty and liberal endowments asked for, millions being necessary for its equipment. The Woman's College in Baltimore was also commended. Concerning the attitude of the church toward the great national question of the privileges of citizenship, the Bishop said: "The church demands an Americanized franchise, as well as a naturalized franchise. We believe that the franchise should be more guarded and foreigners should be required to serve a longer apprenticeship to secure it. We regard the legislation in Congress to exclude the Chinese as inhuman."

IN our issue of April 21st, we made mention of a notice in a New Jersey paper of a projected meeting of Baptists in Philadelphia, for the discussion of the question of union among the different branches of the Baptist faith, in which the Seventh-day Baptists were to be represented. A Philadelphia daily contains a full announcement of the programme which shows that the gathering, which is to last from May 21st to May 30th, is to be an event of more than ordinary interest. The first three days will be held the tenth annual meeting of the Baptist Congress, to be followed by the anniversaries of the national societies. This being the centennial anniversary of modern missions in the Baptist denomination, from 5,000 to 6,000 delegates are confidently expected. The number may rise even higher, and delegates from Europe, Asia and Africa, as well as from all over the United States, will be present. The "Congress" is a comparatively recent organization and appears to be mainly for the discussion of such current, living topics as are of general interest to the Christian world as well as to Baptists. The programme for the first three days of the approaching "Congress" embraces the following topics: Dr. Weston, of the Crozer Theological Seminary, Dr. McArthur, of New York and

others will discuss the question: "The 'Christian Year'—How far is its Recognition Admissible?" As the "Christian Year" is an arrangement made by the ritualistic churches, and observed chiefly by them, the trend indicated by this discussion, which is to occupy the evening of the first day, is obvious. At the first session of the second day, Friday morning, the topic to be discussed is: "Is a Union of Various Baptist Bodies Feasible?" The representatives of the "Various Baptist Bodies" who are to discuss this question are the Rev. B. B. Tyler, of the Church of the Disciples; the Rev. J. A. Howe, of the Free Will Baptists; the Rev. A. H. Lewis, of the Seventh-day Baptists; and Prof. W. H. Whitstitt, of the regular Baptists. In this discussion we are, of course, specially interested and we hope Dr. Lewis will give us a full report of it. If there is no good reason for the separate existence of Seventh-day Baptists we want to know it. If there is good reason for such separation, it cannot be too clearly stated, nor too strongly urged. Other topics of great interest to be discussed by the "Congress" are: "The Inerrancy of the Scriptures," "The Pulpit in relation to Political and Social Reforms," "Christianity in Relation to Heathen Religions," "The Relative Authority of Scripture and Reason." On each of these subjects eminent men will present carefully prepared papers. After the "Congress," meetings will be held of the Woman's Baptist Home Mission Society, the American Baptist Historical Society, the American Baptist Missionary Union, the Woman's Baptist Foreign Missionary Society, the American Baptist Home Mission Society, the American Baptist Education Society, the American Baptist Publication Society, and the Baptist Young People's Union of America. These various organizations will hold several sessions each, which with annual sermons and special services in commemoration of the centenary of Baptist missions will make a full and rich programme of the two weeks covered by these announcements.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 6, 1892.

Arbitration of the Behring Sea matter will be against easy going Uncle Sam. Arbitrators appointed by European governments under the shadow of England's power and influence will lean to the English view of the case. And how about future disputes sure to arise from time to time? Is the American eagle to be played with by cat-like diplomacy, pushed with this paw and then that? Are our rights to be questioned, evaded, and our government postponed, and snubbed until European arbitrators are called in to give a practically pre-determined and hostile verdict?

The main difficulty is that Great Britain's diplomatic demands are backed by half a thousand floating war batteries, and by a ring of forts and defended harbors extending from Vancouver in the north-west round to the Gulf of Mexico in the south. She could capture and destroy Washington and every coast city, not excepting those on the lakes, before this country could move. In every diplomatic demand she practically says; "Hands up." Peace is good, but a rich, careless, defenseless nation does not promote peace. It is the duty of express companies and railroad corporations to make train robbing practically impossible, and it is Uncle Sam's duty to render national aggressions in this part of the world a dangerous business.

The Administration will move Congress to impose tolls upon Canadian vessels passing

through the Great Sault Canal. This certainly is a very proper thing to do in view of the tolls imposed by Canada upon American vessels passing the Welland and St. Lawrence canals and in view of other like things done by her in distinct contravention of the treaty of Washington.

The ship-loads of food given to starving Russians are a national defense, though given without that intent. When during the late war Europe was ready to profit by our dissensions a Russian fleet quietly anchoring in our waters silently said: "Hands off." In future emergencies we may possibly need our friend in the East. At all events these great popular international charities indicate the rising tide of civilization and universal good-will and are a rebuke to greed and oppression. And no nation needs the lesson more than does Russia our silent ally.

Congress is making slow progress, and particularly the House, which is tied up by its insistence upon the presence of a voting quorum. Reed and the Republicans enjoy the Democratic dilemma and frequently refuse to vote, saying to Speaker Crisp: "We are here. Count us. You have a quorum." There are also Democrats, notably Bailey, of Texas, who aggravate the situation by frequently crying, "no quorum," and the Democrats find it impracticable to have a voting quorum of their own always on hand.

The nominating conventions will be practically uninstructed. Of thirty-four Republican State conventions fifteen have instructed for Harrison, and those are mostly Southern States which are solidly Democratic. On the other side one State has instructed for Hill, six for Cleveland and eight have given no instructions, fifteen conventions having been held.

CAPITAL.

DOST THOU CARE?

In the name of the Saviour, mercy to all that sincerely trust him. The cup of which the Jews have been made to drink has been most bitter. For them the winds have moaned in plaintive strains and the wail of their sorrows has floated with the breeze these eighteen hundred years. Hear their pitiful cry! "How long, O Lord, how long? Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lam. 1: 12, 13-17. Are those words less applicable to the Jews now than when written? Should we not heed the inspired question and the words; "behold and see?" When Chicago in great part was destroyed by fire, much was contributed for the benefit of the sufferers. When Charleston was greatly damaged by the earthquake, sympathetic hearts responded; and now while a great famine prevails in Russia many are stretching out the helping hand. But the suffering Jews in Russia, who will help them? Can their Jewish brethren relieve them? If they could, inasmuch as Christianity is world wide in its object of mercy should not Christians be forward to give freely and to do all that they can to help them? Rom. 11: 30, 31. Should the magnitude of the work of relieving them be a hindering cause? When our heavenly Father's little children have done all that they can in showing mercy surely he will do the rest. The time is nigh at hand when many will take an active part in doing good to the Jews. See Isa. 60, chapter 8, 9, 10, v. 3 in particular. Is not this a most excellent opportunity to show

mercy to them and in so doing hold up a light to the nations?

I rejoice to know that some are helping. Dear Christian reader, let me beg you if you have not contributed anything for the benefit of those Russian Jews to do so at once. Do not forget to pray for them; remember Gethsemane and those mighty words, "My God, My God, why hast thou forsaken me?" Send your contributions to Mr. William C. Whitford, 41 East 69th St., N. Y. City.

