

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 21. }
Whole Number 2466. }

FIFTH-DAY, MAY 26, 1892.

Terms:
\$2 00 in Advance.

THE REV. W. C. TITSWORTH.

SKETCH.

THE REV. L. A. PLATTS, D. D.

Wardner Carpenter Titsworth was born at Shiloh, N. J., Oct. 3, 1848; was born again at New Market, N. J., April 18, 1862, and went to the eternal home from his father's house in Dunellen, N. J., April 24, 1892.

These three points place us at the fountains of every man's history. At birth he begins the struggle of life with all its possibilities lying before him; at his conversion, with heart and life given to God and his service, he begins the true life; while at death he comes to the consummation of all life's plans and work, whether of the natural or the spiritual, and from that consummation he enters upon those joys of the life eternal whose blessed fullness it is not given to us on this side to know.

Mr. Titsworth began life with the inestimable advantage of being well born. He was the eighth child and the fifth son born to Isaac D. and Hannah Ann Sheppard Titsworth. Both branches of the family represent sturdy, strong, conscientious. Christian faith and manner of life. Thus the very first breath he drew was laden with the ozone of a sweet, joyous home piety, emanating not only from father and mother, but from sisters and older brothers, already coming into the personal experiences of the love of God. In such an atmosphere he grew to the age of about fourteen years, when the purpose of his own heart to serve the Lord with all his powers found expression in a public profession of faith in the Lord Jesus Christ. This faith and purpose were witnessed in the ordinance of baptism, administered by the Rev. L. C. Rogers, then pastor of the Piscataway Seventh-day Baptist Church at New Market, N. J.

At the age of fourteen years he went to Alfred to school, where he remained for seven terms. At the age of eighteen years he entered, with an elder brother, the Amherst College, at Amherst, Massachusetts, and four years later graduated from that institution. While in this school his sterling honesty, his straight-forward manliness, and his child-like purity, won for him not only the highest esteem but the warmest love of his class. This fact was most beautifully witnessed by the words of a class-mate at his funeral, who, with twenty-two years between, came to lay that tribute of school-boy love at his feet.

It was during the last years of that school-life that the question of his life-work came seriously before him. Being at that time his pastor it was the privilege of the writer to know something of the struggle through which he passed before deciding finally upon the work of the gospel ministry. With characteristic thoroughness he could not settle the question until he had sifted it to the bottom, until he had weighed every argument, *pro and con*, and found the true balance. It was not enough that he weighed the usual arguments of the grandeur of the work—its opportunities for usefulness, the needs of

men, etc., on the one hand, or the natural qualifications and scholastic attainments of the candidate, on the other. To these his answer was, "I see their force when applied to other people, but am not sure that they mean me." In other words, he had not yet come to feel that the call of God was upon him for that especial work; he could not yet say with Paul, "Woe is me if I preach not the gospel," and he was too honest a man to profess to give himself to so sacred a calling while his heart was not wedded to it.

Pending this question his graduation came, in July, 1870, and he found himself pushed out into the world, compelled in some form to enter into its strifes—to engage in some form in its earnest work. Accordingly he accepted a call to the principalship of the Big-Foot Academy, in Walworth, Wisconsin, remaining there one year. This was followed by one year as principal of the Union Academy at Shiloh, N. J. These two years of teaching brought him into closer contact with young people and into closer sympathy with their plans, and led him to desire, more than ever, to help them to better ideals and to inspire them with the noblest purposes. This experience helped, rather than hindered, the settlement of his own life purposes in favor of the ministry. Accordingly he entered the Union Theological Seminary in New York, in the autumn of 1872. But at the end of the first year, feeling the necessity of earning the means for further prosecuting his studies, and an urgent call having come to him to teach in the Westerly High School, at Westerly, R. I., he again engaged in teaching. This time he remained two years in that work. In the autumn of 1875 he re-entered the Seminary, from which he graduated in May, 1877. On the 29th day of the same month, having received and accepted a call to the pastorate of the church in Farina, Ill., from which the Rev. O. U. Whitford had recently retired, he was ordained to the work of the ministry, it being the writer's privilege, at his request, to preach the ordination sermon. Within a week or two he entered upon his pastoral labors at Farina. In the meantime he had preached some for the New York Church, during his last years in the Seminary, and in the summer of 1876 he had filled the pulpit of the Pawcatuck Church, at Westerly, R. I., from the death of the beloved pastor, the Rev. Geo. E. Tomlinson, to the coming of his successor.

Thus it will be seen that Mr. Titsworth came to the work of the pastorate in the 29th year of his age, having added to the natural qualifications of head and heart with which God had richly endowed him, a liberal college training, the discipline and stores of learning afforded by three years of study at the feet of some of the ripest Christian scholars of the country, with the experience of four years of close and sympathetic contact with young and formative life as a teacher of youth, and with some valuable experience as a preacher of the Word and an expounder of the doctrines of the gospel. It

would be no hazard to prophesy that a ministry thus begun would be a success. Standing at the end of the career thus begun, and looking backward over its fleeting years, it is not flattery to say it was a most gratifying success.

During the latter part of the second year of his pastorate at Farina, March 26, 1879, he was married to Miss Isabelle H. Glaspey, daughter of Deacon Henry Glaspey, of the same church, the late Leman Andrus, D. D., performing the ceremony. This fortunate and happy marriage may, with great propriety, be regarded as an important element contributing to the success of his work. In spirit and work, as well as in mutual love and personal fidelity, they were joined together according to God's holy order of marriage; and to his very latest hour he found in her the true help-meet in all things.

The pastorate at Farina continued till the end of February, 1881, lacking a few months of four years. At this time he became the pastor of the First Hopkinton Church at Ashaway, R. I., succeeding the Rev. A. E. Main, who had resigned the care of the church to take the general Missionary Secretaryship. This pastorate continued until August, 1883, a period of two years and nearly six months, when he accepted the call to the First Alfred Church.

Already there had begun to appear symptoms of that malady which finally cut short his useful life. Although he said but little about it, it was, in part at least, in the hope that a change in climate would be beneficial to his health, that he consented to these changes, after so short a period of service in each locality. Indeed, it was a question seriously entertained by him whether he should not, on account of his health, give up public work, and especially public speaking, and spend his days upon a farm, or at some sort of private business or labor. The counsels of his brethren and his love for the work of the ministry, however, prevailed, and he began, in September, 1883, his labors at Alfred. These labors, with some interruptions, continued until April, 1889, when his final resignation was accepted, and he went out from the work to come not back to it again; and at the end of three swift years to lay down all implements of earthly toil, and to enter into the perfect and eternal rest for which he had an inexpressible longing and, through grace, an eminent fitness.

During the first years of his labors at Alfred, as on his previous fields, Mr. Titsworth was not only earnest in his pulpit ministries and constant and faithful in pastoral work, but he took a deep and hearty interest in the destitute localities adjacent, and in the pastorless flocks in the Association, which he visited as often as faithfulness to his own church would allow, and oftener than his own strength would sometimes justify. His great heart took in all who especially needed the gospel message, and he joyfully recognized the apostolic rule of indebtedness to all whom it is possible to help. It is doubtful whether he ever thought that in this very service he was winning the blessed

approval of the divine Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It was enough for him then that they needed such help, and that it was in his power to give it.

But these labors, and especially the constant use of the voice in addressing public assemblies under all possible conditions of temperature, etc., made manifest inroads upon the fountains of life, and visibly aggravated his throat troubles. Thinking that a change in the method of work, a change to something requiring less vigorous use of the voice, might bring relief to him, and feeling that we could ill afford to lose entirely the services of one in every way so well qualified for usefulness, the Trustees of Alfred University called him to the professorship of Latin, then recently vacated by Prof. Geo. Scott. Cherishing the same hope he accepted the call and performed most acceptably the duties of that professorship for the winter and spring terms of 1887-88, the pulpit meanwhile being supplied by Dr. Williams. But when the question of choosing a pastor came again before the church, with united heart and voice they chose Mr. Titsworth. Feeling that he could again resume that work he resigned the professorship and accepted the pastorate, with the understanding that he could not, in the cold and inclement weather of the long winter, personally fill appointments in outlying districts. This work began in September, 1888, and practically ended in the following February, though, as before stated, his resignation took place in April, 1889. This was the end of his ministerial work, embracing a period of about twelve years, from June, 1877, to April, 1889.

The data is not at hand from which to give the usual statistics of ministerial labor—sermons preached, weddings and funerals attended, baptisms administered, members received, etc.; but if they were they would only give a few of the more visible and tangible forms of such labors, while the rich ripe fruits of noble thoughts awakened, purer purposes and desires created, and better life begotten in the hearts of all who waited on his ministry would not be shown, because they could not be told in cold figures. His earnest words, coming, as every one knew they did, from a heart as pure and true as light, as honest and fearless as truth, and as sympathetic and tender as a woman's, moved all to better purposes and nobler endeavors. These are the records of his labors wherever he has lived.