May the Word of God which is of old, and his truth which abideth forever, abundantly comfort and strengthen your heart.

R. NEWTON.

FAYETTEVILLE, N. C.

RECORDER ARREARAGES.

TO EACH READER.

The Committee appointed to consider the matter of RECORDER arrearages, desires to lay the following facts before the readers of the RECORDER:

1. There is now due on subscriptions about \$4,500. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the RECORDER.

2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the RECORDER cannot be afforded for less than two dollars per year. A few facts will answer this question:

(a) The main cost of making a newspaper is involved in making the first copy. It costs as much to prepare for printing one copy of a paper as it does to prepare for printing one hundred thousand copies.

(b) It costs over \$4,000 per year to publish the RECORDER at its present list, which is a little over two thousand subscribers.

(c) Five thousand subscriptions, promptly paid at one dollar each, would barely cover the cost for five thousand copies.

(d) When the price was \$2 50 per year, the RECORDER was barely self-supporting. When it was reduced to \$2, it was hoped that the list would be materially increased; but that hope has not been realized, notwithstanding earnest efforts to accomplish it. Experience shows that any further reduction of the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the RECORDER shall have it; they are not inclined to "push" the settlement of these accounts unkindly. On the contrary, they feel assured that all will see that the necessity for settlement is imperative. It is exceedingly desirable that those who are in arrears make settlement before, or at the time of, the approaching sessions of the various Associations,—a representative of the RECORDER will attend each of these meetings—in order that the annual report of the RECORDER may show no arrearages. The publishers also desire that all who are now subscribers shall continue as such, and that the list shall be much increased.

In behalf of the Board,

C. POTTER, JR.,
A. H. LEWIS,
L. E. LIVERMORE, } Com.

OUR daily life should be sanctified by doing common things in a religious way. There is no action so slight or humble but it may be done to a great purpose and ennobled thereby.

YOUNG PEOPLE'S WORK.

LIFE is a succession of lessons which must be lived to be understood. All is riddle, and the key to a riddle is another riddle.—There are as many pillows of illusion as flakes in a snow-storm. We wake from one dream into another dream. The toys, to be sure, are various, and are graduated in refinement to the quality of the dupe. The intellectual man requires a fine bait; the sots are easily amused. But everybody is drugged with his own frenzy, and the pageant marches at all hours, with music and banner and badge.—*R. W. Emerson.*

LIFE'S lessons are like God's prophetic Word. They can be interpreted certainly only as we look back upon them.

WE are ever learning, and in some respects never coming to the knowledge of the truth. But our daily failures keep us in mind of the fact that this life is after all only a school, and one in which never do we perfectly master any subject. We cannot. But the more we realize this the better are we prepared truly to estimate life and our relations to it.

WHEN we discover that in every stage of our existence we are deceived by what is only apparent good, and know therefore that what now appears before us as attractive is but a new snare and that this must be our experience even in the time to come; then we are by our very despair made to take refuge in faith.

FAITH in God as the solution of every problem, the authority of all our beliefs, the One who is leading us through all these mazes of disappointment, failure, mistake, and sin, that we may at some time, and the sooner for each of us the better, yield to him and cease our strife and our self-willed and arrogant determination to persist in what is but some foolish illusion,—such a faith will make us profit by all the lessons and riddles of life and at the end rejoice in the peace of life everlasting.

NOW FOR ASSOCIATION.

BY THE REV. J. A. PLATTS.

It is a fact that in most business the smallest margins are allowed on the goods for which there is the greatest demand, and a "living profit" is made only by selling in large quantities. There is something similar to this in our spiritual and religious life. It is not from single acts or spasmodic efforts that great strength of character is attained by an individual, or that much power or influence is wielded by any organization. The rather is it by continual, persistent activity, yielding a steady increase, that great results are obtained.

Let us apply this to our Young People's work, as it now appears to us. Bro. Huffman has labored for us a year. His work has been in places where work was most needed, and we had no reason to look for large results. But, by constant application to the work before him, working so steadily as to average more than one sermon per day through the entire year, he has accomplished more in visible results than even the most sanguine had hoped. Over one hundred additions have been made to our churches; feeble churches, where hope of strength and enthusiasm were at a low ebb, have been remarkably revived and strengthened, and moneys have been collected and paid to the Board which have

made the missionary nearly, if not quite, self-supporting, and the Associations through which he has traveled show a healthy vigor far above their status when he began his labors.

We, as young people, have rallied with a strength sufficient to assure his continuance in the field for another year. But much more work ought to be done to swell the accessions to, and power of, our denomination. As we have said before, in the present state of inquiry and interest in the Sabbath question, there is probably no means more likely to hasten the end sought than the work our Tract Society is undertaking through the medium of its New York office, the *Sabbath Outlook*, and the *Sabbath Reform Library*. It is our privilege to aid materially, both with money and personal endeavor, in making this work efficient, but what we do must be done soon. No half-hearted endeavor will be successful. As a large sale of staple goods is necessary for living profit, so a large amount of labor, time, and money, are essential to the success of this great work. If we come up to the work with a will we may be sure of its success, as Bro. Huffman's work has shown itself to be; if we hold back and the results looked for are not attained, let us not declare the work impracticable, but place the blame where it will belong—on our own shoulders.

It is now nearly time for our annual Associational gatherings, and all our work should receive a decided "boom." We are accorded a place on the programme of each Association, and let us strive to make that place mean something. We do not need vague generalizations; we want stirring and inspiring facts. How can we obtain them? Each Associational Secretary has been requested to see that the work actually being done by the Societies is placed before the Associations; and what has each Society to report? What are you doing for Bro. Huffman's support? Are you contributing toward the maintenance of the New York office of the Tract Society? Have you forwarded a list of names for the *Reform Library*? If not, do something right away, that it may be reported for the encouragement of all at the Association. Then be there yourself to get as full of enthusiasm and courage as you can hold; carry that enthusiasm home, instill it into your Society and get them to do more.

Let us make these Associations a rallying point all along the line. If we may be allowed to paraphrase, The Permanent Committee expects every young person to do his duty.

LEONARDSVILLE, N. Y.

WANTED.

Wanted—Christian Endeavorers who will carefully read the circulars relating to a grand special offering for missions of \$5,000; and then give us the aid of endeavoring hearts and hands in the raising of this amount.

ARTHUR E. MAIN, *Mis. Sec.*

ASHAWAY, R. I., May 1, 1892.

—THE Corresponding Editor desires to call especial attention to the foregoing, and hopes that there will be a general and hearty response thereto. Let us who are Christian Endeavorers labor hard and earnestly to do our part in helping our own dear Missionary Society to celebrate its Semi-Centennial free from debt, while the whole world is rejoicing in the completion of the first century of missionary activity. Many hands make light work. Who'll be the first to answer the advertisement of our honored Secretary?

SELF-CONTROL.

An expert and experienced official in an insane asylum said, a little time since, that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings.