From Alfred, Mr. Titsworth went to Louisiana where a sister resides, in the hope that the mildness of the climate with entire change of surroundings and occupation would arrest the progress of bronchial difficulty which was beginning to take on alarming symptoms. The season, however, and other conditions were not favorable to the realization of this hope, and after two or three months, he went to Sisco, Florida. Here he established a little home among the native pines, in the land of orange groves and balmy breezes, and bravely set about the work of a tiller of the soil, which in some form he had so often contemplated. For a time it looked as if these changes might work help if not cure for his threatening malady. But it had been too long at work, and it soon became evident that it could only be a question of time when the end must come.

About a year ago, the Board of the American Sabbath Tract Society, seeing that his mind was still clear and strong, though hand and voice could not longer be employed in the work of the Master, arranged with him to furnish, as Con-

tributing Editor, a weekly budget of items for the SABBATH RECORDER. In this work the same directness of thought, comprehensiveness, conciseness of utterance, and breadth of view which characterized his preaching, were clearly manifest. Much of this work was sent to the office in the hand writing of another, showing that while the brave heart and strong intellect were still equal to the work, the hand could not do the mechanical part. In January last he placed in the writer's hands the data from which this sketch is written, "to be used when the time should come." "And," he added, "my death cannot be a very distant event, at my present rate of going down hill." His last contribution to the RECORDER was a group of hopeful, inspiring paragraphs from the very appropriate text, "Be thou faithful unto death, and I will give thee a crown of life," which appeared in the issue of April 7th. The next week, at the usual time of receiving his manuscript, there came a postal card on which was written in the hand of the faithful brother who was with him during his last days in Florida, the simple words, "No copy this week," and then we knew the end was near. Two weeks later he quietly fell asleep in Jesus and entered into rest.

On the afternoon of April 27th, with tearful eyes, and with hearts almost breaking with mingled grief and joy, friends representing nearly all the various interests with which he had been connected in life, and a large circle of kindred, laid the worn and weary body to rest in the beautiful Hill-side Cemetery, at Plainfield, N. J. As the familiar and beloved form passed from sight, we cried in spirit, "Brother, hail and farewell!"

EARLY DAYS.

BY THE REV. L. C. ROGERS.

We memorialize in these few words, not only a finished but a beautiful and successful life; a life it is true, cut short in the midst of its great and growing usefulness, but "that life is long that answers life's great end." As a rule, success is the result of law and forces which stand to each other in the relation of cause and effect; and we may call that a successful life which glorifies God and benefits men; which upholds the righteous claims of the divine law and strengthens moral character. Such was the life of our dear Brother Titsworth.

Where now, we may ask, shall we look for the springs of that excellent life? Where may we find the germs of character which developed into a full rounded out and symmetrical life, a life which in its ideal grandeur will ever remain in the thoughts of those who knew and loved him. There is but one answer; we must begin with the childhood life. I write of this early life because I was at that period his pastor. He was nine years of age when this relation began, a relation that continued for nearly eleven years.

Let us look, then, first into the home life of our brother. It was a well-ordered and well-governed home. Parents and children loved and served each other; and the children, ten in all, were well-mannered, industrious, and happy. It was, too, a pious home. The family altar was a prominent and permanent institution. At the morning meal the sacred Scriptures were read and prayer was offered; and on Sabbath morning the family assembled in the spacious sitting-room; and after scripture reading all knelt in prayer, the older children in turn participating.

Let us now turn from the home life to the church relation. Attendance at church was

habitual and willing, and attention to the preached word devout and serious. The weekly prayer-meeting was also sought as a place of spiritual rest and refreshment. The Sabbath-school was faithfully attended and was a means of grace. What wonder that our brother became an early seeker and sure finder of the grace of salvation. At the age of fourteen, he was brought under deep concern of mind. I remember well the unusual burden of heart I felt at this time. But God gave, in response to faith and prayer, a precious out-pouring of the Holy Spirit; and a large number of young persons came out into light and liberty. Our Brother Titsworth was one of those who at this time received baptism and became a member of the church.

We can but deeply deplore the so early death of this beloved brother; and yet he died as he had lived, submissive to the divine will. It is our joy that we can think of him as among the happy immortals, in the land of eternal blessedness and rest.

A TEACHER.

BY MR. J. IRVING MAXSON.

As a pupil of Mr. Titsworth nearly twenty years ago, in the Westerly High School, I gladly bring this my tribute to the excellency of his work in that department of labor.

In his work as a teacher, Mr. Titsworth was a conscientious, careful, diligent, and earnest student and teacher. He was conscientious in that he felt that the office of teacher was a high and holy one. With him labor was prayer, the school-room a temple, and teaching a sacred sacrifice. Therefore what he did he felt he must do well and thoroughly, and his conscientious fulfillment of every duty made his pupils feel that study was a serious and sober work. He was careful in all that he did, not less in the small details of his work than in those parts commonly regarded as of more importance. Nothing was too unimportant to be carefully explained; and just such careful work he required of his pupils. In the languages, as he taught them, every detail of the grammar was made the subject of painstaking care, and the finest shades of meaning were carefully brought out. In mathematics especially he was very particular, even down to the minutest principle. All must be clear in the pupil's mind. Nothing was slighted. Therefore he was, it is needless to say, a diligent student and a successful teacher. Such work would not be performed by one who wasted time or opportunity.