The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline but we rarely speak of the positive virtues.

We discipline the schools to keep the children from mischief, to maintain good order, to have things quiet, to enable the children to study. We say, and say rightly, that there cannot be a good school without good discipline.

We do not, however, emphasize as we should the fact that the discipline of the school, when rightly maintained, is as vital to the future good of the child as the lessons he learns.

Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquests.

The experienced official referred to above was led to make the following remark by seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum who used to sulk until she became desperate, and the expert said, "You must stop it; you must control yourself;" to which the insane woman replied:

"The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot."

The teacher has a wider responsibility, a weightier disciplinary duty than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—*Selected.*

THE USES OF TEMPTATION.

Apostasies, backslidings, errors, all manner of evil results from yielding to temptation. "Every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14. Inordinate desire for worldly gain or pleasure is at the bottom of all our troubles. Our young people sometimes leave us, renounce their religion, abandon the keeping of the Sabbath, or grow cold and indifferent to the work of God's people, because of this mad rush after vapory things of time. What stalwart men and women they might be, what pillars in the church of God. What leaders and supporters of reform, what happy receivers of a crown of life if temptation were endured—the grand test of character endured. James 1:12. We are taught to pray, "Lead us not into temptation." Matt. 6:13. This was the prayer of David, "Incline not my heart to any evil thing, to practice wicked works with the workers of iniquity." Psalms 141:4. Now we know that God tempts no man. He permits his trial but he does not tempt. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." James 1:13. This prayer, therefore, is used in the sense of permitting. Suffer us not so far as it may please thee, Lord, to be tempted. And here is God's reply, "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." 1st Corinthians 10:13. When temptation comes to you, dear friend, remember its use, the consequences to you if you yield, the great blessing and added strength if you resist and overcome. God has such control over the tempter as to save you when you truly call upon him for help. The prayer above stated must be accompanied with the "Thy will be done," and the thought that "God is faithful and will make a way of escape."

"Blessed is the man that endureth temptation." Why? Because resisting, enduring, makes him strong. "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2nd Timothy 2:35. Because it develops patience. "My brethren, count it all joy when ye fall into divers temptations; knowing this,

that the trying of your faith worketh patience." James 1:2, 3. It also widens our experience. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience experience and experience hope." Rom. 5:3, 4. Then, too, it sweetens the character. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebrews 12:11. It enlarges the nature. Read 2nd Corinthians 12:9, 10. Perfects our virtues. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. Finally it proves whether we love Christ or not. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts 5:41.—*The Rev. H. D. Clarke in the Sabbath Outpost.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1:1-6.
April 9.	The King of Zion.....	Psa. 2:1-12.
April 16.	God's Works and Words.....	Psa. 19:1-14.
April 23.	The Lord my Shepherd.....	Psa. 23:1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51:1-13.
May 7.	Delight in God's House.....	Psa. 84:1-12.
May 14.	A Song of Praise.....	Psa. 103:1-22.
May 21.	Daniel and his Companions.....	Dan. 1:8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2:36-49.
June 4.	The Fiery Furnace.....	Dan. 3:12-25.
June 11.	The Den of Lions.....	Dan. 6:16-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72:1-19.

LESSON VIII.—DANIEL AND HIS COMPANIONS.

For Sabbath day, May 21, 1892.

SCRIPTURE LESSON.—Dan. 1:8-21.

INTRODUCTION.—Once each quarter it is very appropriate for the Sabbath-school to consider the greatest evil of the times—intemperance. The story of Daniel furnishes a suitable lesson in connection with this. His great temptation is applicable to the sin of intemperance. First, however, it may be well to briefly speak of

1. *The Book.* It contains many historical incidents and abounds in visions and revelations. That Daniel is the author there is no reasonable doubt among honest critics. If not, then would it be a stupendous falsehood. The claim of a few writers, that much of the book must have been written several hundred years after Daniel, is not sustained. The scholarship of the age ably refutes the theory. It is claimed that the book is written partly in Hebrew and partly in Chaldee.

2. *The Author.* Daniel was carried captive to Babylon when a youth, and was therefore born in Judah somewhere about B. C. 625-620. That he was a very talented and well-favored man is indicated in Chap. 1:4. He became the foremost statesman of his age and one of the greatest of Jewish prophets.

EXPLANATORY NOTES.—v. 8. "Daniel." A man with moral courage; of faith in God; of exemplary conduct; a wise man; patient and humble; obedient to God's law; courteous. "Purposed." Determined. A heart purpose. "Would not defile himself." The diet was contrary to Jewish laws. Lev. 11. May have been consecrated to idols. Was too luxurious for the good of body and mind. "King's meat." Which, as prepared by a heathen, was unclean to the Jew. "Nor with the wine." The divine command was to "be not among wine bibbers," and to "look not upon wine" in its fermented state. God's woes had been pronounced against the use of intoxicating beverages. To yield to this temptation would be degrading; disobedient to God; a denial of their religion; unbelief in the promises to the Jewish nation. "Prince of the eunuchs." Ashpenaz, verse 3. Lord chamberlain in charge of the king's household. "Requested." Confessing his religious scruples. He did not "do as the Romans do," but as every child of God ought to do. See 6:10. v. 9. "God brought Daniel into favor." As he will all who love and obey him. "Tender love." Like as a father has for a son. These are God's gifts. v. 10. "The king." Nebuchadnezzar. "Hath appointed." He believed such a diet would secure a proper development of his subjects in training for the court. Ashpenaz also took this view,

saying, "Why should he see your faces," less beautiful, and health impaired? How foolish the wine and beer drinkers of this age who have similar notions. "Of your sort." Your Jewish companions. "Endanger my head." A despotic king would behead any officer or subject for even trivial offenses. v. 11. "Melzar." A title. A chief steward. "Hananiah," etc. Three Jewish captives, whose names, with Daniel's, were changed by the king, no doubt for the purpose of leading them to become loyal heathen subjects and to forget their own God. v. 12. "Prove." Test our experiment for ten days. "Pulse." A kind of bean or grain. He prefers a vegetable diet. "Water to drink." Intoxicating beverages are unnecessary and harmful. v. 13. "Countenances." As used, the word denotes the general appearance or "looks" of the person. "Of the children." The others who were also in training. "As thou seest." The result of the test should decide their future diet. Daniel well knew the result, being a keen observer and wise calculator. v. 14. The test was made. v. 15. "Countenances appeared fairer." It is probable that God gave special blessing to these faithful youth. It is also well known that the natural result of such temperance is as here indicated. Self-denial and adherence to religious principle strengthen character. v. 16. The result was satisfactory to the chief steward. v. 17. "God gave them knowledge." He "helps them who help themselves." Self-denying, studious, free from vice that weakens the mind, they rapidly increased in knowledge and "Skill in all learning." Such as literature, astronomy, philosophy, science, for which the Chaldeans were then noted. Discovered tablets show the great learning of this people in these branches of study. "Wisdom." Ability to use their learning. "Understanding in visions." Revelations while awake. "Dreams." When asleep. Daniel became the prophet and to him God made special revelations. v. 18. "At the end of days." The three years of training. v. 19. "The king commuted." Talked with them, asking questions to test their abilities. "None found like Daniel," and his three companions. The benefits of total abstinence and self-denial proven to be all that is claimed for them. "Stood before the king." In his cabinet, and as leading officers in his realm. v. 20. "In all matters." Requiring great wisdom. "Ten times better." Much better informed "than all the magicians." A learned class, and also claiming knowledge of the will of their gods and power to interpret dreams and make known future events. "Astrologers." The philosophers and scientists acquainted with magic arts. "All his realm." Both in and beyond Babylon. v. 21. "First year of king Cyrus." He conquered Babylon, and afterward gave commandment to rebuild the temple at Jerusalem. Ezra 1:1. Seventy or more years after the events of this lesson.