Mr. Titsworth was a hard worker, never slothful in his business. Possessing then more physical strength than later in his life, with the same persistent spirit which kept him at his work on the RECORDER till almost the day of his death, he labored hard and diligently during all his career in Westerly. His earnest spirit was a source of benefit to his students. They saw that for him study was a serious matter, and were therefore themselves inspired to earnest and faithful labor.

But he has gone, and though those who were taught by him may remember but little of the subjects which they pursued under his direction, and though no word of his should remain in the memory of any student, yet the subtle influence of his life and his labor, so conscientious, so careful, so diligent, and so earnest has more or less molded their minds and characters, so that in life's work to-day they serve the divine Master the better for having been his pupils, whether in the Westerly High School,

in the Union Academy, in the Bigfoot Academy, or at Alfred University.

Mr Titsworth was a teacher in the pulpit as well as in the class-room. His sermons were, in the best sense, expositions of scripture; with very little of the hortatory element, and at most nothing of the rhetorical, they made plain, by scholarly exposition and apt illustration, the meaning of the Word of God. In this respect, he realized the apostolic idea of pastor and teacher.

A PREACHER AND PASTOR.

BY THE REV. T. R. WILLIAMS, D. D.

There are a few fundamental conditions of native character which are essential to success in the gospel ministry, without which learning and social connections avail but little. Some of these traits of character were possessed in an eminent degree by Brother Titsworth.

First, he was a manly man. True manhood is an important endowment everywhere and always, but it is pre-eminently essential in the pastor and preacher. Where it is inborn and then cultured, it becomes a wonderful power for good. Bro. Titsworth had no heart or time to cater to idle and popular amusements, but he was a man with men, with an air of business, with conversation full of thought, with resolution to accomplish something worthy of Christian manhood. In a manly way he met men on their own level, aiming directly at their understanding and sympathy, putting aside all devices of peculiar dress or of professional tone.

Second, his Christian manliness was characterized by courage, both passive and active. Patience, fortitude, endurance,—nothing is more needed when we have to suffer, or to stand and wait. This kind of courage gives the martyr spirit. His passive courage has been wonderfully revealed in its steady glow, especially since the wild wind of adversity has stripped it of its peaceful robe. But again, his courage was active and vigorous. It was manifest in his intelligent independence of thought, while he always appealed directly to the sacred oracle to hear what God, the Lord, saith. His active courage gave to his ministry a wonderfully practically force. He was willing any hour to ask the Lord, "What wilt thou have me to do?" He felt that God had called him out to accomplish something and he was determined, by divine help, to do it. He would, if possible, let the arrows of divine truth fly full and strong and straight to the mark. He was willing to put his life into his work, soul and body together. Religion, to him, was something more than the stir of the transient emotions. If he could not reach men by preaching he would reach them by private and personal influence. His active courage was seen also in his spiritual living. It takes courage to live a spiritual life at home and in the private chamber as well as in the pulpit. By going daily into this personal interview with God, he was able to lift men into a higher life. It was this implicit confidence in God which filled his heart with Christian courage, clothed in meekness and humility.

Another characteristic that pervaded his ministry was his self-mastery, or power to think for himself. His original thinking gave him a remarkably directing, controlling power over the thinking of his hearers. But this self-mastery always brought its every thought into sweet captivity to Christian obedience. He was thus constantly showing in his own person two things; the spirituality of God's law, and the conquering power of the personal Christ. Thus

his life became a religious force in every community where he has lived.

As developments from these three cardinal principles of his character may be mentioned three important traits which had much to do in molding his beautiful, Christian ministry.

First, he was open-hearted. He had none of that shamefacedness and suspicion which are born of vanity and supreme care for self. The windows of his soul were always open in daylight; he was ever ready to take in and to give out what would mutually instruct, upbuild and bless. Hence, words of good cheer and a warm grip of the hand were no dead formalities with him, but rather the ready expression of a tender and throbbing heart.

Second, hopefulness was another very marked trait in him. Many a man's failure in the ministry has been due to the fact that he had no cheerful confidence in the Christian character of his hearers. But he was more like Paul, who took for granted that the Corinthians were saints, and in beginning his epistles he told them so. If Bro. Titsworth spoke of the failings of his hearers, he did it kindly and hopefully, and did not forget their excellences. Indeed, he seemed to feel that all were trying to achieve their best; he almost knew that the young would all become noble and true men and women. This hopefulness made him happy in his work and gave him great power for good in uplifting and inspiring others. "Joy wins more hearts than tears ever did."