LEADING THOUGHT.—Temptation may be overcome by the grace of God.

IMPORTANT LESSONS.—If the children of this generation are saved from strong drink they must have "Christian training toward God, duty and religion.—*Peloubet.* Home training in the "nurture and admonition of the Lord" is most essential. Like Daniel, let all, when away from home and among strangers, seek good companions and refuse defilement from the ways of the world. Total abstinence from intoxicating drinks and from all that defiles, like tobacco, opium, morphine, and similar weeds and drugs, should be the teaching of the pulpit and Sabbath-school. The true basis of temperance and all reforms is the religion of Jesus Christ. This will regulate all civil laws for the suppression of crime and removal of temptation by the saloon.

STARTLING FACTS.—The testimony of science is that the prospect for living, if a drinker, at 20 is 15 3-5 years, at 40 is 11 3-5 years, and so on upward; but if a teetotaler, at 20 is 44 1-5 years, at 40 is 28 1-5 years, at 60 is 14 1-4 years, a startling difference! In the Greeley expedition 25 men, carefully selected men, were all subject to the same trials and hardships. Only 6 survived. Who were these 6? All were non-smoking men and very temperate in their habits. Four of them had never used tobacco. Only on festive occasions did the two smoke cigarettes. Of the 19 who perished, nearly all used tobacco. The first to die had been a hard drinker, the last to die had been the more temperate of those who perished. The death of nearly all is said to be hastened by excesses. Yet men drink to keep warm in the cold, and drink to cool off during heated periods. O, the folly of intemperate men!

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 15th.)

STEADFASTNESS.—Dan. 1:8, 1 Cor. 15:58. Daniel was one who endured to the end; who in patience possessed

his soul. With him tribulation worked patience; and patience, experience. Thus through his heart purpose, his faith and patience, he inherited the promises.

Now we Christian Endeavorers are called upon to be Daniels, and to "run with patience the race that is set before us." Our pledge to read the Bible every day is designed, if it be with a careful and teachable spirit, to help us attain the completeness and sympathy of a truly Christian character. This reading brings us into communication with the mind of Jesus, and the influence of the Holy Spirit. In this reading we often meet with two words translated patience. One signifies our ordinary use of the word, such as slowness to anger or resentment. But the other is used in describing the character of the Christian and his life, and means continuing, enduring, persevering, resisting all temptation. This is the New Testament idea of steadfastness or perseverance. The thought is expressed in the parable of the sower and the Saviour's explanation of it. "On the good ground are they who in honest and good hearts, having heard the word, keep it and bring forth fruit with *patience.*" That is, they bring forth fruit by continuing, holding out, *persevering* in their faith, virtue, knowledge, and in their watchful self-control. "He that endureth to the end shall be saved." "Strengthened with all might . . . to all patience and long-suffering," *i. e.* to steadfastness with meekness under trial. Jesus "*endured the cross.*" So here is the grace of steadfastness, of self-control. It is a distinct element of Christian character.

When this topic is considered in the Endeavor meeting, let scripture verses be found showing how it may be attained:

1. As a result of faith.
2. Of virtue.
3. Of knowledge.
4. Of self-control.
5. By watching against instability.
6. By considering the things not seen.

DARE to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm,
Dare to make it known.

—P. P. Bliss.

—WANTED.—AN increasing interest in the work of educating and evangelizing the nations.

—THIS is a wonderful year of celebrations, and how active and zealous is the world, how it pours out its wealth, never counting the cost if it can but do things on a large scale.

—NOW HOW are the Sabbath-school scholars going to celebrate their birthdays, their anniversaries of various sorts? How may they show gratitude to God for their conversion, or their restoration to health, or their prosperity, or for any and all of God's rich blessings?

—THIS may not be the place to say how or when, but in view of the pressing needs, and the open doors for Christian usefulness—in view of the fact that the greatest of all wants is the gospel of Jesus Christ in the hearts of men—in view of the fact that a student of God's word should never allow the worldling to out-do him in zeal and activity and consecration of means to further his designs, we are inclined to insert this advertisement among our paragraphs and pledge "ourselves" to give as a Sabbath-school scholar, a thank-offering for the purpose below stated of \$1.00 on or before June 1st.

—WANTED.—The help of 5,100 scholars in raising a grand special offering for missions of \$5,000, to celebrate the fiftieth anniversary of our Missionary Society, and prove our gratitude and consecration to Christ. Four thousand giving, from special savings or earnings, ten cents apiece; 1,000, 25 cents each; and 100, 50 cents each; would together give the helpful sum of \$700.

—Is not that a very modest request? Every boy and girl in our schools can within a week earn 10 cents, every young man and woman 25 cents, and of teachers and superintendents enough to make up the balance. Answer this "add." at once and secure your blessing. A "special-offering" remember.

HOME NEWS.

New Jersey.

NEW MARKET—In consequence of the great sorrow which the past winter brought to our community, and especially to the family of your Home News correspondent, this department has been, perhaps, too long neglected. But, without any formal "card" announcement, the pastor and his family desire to express, in this informal way, their great appreciation of the loving expressions of tender sympathy from a large circle of friends.—Our people have enjoyed the visits of Bro. Velthuysen very much. He spent two Sabbaths with us while in this country.—On the 18th of April our dear Brother, W. C. Titsworth and family, accompanied by his brother, Rev. A. J. Titsworth, of Milwaukee, arrived from Florida at the home of their father, Dea. I. D. Titsworth. It was an inexpressible satisfaction both to him and to all his friends, that his life was spared to reach his former home, where, surrounded by so many who loved him, he was granted one week of peaceful greetings and hopeful farewells. Early in the morning of April 24th his spirit passed quietly, triumphantly to its heavenly rest. In the afternoon of April 27th, many friends gathered at the home of Dea. Titsworth, where the services preceding the interment in Hillside Cemetery took place. Besides members of the family and other sympathizing friends, twelve ministers were present, nine of whom were of our own faith. The services, which were brief and simple in keeping with his own request, were as follows: Select readings of Scripture by D. H. Davis; prayer, by I. L. Cottrell; singing, "Sometime we'll Understand," led by D. E. Titsworth; a sketch of the life of the deceased by the pastor of the New Market Church. His relation to the First Alfred Church, Alfred University and the community in general, by L. A. Platts; his relation to the First Hopkinton Church and people, by G. J. Crandall; his relation to the Tract Society and publishing interests by A. H. Lewis; his relation to missions and the Missionary Society by A. E. Main; Recollections of his student life in Amherst and in Union Theological Seminary by a fellow student, Rev. Mr. Daniels, of New York; closing remarks by the local pastor; prayer by J. G. Burdick, and closing hymn, "After." Thus early has this pure and beautiful life been transferred to the more genial clime where the tender and loving Saviour has a "place prepared" for all his faithful followers. We rejoice for him and are happy in the thought of his glorified state, but we deeply sympathize with his lonely companion, fatherless children, aged parents, and a large family and circle of friends. It is worthy of remark that in this family, consisting of father, mother, and ten children, the father now nearly 87 years old, this is the first time the circle has been broken. How few such records!