As a third trait true sympathy was very manifest. We do not mean a sentimentality or a quivering sensibility, but a hearty, manly fellow-feeling that showed itself in helpful words and helpful deeds. He had compassion for the erring, interest in the poor, a smile for the children, a word in season for the weary, a tear for the bereaved. All these beautiful Christian endowments and lovely traits made him the beloved pastor and minister that he was. Now, while we tenderly and continually cherish the precious memory of his noble Christian character and ministry, let us remember that it was the growth of a life hid with Christ in God.

A WRITER.

BY THE REV. W. C. DALAND.

The literary work of Mr. Titsworth has been known to me only through his editorial paragraphs in the SABBATH RECORDER, and at this time I feel constrained to speak rather of certain qualities which have always especially impressed me because of the nature of my own friendship with Mr. Titsworth, than to attempt to say anything in regard to their literary character.

1. The first of these qualities—which are personal of the man as well as of his writings—is catholicity. Mr. Titsworth was always broad in his views and in his sympathies. He did not hesitate to climb the fences between our own denominational field and others and tell us what he saw beyond. He was always ready to see the good wherever it might be, and the influence of his work was to broaden and elevate our views of truth.

2. The second quality I would mention is his cheerful optimism. He always took the bright view of every issue and every question, and his writings always made one more hopeful and confident. They never had a depressing effect upon the reader. One great reason for their cheerfulness was Mr. Titsworth's absolute trust in God. He knew all must issue in good

because God rules. This seems to be the key to the brightness of his life and work.

3. The last quality is the Christ-likeness of his spirit. All was in the spirit of love. He could differ without alienation—a rare gift. When he felt it necessary to express any difference with his brethren, it was always done with a Christian courtesy and gentleness of spirit which won the heart of everyone.

In regard to these three qualities which always appeared in what Mr. Titsworth wrote we may quote the French proverb, "The style is the man," and thus we know not simply the writings but the writer who is no more with us.

A TRIBUTE.

BY MRS. MARY B. CLARKE.

He walked beside us, as a brother, friend,
Brightening with words of cheer our toilsome way,
An ever-ready, helping hand to lend,
Some weaker brother's failing strength to stay.

He clasped the little children hand in hand,
With rare good fellowship the youth he led,
As comrades all, and still his loyal band
By fountains pure, with manna sweet were fed.

As one who from a brimming cup pours thence,
So poured he for our drinking, from truth's well,
Words full of swift, impassioned eloquence,
Swept by strong tides of feeling as they fell.

The clearness of his vision, clearer made
To other eyes, the solemn truths he saw,
With reverent spirit, but still unafraid
He climbed the mount of God, and read his law.

As teacher, preacher, leader of the young,
His ready sympathy with all, awoke
In hearts responsive echoes, while his tongue
Unflinching, the words of wisdom spoke.

But length of earthly days was not for him,
The growth and ripeness of his soul for heaven,
Filled the frail, brittle casket to its brim;
It fell apart, and larger room was given.

Then shall we sit as mourners here to-day,
For one who passed us on the heavenly road,
Climbed with more earnest zeal the upward way,
And sooner reached the place of his abode?

Who left a path-way bright with usefulness,
That other feet may follow where he trod,
And learn therein humanity to bless,
In singleness of purpose serving God?

In the high noon-tide of his useful years,
Still strong in heart and brain and skill of hand,
To us how marred the beautiful appears,
How can we God's great purpose understand?

How read the lesson of his life aright,
The meaning of his early death make plain?
This life stretched on before him fair and bright,
And yet, for him to die was endless gain.

To know the victory his, to reach the goal—
From limitations of the flesh to rise—
To feel the shackles fall from off the soul,
And wake to life's new possibilities—

To hear the Master's plaudit, of "Well done,"
And joyfully to lay earth's burdens down;
Such is the recompense already won,
And such the glory of the proffered crown.

God crowns not all his loved with length of days,
But wherefore at his mandate should we weep?
When comes the ripe hour, to His name be praise,
He gives fruition, and we say, "They sleep."

AN Episcopal rector says: "I am a firm believer in giving the people a chance to contribute. Their failure to do more for the missions of the church is largely owing to the lack of earnest and loving appeals by the clergy. The laity are not niggardly. A little more faith, more personal interest, and a large amount of daring pluck on the part of the clergy would bring into the treasury more than double the amount now realized." Dr. Heman Humphrey wrote to his son: "The ministers of the gospel have it in their power to do more towards raising the necessary funds than any other class of men—might I not add, more than all other classes of men." It was his opinion that, if the ministers did their whole duty and exerted all their influence, the contributions of the church would be doubled in a short time. Dr. Duff used to say, "The tug is with the ministers."—*Christian Intelligencer*.

"BEEF-ISSUE DAY."

There were not over 300 Indians there, although they represented several thousand others, who remained in the different camps scattered over the reservation, wherever water and timber, and bluffs to shield them best from the wind, were to be found in common. Each steer is calculated to supply 25 Indians with beef for two weeks, or from one and a half to two pounds of beef a day; this is on the supposition that the steers average from 1,000 to 1,200 pounds. The steers I saw issued weighed about 500 pounds, and when they tried to run, stumbled with the weakness of starvation. They were nothing but hide and ribs and two horns. They were driven four at a time through a long chute, and halted at the gate at the end of it until their owners' names were marked off the list. The Indians were gathered in front of the gate in long rows, or in groups of ten or twelve, sitting easily in their saddles, and riding off leisurely in bunches of four as their names were called out, and as their cattle were started off with a parting kick into the open prairie. The Apaches, Comanches, Delawares, and Towacomies drove their share off towards their camps; the Caddoes and the Kiowas, who live near the agency, and who were served last, killed theirs, if they chose to do so, as soon as they left the pen. A man in charge of the issue held a long paper in his hand, and called out, "Eckhoos'cho, Pe-an-voon-it, Hoos-cho, and Cho-noo-chy," which meant that Red-Bird, Large-Looking-Glass, The Bird, and Deer-Head were to have the next four steers. His assistant, an Indian policeman, with "God helps them who help themselves" engraved on his brass buttons, with the figure of an Indian toiling at a plough in the centre, repeated these names aloud, and designated which steer was to go to which Indian. A beef issue is not a pretty thing to watch. Why the government does not serve its meat with the throats cut, as any reputable butcher would do it, is not possible to determine. It seems to prefer, on the contrary, that the Indian should exhibit his disregard for the suffering of animals and his bad marksmanship at the same time. When the representatives of the more distant tribes had ridden off, chasing their beef before them, the Caddoes and Kiowas gathered close around the gate of the pen, with the boys in front. They were handsome, mischievous boys, with leather leggings, colored green and blue, and with silver buttons down the side, and beaded buckskin shirts. They sat two on each pony, and each held his bow and arrows, and as the steers came stumbling blindly out into the open, they let the arrows drive from a distance of ten feet into the animal's flank and neck, where they stuck quivering. Then the Indian boys would yell, and their fathers, who had hunted buffaloes with arrows, smiled approvingly. The arrows were not big enough to kill, they merely hurt, and the steer would rush off into a clumsy gallop for fifty yards, when its owner would raise his Winchester, and make the dust spurt up around it, until one bullet would reach a leg, and the steer would stop for an instant, with a desperate toss of its head, and stagger forward again on three. The dogs to the number of twenty or more were around it by this time in a snarling, leaping pack, and the owner would try again, and wound it perhaps in the flank, and it would lurch over heavily like a drunken man, shaking its head from side to side and tossing its horns at the dogs, who bit at the place where the blood ran, and snapped at its legs. Sometimes it would lie there for an hour, until it bled to death, or again it would scramble to its feet, and the dogs would start off in a panic of fear after a more helpless victim.

The field grew thick with these miniature butcheries, the Winchesters cracking, and the spurts of smoke rising and drifting away, the dogs yelping, and the Indians wheeling in quick circles around the steer, shooting as they rode, and hitting the mark once in every half-dozen shots. It was the most unsportsmanlike and

wantonly cruel exhibition I have ever seen. A bull in a ring has a fighting chance and takes it, but these animals, who were too weak to stand, and too frightened to run, staggered about until the Indians had finished torturing them, and then, with blood spurting from their mouths, would pitch forward and die. And they had to be quick about it, before the squaws began cutting off the hide while the flanks were still heaving. This is the view of a beef issue which the friend of the Indian does not like to take. He prefers calling your attention to the condition of the cattle served the Indian, and in showing how outrageously he is treated in this respect. The government either purchases steers for the Indians a few weeks before an issue, or three or four months previous to it, feeding them meanwhile on the government reservation. The latter practice is much more satisfactory to the contractor, as it saves him the cost and care of these cattle during the winter, and the inevitable loss which must ensue in that time through illness and starvation. Those I saw had been purchased in October, and had been weighed and branded at that time with the government brand. They were then allowed to roam over the government reservation until the spring, when they had fallen off in weight from one-half to one-third. They were then issued at their original weight. That is, a steer which in October was found to weigh 1,100 pounds, and which would supply twenty or more people with meat, was supposed to have kept this weight throughout the entire winter, and was issued at 1,100, although it had not 300 pounds of flesh on its bones. The agent is not to blame for this. This is the fault of the government, and it is quite fair to suppose that some one besides the contractor benefits by the arrangement. When the beef is issued two weeks after the contract has been made, it can and frequently is rejected by the army officer in charge of the issue if he thinks it is unfit. But the officers present at the issue I saw were as helpless as they were indignant, for the beef had weighed the weight credited to it once when it was paid for, and the contractor had saved the expense of keeping it, and the Indian received just one-fourth of the meat due him, and for which he had paid in land.—*Harper's Weekly*.