L. E. L.

Nebraska.

HUMBOLDT.—It is quite wet and backward here in Nebraska and but little corn is planted at this date. It is also quite cool so as to necessitate keeping a fire in our sitting room the most of the time.—Mr. Jacob Babcock, wife and youngest daughter, of Garwin, Iowa, are here visiting relatives and friends on their way to Lane county, Kansas, where they intend to sojourn awhile, at least, with one of Mr. Babcock's sons-in-law, Mr. Ira Bond. Also Mr. Leander S. Davis, from North Loup, Neb., is on a visit,

especially to see his aged father, now 84 years old, who is quite feeble and will probably not live very much longer.—The state of the church and society is much the same as for the year past. Since the first of last July Mr. and Mrs. U. M. Babcock have supplied the church with preaching without any expense whatever to the church. When Mr. Babcock is unable to preach then Mrs. Babcock supplies them. Mr. B. has been indisposed most of the time since the beginning of the year 1892. It is hoped however that with the return of better weather he will regain his health and strength.

MAY 4, 1892.

PORTVILLE, N. Y.

Last Sabbath, April 30th, was a day long to be remembered by the people of Main Settlement. At 10 o'clock we met on the banks of the beautiful creek, where eleven happy converts followed their Saviour in the ordinance of baptism. These, with the twenty-four that were baptized two weeks before, were indeed a happy company. We then returned to the house of worship, where we enjoyed a rich feast in the way of a covenant meeting, in which over sixty took part in about thirty minutes. Then, with unusually deep solemnity, we remembered the sufferings and death of our dear Saviour in partaking of the Lord's Supper. The beautiful spring day, the neat little church, the pleasant faces, the warm hearts, and the conscious presence of the divine Master, all joined to make this one of the heavenly scenes on earth. Some of us, I am sure, will never know more of joy or be nearer heaven until we cross over the river.

The Portville Church has passed from under the dark cloud that has so long hung over it into a very bright and happy sunshine. Nearly the entire resident membership has been revived and become active, and thirty-five have been added to their number. While this work has been largely among the young people others have been reached. Fifteen of the thirty-five added to the church are married persons, and eleven of those added are converts to the Sabbath. Others are to join them. They are to have baptism again next Sabbath, May 7th. The society has invited Eld. G. P. Kenyon to serve them as pastor another year. One dear man who has been in a backslidden state for over forty-five years was reclaimed, and is now one of the most humble, tender-spirited, and earnest workers, with his children and grandchildren, in the cause of Christ.

Twenty years ago, while in the employ of the Missionary Board of the Western Association, I enjoyed a very precious revival season with this people, but this surpasses that in many respects. One of these is in the character of many of those gathered in, and another is the harmony and tender feeling of the entire membership of the church. I found some of those gathered in at that time among the faithful workers, and some have passed on to the eternal world.

I look upon the Portville Church at this time as one of the most hopeful and wide-awake little churches of the denomination. May the God of peace ever be with them! I wish all our young people who are giving to support this work could see the good that is being done, and hear the expression of gratitude from those who are being benefitted. Truly there is no higher blessedness than to be doing for others. May the God of truth bless us all and make us useful.

J. L. HUFFMAN.

MAY 2, 1892.

THE SEAMAN'S MISSION.

The Executive Committee of the Seaman's Mission in New York City have secured rooms for the work at 509 Hudson street. This location is near Christopher street, and is easily reached from the Eighth street station of the Sixth avenue elevated road, or the Christopher street station of the Ninth avenue line. The rooms are commodious and well adapted to the use of the mission. They will be opened at once and active work immediately entered upon.

While the expenses for the coming year were not all provided for, about two-thirds of the necessary amount being in hand and pledged, the committee felt that the work should not suffer from longer delay, and believed that existing circumstances warranted their entering upon active work at once.

The responses to the appeals through the RECORDER for funds have been prompt and generous, but we want to again ask those who have not contributed to the work, but who wish to do so, that they will at once advise the Treasurer, Mr. C. C. Chipman, 116 West 63d St., New York, of what they are willing to do. Pledges made for the work, to be paid when it began will be sent as soon as may be convenient to the treasurer. Pledges by the month will date from May 1, 1892.

Mrs. J. G. Burdick is the Superintendent of the mission, and all inquiries for information concerning the details of the work should be addressed to her at 509 Hudson St., New York. All packages of literature or other supplies for the mission should also be addressed to Mrs. Burdick. Persons sending such supplies will confer a favor by prepaying charges.

To avoid confusion we wish to emphasize the fact that all funds for the mission work and all communications relating to finances should be sent to the treasurer as noted above; and that all other supplies for, and communications relating to, the work should be addressed to Mrs. Burdick at the above address.

An account of the formal opening, which it is expected will be very pleasant and entertaining, will doubtless reach the readers of the RECORDER.

C. F. RANDOLPH, *Chairman Ex. Com.*

"FOR MY SAKE."

Men seldom act without a motive. If left to follow the bent of their inclinations they will choose what is most agreeable to their tastes and desires. But sometimes they will do what, in itself, is distasteful to themselves, because the motive which prompts their action is sufficiently strong to overcome their dislike to the course in which the object of their desire is to be obtained. A man who loves money would crawl through a sewer if he were assured that he would find a bag of gold at the other end. But without such inducement he would never choose such a course. To the miser, money is the most potent motive. The lover of fame will purchase it at any price. The seeker of pleasure counts neither time nor cost. The man of science becomes so absorbed in the pursuit of his object as to deny himself sufficient time for sleep or recreation. He is not only devoted to his calling, but becomes enslaved by it. Such is the puissant influence of motive in things sinful and secular.

But the Christian has a higher and still more potential motive to inspire his acts. Not only is he actuated by love, but also by the consciousness that it is for Jesus' sake that he gives his substance and gives himself. Nor

does he consider his sacrifice too much when he is called to lay himself upon the altar of God. The first impulse, inspired by a sense of sins forgiven and peace with God, is:

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

His incentive is three-fold: First, the love of God in his heart as the moving and propelling principle. Second, the perishing condition of his fellow-creatures appealing to him for help. Third, the realization that his devotion and sacrifice is all for Jesus' sake. What a charm! What an inspiration is the thought of that dear name by which he has been rescued himself and for whose sake he does and offers all!

This is not poetic sentiment. It is the experience of every one that is born from above, when properly trained and instructed. The impulses and energies of the new life must, in order to be effectual in the product of Christian fruitage, be properly directed. Thousands of God's little ones are sickly and inefficient because they are left to "come up," if they come up at all, in the Christian life. They lack the sturdy, spiritual health, and consequently the spiritual enjoyment, of a well-ordered life in Christian benevolence and personal consecration to the service of God. The secret of the deep shadow upon the faces of so many aged professors of religion is because they have lived *within themselves*. They have never come out into the warm sunlight that makes glorious the fields of God's benevolence. They have never allowed themselves to know the exquisite peace and joy arising from a sense of being co-workers with Christ in saving the perishing souls of their fellow-men. O! would to God that his people would awake to a realization of the blessedness they are withholding from themselves by failing to respond to the calls of their dear Lord who is suffering in his helpless people who lack the bread of life, while they have abundance and to spare! Jesus, in his suffering people comes hungry to the barren fig-tree to-day, which by outward appearance profess well, but he goes hungry away! "What must be the result, my brethren? You must answer the question yourselves. Remember that it is for Jesus' sake! Remember, too, the reward. Read Matt. 19: 29, also Mark 11: 12, etc. And may God enable you to consider that while you revel in abundance, many of his little ones long for the crumbs that fall from your table.

ALEXANDER MCLEARN.

ROCKVILLE, R. I.

TRACT SOCIETY.

Receipts in April, 1892.

Church, West Edmeston, N. Y.	4 00
" New Market, N. J.	19 58
" Farina, Ill.	12 51
" Richburg, N. Y.	2 00
" Brookfield, N. Y.	9 21
" Chicago, Ill.	1 40
" Hebrew paper	2 00
" Hartsville, N. Y.	5 00
" Milton, Wis.	23 43
Sabbath-school, Sisco, Fla.	2 52
" Farina, Ill.	4 19
Bequest, Diana Hubbard	40 00
D. E. Titworth, Plainfield, N. J., Hebrew paper	3 60
J. T. Bergen, Brooklyn, N. Y.	95
Mr. and Mrs. J. H. Babcock, Jackson Centre, O.	1 50
Mrs. L. E. M. Clawson, Farina, Ill.	5 00
I. L. Cottrell, Shiloh, N. J.	3 00
Ladies' Sewing Society, Ashaway, R. I.	10 00
C. E. Greene, Hope Valley, R. I.	3 00
Fannie E. Stillman, Potter Hill, R. I.	40
Miss M. G. Stillman	5 00
Eusebia Stillman, Mapes, N. Y.	4 00
Evangelical Society, Alfred, N. Y.	6 23
Employes Publishing House, Alfred Centre, N. Y.	5 00

\$172 52

E. & O. E. PLAINFIELD, N. J. May 1, 1892.

J. F. HUBBARD, Treas.

THE old "meeting-house" of Stambourne, England, where Mr. Spurgeon's grandfather preached more than fifty years, has had only nine ministers in two and a third centuries, from 1662 to 1891.

MACAULAY.

Macaulay's general appearance is singularly commonplace. I cannot describe him better than by saying he has exactly that kind of face and figure which by no possibility would be selected, out of even a very small number of persons, as those of a remarkable personage. He is of the middle height neither above nor below it. The outline of his face in profile is rather good. The nose, very slightly aquiline, is well cut, and the expression of the mouth and chin agreeable. His hair is thin and silvery, and he looks a good deal older than many men of his years (he is fifty-eight). The face, seen in front, is blank, and very badly lighted. There is nothing luminous in the eye, nothing impressive in the brow. The forehead is spacious, but it is scooped entirely away in the region where benevolence ought to be, while beyond rise reverence, firmness and self-esteem; like Alps on Alps. The under eyelids are so swollen as almost to close the eyes, and it would be quite impossible to tell the color of the orbs, and equally so from the neutral tint of his hair and face to say nothing of what complexion he had originally been. His voice is agreeable, and its intonations delightful, although that is so common a gift with Englishmen as to be almost a national characteristic.

As usual, he took up the ribands of conversation and kept them in his own hand, wherever it suited him. I believe he is thought by many persons a bore, and you remember that Sydney Smith spoke of him as "our Tom, the greatest engine of social oppression in England." I should think he might be to those that want to talk also. I can imagine no better fun than to have Carlyle and himself meet accidentally at the same dinner table with a small company. It would be like two locomotives, each with a long train, coming against each other at express speed. Both, I have no doubt, could be smashed into silence at the first collision. Macaulay, however, is not so dogmatic or so outrageously absurd as Carlyle often is, neither is he half so grotesque or amusing. His whole manner has the smoothness and polished surface of the man of the world, the politician and the new peer, spread over the man of letters within. I do not know that I can repeat any of his conversation, for there was nothing in it to excite very particular attention in its even flow. There was not a touch of Holmes's ever-budding wit, imagination, enthusiasm and arabesqueness. It is the perfection of the commonplace, without sparkle or flavor, but at the same time always interesting and agreeable. I could listen to him with pleasure for an hour or two every day and I have no doubt I should thence grow wiser every day, for his brain is full, as hardly any man's ever was, and his way of delivering himself is easy and fluent."—*Motley*.

AN OBJECT LESSON.

The younger members of the family of one of my friends had fallen into the way of using many senseless phrases. With them everything was "awfully sweet," "awfully jolly" or "awfully" something else.

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in the car with a noted wit, whom he described as "horribly entertaining."

The young people stared, and the eldest daughter said: "Why, papa, I should think you were out of your head."

"Not in the least, my dear," he said pleasantly, "I'm merely trying to follow the fashion. I mean to keep up with the rest of you hereafter. And now," he exclaimed, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.—*Boston Post*.

HOW THE SHIP WAS SAVED.

It has often been proved that a wonderful power resides in Christian character. Patiently to follow in the Lord's footsteps is to grow into his likeness, and none can be winning that rare soul-beauty without discovering it to those about them. It equips with a strange influence. A notable instance is found in the story of a mutiny on board the *Orwell*, the ship which carried finally back to China, Robert Morrison, the pioneer of Chinese Missions. It was not a first-class vessel, but Dr. Morrison had a special regard for its captain. And the missionary pastor was to be the instrument of a great deliverance. The crew were a rough set, and they contracted a grudge against their officers. A conspiracy to seize and slay existed, and only just in time rumors of the danger reached the captain's ears. There was a hurried and grave talk, at which Dr. Morrison was present, and leave was given him to address the rebels. The missionary went to the fore-castle and remonstrated with the crew, and such were the dignity of his bearing and the gentleness and force of his words that, although the plot was fully formed and only awaited execution, he saved the ship. Morrison's personality mastered the men; they could not stand out against his persuasions. Soon work was resumed, and orders were once more obeyed. The sweetest part of his success to Dr. Morrison was that one of the mutineers was led through the episode to think upon eternal things, and to pray humbly for salvation.