THE EVANGELICAL IN ENGLISH EPISCOPACY.

It was Mr. Macaulay who said that the Established Church of England and Wales "is, in fact, a bundle of religious systems without number."

To one class of minds this is religious comprehension and charitableness; to another class it looks like heterogeneousness and inconsistency. It is very English, anyway; for the history, the institutions, the arts, the laws, the customs, the life of the people between "the narrow seas," are all conglomerate, made up of successive deposits and dissimilar materials.

There is no better illustration of this than the outcome of the High Church movement of a generation ago. Its theories, prejudices, conflicts of thought and feeling, are shown by Pusey, Mosley, and Newman. But its zeal for the reform and Christianization of the masses, its pity for the poor, the suffering, the degraded and criminal classes, discloses another and, to most observers, a quite unexpected side: For a High Church evangelism the world that remembers the "Tract for the Times" was hardly prepared. Yet the Church of Rome, toward which it leans, has never let go the truth that men are lost from the first, and that Jesus Christ is a divine Saviour. And Mr. Gladstone, an old-fashioned high churchman of the school before Keble and Pusey, appointed Bishop Ryle, almost a low church revivalist to the new see of Liverpool, embracing his own birthplace.

In falling upon a copy of "The Forgiveness of Sins," by Dean Law, of Gloucester, we are not surprised then, at its spiritual tone and thoroughly evangelical contents. Ceasing his public services in the Cathedral Church, from old age, he issued to his old flock a series of short, pithy, sententious meditations, which it

would not be amiss for the Salvation Army to republish as a hand-book of conversion and vital Christian experience. Whether his successor in office (1885) would sanction them, is a question, because no one can foresee what changes of clerical doctrine in such an "Establishment" of religion may at any time or place occur. It would hardly be suspected to be a volume of hierarchical origin that we have in hand, but for the 15th chapter, "Ministerial Declaration," on the text John 20: 23. The indispensableness of the Spirit to Christian success is asserted; Peter's priority and the ministerial claim to forgive sins, "the very mark of antichrist," desired,—the action of Peter and Paul in seeking forgiveness of God alone being cited against it. Still, it is the privilege of the ministry Dean Law maintains, to save souls by warning against sin and preaching forgiveness through atoning blood; and here is the sole secret of ministerial power, if the saving truth is not departed from. "But when another gospel is set forth which is not another, when preachers utter Christless notions and man-made conceits, darkness continues dark, hardness becomes harder, evil is not eschewed. Satan's kingdom is not spoiled, his subjects multiply, his prison fills. Such is the terrible and sure result." Mr. Finney would have said the same.

The need of forgiveness of sins, the cause, the price, the completeness of it and blessedness, the way to it, its fruits,—what themes could be more evangelical or ethico-spiritual than these? The book begins where the gospel does, where Christ did, with sin and eternal ruin. Sin, it is said, "moves with the mind's first movement; in the cradle it begins to stir. It grasps every mother's son in its vile arms, and stays not its assaults while time endures. It is an hereditary disease; the seeds of evil are innate in each heart. Sin's vile brand is upon all. But to all the gospel comes with cheering voice." "There is no little sin, because there is no little law, no little God." "Guilt links sin to God's wrath and forbids immunity. Holiness ceases to be holy, except it inflict on sin the penalties of its guilt. Righteousness is no more righteous, if it withholds the righteous condemnation. Shall God sit indifferent, as though he saw no evil? Mercy cannot annihilate the attributes which sit as [its] compeers on God's throne."