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "come here and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen; you've got a whole telegraph stowed away in your body, with lines running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"You have, though; and that isn't all. There's a big force pump in the middle of you, pumping, pumping seventy times a minute all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—"

"But there is, though; and besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings."

"That isn't so, at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree or engine, or anything else but flesh and blood."

"Oh, that isn't flesh and blood; that's most of it water. This is what you are made of—a few gallons of water, a little lime, phosphorus, salt and some other things thrown in," said his brother.

Tears stood in Martin's eyes, but the grammar-school boy went on: "And the worst of it is that there is ever so many million little—but where is Martin?"

The poor little fellow had run away. When his brother found him he was kneeling with his head in his mother's lap and crying.

"I was only teasing him, and kind of getting up my lesson about the body that we're to have this afternoon. I didn't think it would worry him so."

The big boy kissed his mother and ran away to school, while the little fellow had a talk with mamma about the wonderful things inside of him.—*Santa Claus*.

ANOTHER evidence of Japan's rapid advance in Western civilization is the fact that the women of that country have taken to journalism. An Englishwoman, Mrs. Barnett, while in Kioto, was visited by a member of the Japanese fair sex, who wished to interview her. The caller introduced herself by saying; "My husband he makes the paper, and I do the part of visiting the outside country to help forward him." The *Kioto Journal* on the following morning contained a long account of Mrs. Barnett.—*Independent*.

SPECIAL NOTICES.

THE next session of the Quarterly Meeting of Rhode Island and Connecticut Seventh-day Baptist churches will be held with the First Westerly Church, May 21, 1892. Sabbath morning, 10.30 o'clock, preaching by Rev. Wm. C. Daland; in the evening at 8 o'clock by G. J. Crandall, this to be followed by a business meeting.
G. J. C.

A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "The Changed Life." "First." "A Talk with Boys." "Baxter's Second Innings." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs.
J. G. B.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin, will occur with the Utica Church, May 27, 28, 29. The following programme has been arranged:

SIXTH-DAY—EVENING.

Preaching by Eld. Geo. W. Hills.

SABBATH.

10.30. Preaching by Eld. E. M. Dunn.

12. Sabbath-school.

3.30. Preaching by Eld. E. A. Witter

7.30. Conference meeting, led by Eld. S. H. Babcock, and followed by the communion, to be administered by Elds. N. Wardner and E. A. Witter.

FIRST-DAY.

10. Exercises by the Y. P. S. C. E.

By order of the Utica Church,

Wm. B. West, Church Clerk.

THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, will hold its next session in connection with the Quarterly Meeting at Utica, Wis., commencing at 10 A. M., May 27, 1892. The following is the programme for that session:

1. What is the true Relation Between Church and State? E. A. Witter.

2. What attitude ought our denomination to assume towards Christian work in the large cities? L. C. Randolph.

3. What is true Consecration? F. E. Peterson.

4. What is the true Relation Between the work of the School and the work of the Church? W. C. Whitford.

5. Exegesis of 1 Cor. 15: 35-54. N. Wardner.

6. Exegesis of Galatians 3: 23-25. O. U. Whitford.

7. What is the Higher Criticism? Geo. W. Hills.

8. Are the Books of Job and Jonah literal history; if not, what are they? S. H. Babcock.

9. How is the Book entitled, "The Songs of Solomon," to be entitled; and what are its teachings? E. M. Dunn.

10. What Conditions are Essential to the Prosperity of the Church? H. Hull.

GEO. W. HILLS, Sec.

THE Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin will convene in connection with the Quarterly Meeting at Utica, Sunday afternoon at two o'clock, May 29th. There will be a missionary programme. The young people are requested to make a special effort to attend.
EDWIN SHAW, Pres. of Union.

THE Eastern Association will be held this year with the First Hopkinton Church, at Ashaway, R. I., June 2-5. The following programme has been prepared:

FIFTH-DAY—MORNING SESSION.

10.30. Introductory Sermon, W. C. Daland; appointment of committees; communications from churches.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.30. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.

3. Communications from corresponding bodies.

4. Adjournment.

EVENING SESSION.

7.30. Praise service, J. G. Burdick.

7.45. Sermon by delegate from South-Eastern Association.

8.15. Conference meeting, conducted by L. F. Randolph.

SIXTH-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Reports of committees; miscellaneous business.

10.30. Missionary Society's hour, conducted by A. E. Main.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Tract Society's hour, conducted by L. E. Livermore.

4. Adjournment.

EVENING SESSION.

7.30. Praise service, W. C. Daland.

7.45. Prayer and conference meeting, conducted by I. L. Cottrell.

SABBATH—MORNING SESSION.

10.30. Sermon by delegate from Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by Eugene F. Stillman.

EVENING SESSION.

7.30. Praise service, Frank Hill.

7.45. Sermon by delegate from Central Association.

8.15. Conference meeting, conducted by D. E. Tite-worth.

FIRST-DAY—MORNING SESSION.

9.45. Devotional exercises.

10. Miscellaneous business.

10.30. Sermon by delegate from North-Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Woman's hour, conducted by Mrs. W. C. Daland.

3.15. Miscellaneous business.

4. Adjournment.

EVENING SESSION.

7.30. Young People's hour, conducted by E. W. Clarke.

8.30. Farewell conference meeting, conducted by A. H. Lewis.
BOOTH C. DAVIS, Rec. Sec.

PROGRAMME of the South-Eastern Association to be held with the Ritchie Church, May 26-27, 1892.

FIFTH-DAY—MORNING.

10.00. (1) Introductory Sermon. L. D. Seager.

(2) Report of Executive Committee.

(3) Communications { from churches.

(4) Appointment of Standing Committees. { from Associations.

AFTERNOON.

2.00. (1) Annual Reports.
(2) Report of Committee on Resolutions. T. L. Gardiner, chairman.

3.00. Essays. Ora J. Davis, Iva Vanhorn Davis.

3.30. Woman's Hour. Conducted by Elsie Bond.

SIXTH-DAY—MORNING.

9.00. Devotional services, led by Eld. S. D. Davis.

9.30. Roll call of delegates. Report of Standing Committees.

10.30. Missionary Society's Hour. Joint collection for Missionary and Tract Societies.

11.30. Miscellaneous business.

AFTERNOON.

2.00. Unfinished business.

2.30. Devotional exercises, led by M. E. Martin.

2.50. Tract Society's Hour.

3.50. Miscellaneous business.

SABBATH MORNING.

10.00. Sabbath-school. Conducted by Superintendent Ritchie Sabbath-school.

11.00. Sermon. O. D. Sherman, delegate from Eastern Association.

AFTERNOON.

2.00. Sermon. A. Lawrence, delegate from Central Association.

2.45. Young People's Hour. Reports from Y. P. S. C. E. Societies. Conducted by Elsie F. Randolph.

FIRST-DAY—MORNING.

9.00. Praise service, led by L. D. Seager.

9.30. Miscellaneous business.

10.00. Educational Interests of the South-Eastern Association, led by T. L. Gardiner.

11.00. Sermon. Thos. R. Williams, delegate Western Association.

AFTERNOON.

2.00. Sermon. S. R. Wheeler, delegate from North-

Western Association. Unfinished and miscellaneous business.

The Committee on Resolutions consists of all of the delegates from Sister Associations, and representatives of all denominational bodies present, with T. L. Gardiner for chairman.

S. L. MAXSON, Moderator.

T. L. GARDINER, Sec., pro tem.

FOREIGN delegates to the South-eastern Association will be met at Pensboro at noon, on Fourth-day, May 25th. All such desiring conveyance to said Association will please notify E. J. Maxson (Berea, Ritchie Co., W. Va.), that he may be prepared to accommodate them.

Done by order and in behalf of the Ritchie Seventh-day Baptist Church,

E. F. RANDOLPH, Com.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 58 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825.
W. M. J.

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THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.
J. T. DAVIS, Pastor.

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THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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J. G. B.

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CONDENSED NEWS.

The prohibition of the export of corn from Russian Black Sea ports has been raised.

Hundreds of children were vaccinated May 7th at the Bureau of Contagious Diseases in New York.

The Chamber of Commerce of Manchester, England, has by a vote of 164 to 156 declared itself in favor of bi-metalism.

Excessive rains have caused much damage to crops and loss of live stock in Southern Kansas and some portions of Missouri.

Among the effects of the late Mrs. Elizabeth Hewston, of Coopersburgh, Pa., that were sold at auction was a bed-quilt that has 13,000 patches.

A report from Western Kentucky is that Buffalo gnats are causing great losses. It is estimated that 1,000 horses have been killed by them.

The recent lynching of negroes in Tennessee has created much feeling among the colored men of that State, and an exodus to Oklahoma is threatened.

Advices from Madrid say the Cabinet has decided in favor of the introduction in the Cortes, of a law providing for the trial of dynamiters without a jury.

A dynamite explosion in Paris destroyed the shop in which Ravachol, the anarchist, was arrested. The owner had been notified that revenge would be taken for his alleged betrayal. Ten persons were injured, one of whom, the landlord, died the same night.

The Ellingham, Ill., Democrat has been excluded from the mails by the postmaster because it contained a report of a Catholic fair held last week in which various prizes were awarded by vote, the postmaster claiming the article containing the report is a violation of the anti-lottery law.

The original autograph commission of Captain Nathan Hale, of Connecticut, the martyr spy of the Revolution, was sold for \$1,775 at a recent auction in New London. The State of Connecticut sent in a bid of \$250, but it was bought by a firm of autograph dealers, who now hold it at \$5,000.

THE ROYAL AND THE SOLDIERS.

(Army and Navy Journal.)

During the last year, including the March contracts recently awarded, the Royal Baking Powder Company has supplied over 212,000 pounds, or 160 tons

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MARRIED

FERGUSON—MARRIED.—At the Seventh-day Baptist church, Adams Centre, N. Y., May 4, 1892, by the Rev. A. B. Prontice, Mr. Clinton B. Ferguson, of Rutland, and Miss Bertha A. Marsh, of Adams Centre.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

STILLMAN.—At his home in Alfred Centre, N. Y., May 3, 1892, Phineas Stillman, aged 83 years, 7 months and 29 days.

The deceased was the fifth in a family of nine children born to Maxson and Esther Crandall Stillman. He came with his parents from Berlin, N. Y., to Alfred when a small boy, where he resided till the time of his death. He professed religion in early manhood, while temporarily engaged in labor at Little Genesee, where he first identified himself with the church. He afterward removed his standing to the First Alfred Church, of which he was a worthy member at the time of his death. He was married to Orpha Crandall in 1832. From this happy marriage a family of six children survive their parents, the mother having departed some years ago. In the years of his physical strength and activity he contributed very liberally, both of means and of labor, to the building up of the church and the school. He leaves one brother and three sisters of his own family to mourn his loss. He was a man of very strong, natural affection toward his family and his children fully reciprocated his affection and ministered to his every want in his declining years. A very large circle of friends and former students who used to be welcomed at his home tenderly remember him as a noble man and a very worthy friend.

T. R. W.

YOUNGS.—In Scio, N. Y., May 2, 1892, Betsy, widow of Henry Youngs, and daughter of the late Barber Oviatt, aged 80 years, 1 month and 22 days.

She was born in Berlin, N. Y., March 10, 1812, and came to Amity with her parents when but a child, and has since lived in this vicinity. She was quiet and unassuming, and greatly loved by all who knew her. Eighteen years ago she was baptized by Eld. Charles Rowley and united with the Seventh-day Baptist Church. She has always been a consistent Christian woman, and died in hope. She leaves children, grandchildren, a brother, a sister, and many friends to mourn her loss. Funeral services held at the Seventh-day Baptist church. Sermon from Hosea 13:14.

A. A. P.

ROBINSON.—In Lowville, N. Y., April 15, 1892, Mabel S., youngest child of Wm. V. and Susie Robinson, aged 4 months and 17 days.

STILLMAN.—In Plainfield, N. J., April 30, 1892, Dr. Charles F. Stillman, in the 38th year of his age.

CRANDALL.—In Rockville, R. I., May 2, 1892, Samuel Crandall, aged 87 years, 3 months and 5 days.

Bro. Crandall was the oldest son of Samuel and Eliza Vincent Crandall, and the oldest but one of twelve children, only three of whom are now living. In the fall of 1848 he became a subject of saving grace and united with the Seventh-day Baptist Church in Rockville, with which body he remained an esteemed member until his death. On Nov. 24, 1830, he was united in marriage with Eliza Nichols, who preceded him to her heavenly home, Nov. 6, 1891. Five children were given to them—three sons and two daughters, but one of whom, John E. S. Crandall, is living. He was a man much beloved on account of his kind and genial manners, and died with child-like trust in his Saviour.

A. M. C.

Books and Magazines

THE Treasury of Religious Thought for Pastor and People is on our table for May in an enlarged form, with several new departments, and a new artistic and emblematic cover. These are evidences of a prosperity well deserved. The frontispiece is a portrait of Dr. A. J. Brown, of Portland, Oregon, in whose church the Presbyterian Church holds its General Assembly this year. A beautiful view of the church is also given with a sermon by Dr. Brown and his biographical sketch. The full sermons are excellent. Several Capital Outline Sermons follow. A Grand Expository Lecture, a thoughtful Exegetical Comment, a Critical Comment on the Origin and Religious Contents of the Psalter, Excellent Thoughts by several divines for Decoration Day Services, Higher Criticism, the Mosaic Authorship of the Pentateuch, a Pen Picture of Archdeacon Farrar, with portrait, the Sabbath Defended, Thoughts for Family Life, Thoughts for the Hour of Prayer, Exposition of Sabbath-school Lessons, Russia and her Religion, Current Religious Thought, with Editorials, make up the number. Yearly subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding-house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

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