"Guilty earth cannot but call down wrath. The awakened conscience knows this and quakes." "Behold! He who is announced as the Word of God appears treading 'the wine-press of the fierceness and wrath of Almighty God.'" No hope of deliverance sustains the lost. No glimpse of dawn gives prospect of a better day. These are the true sayings of him who is the truth. But "in Christ all manner of sin is forgiven." This "is the corner-stone and glory of his gospel." "Christ's blood is the purchasing price; God's grace the originating source. Grace is more than mercy; it melts over sinners in the lowest cells of guilt." "Forgiveness emanates from deliberate counsels in which free love reigns. These counsels consult for the sinner not as pardoned and restored, but that he may be. Grace calls and grace accepts a substitute." "This forgiveness works only in the sphere of Christ. Faith is a free-grace gift. It is of faith that it might be by grace. The scheme of forgiveness is heaven born. Men left to their own ways will quickly people hell; but to introduce forgiveness demands the energies of heaven. This grace can gain no existence but through the death of God's co-eternal Son. This offering is greater homage to God's attributes than all earth's ruin; it brings more glory to Jehovah than the endless punishment of all who have ever sinned. Where sin tremendously abounds, the price most gloriously superabounds. It enables every holy attribute joyfully to concur in pardon. What must sin be, if no speck of it can ever vanish except when sprinkled with this atoning blood? Let then the blessing of blessings, full forgiveness, be sought where only it can be found. Other course leads headlong to perdition, and rivets more tightly sin's crushing burden. The price paid is a covenant price, fore-ordained, fore-shadowed, sufficient, accepted, peace-speaking, the only price."—*Christian Secretary*.

SABBATH REFORM.

"If Sunday has been instituted as a divine day, our Sunday advocates should be able to tell when it was instituted, the place where it was given, and who gave it."

"ALL new institutions should be plainly stated. This is the way the Lord has given every institution which he has required men to obey—the Lord's Supper, baptism, the Sabbath, etc. Has Sunday such a record?"

TRACT CORRESPONDENCE.

Rev. J. G. Burdick, Dear Brother:—The circular to lone Sabbath-keepers, in behalf of the American Sabbath Tract Society, was duly received. Though hindered by pecuniary duties thus long, I am glad to respond to the call for spreading Sabbath truth. The contents of my grip sack will testify that for many years I have not been idle in these things. During the past season I have lost many opportunities while passing through the country and towns of distributing tracts, simply because my supply was limited, and I was ashamed to write for them without paying for them. While I am still hoping and praying for greater success, financially, a package of a few hundred pages of the smaller tracts will be gratefully received, and I hope well used.

People seem more willing to acknowledge the truth than to reform; so it seems to me we need a good solid tract wholly on the necessity of obedience, giving Scripture instances of disobedience and attendant results.

Perhaps it is only necessary to say that I just thanked God for the copy of "Pro and Con" of the Sabbath question you sent me, and for seeing the call for volunteers. I have long been one, and I trust a kind Providence will see fit to spare my life long enough to see the time when the main part of my days can be spent in such reform work.

I herewith send nearly sixty names for the *Sabbath Reform Library*, and one dollar towards paying expenses. Also fourteen names for the *Sabbath Outlook*, where I think it might do good. I would suggest that the back numbers of the papers would be more likely to be read if sent in order, a week or ten days apart. I hope to do more in the work as the years pass along.

Yours in the cause,

SILAS F. RANDOLPH.

VALLEY CENTRE, Cal., May, 1892.

THE SABBATH IN THE NEW TESTAMENT.

The *Advent and Sabbath Advocate*, Stanberry, Mo., publishes two articles under the heading, "The Ten Commandments in the New Testament." From the first of these we quote the introduction, and the remarks on the fourth commandment:

The Saviour was a strong advocate of the ten commandment law. His mission to this world was to save sinners. We are commanded to hear him. "Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

We do not wish to be understood as teaching that the ten commandments appear in their entirety in the New Testament. They are not all

found in one place, nor are they quoted *verbatim*. The first five, and the tenth, are not quoted in full in any place, yet sufficient is said about them to forever settle their binding force in the Christian dispensation.

THE FOURTH COMMANDMENT.

Precept and example combined in establishing the fourth commandment in the New Testament. The Saviour paid religious regard to the Sabbath. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. The attitude that Christ bore toward the Sabbath is in perfect harmony with the institution of which he is Lord. "The Son of man is Lord also of the Sabbath." Mark 2: 28: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in winter, neither on the Sabbath day." Matt. 24: 15-20. Christians were to pray thus. The event was before them. During thirty-nine years they waited and prayed. In the family circle and in their public assemblies their petitions were offered for their deliverance. The sign at last appeared. The Roman army surrounded the city. The time came for them to make their escape, which they did, and it was not in winter, neither on the Sabbath day. Thus the Saviour of the world transfers the Sabbath out of the old dispensation, and places it down in the present dispensation forty years. No need to be mistaken. The divine hand brings the Sabbath to us in the Christian age of the world.

The great Apostle Paul fell right into line, and by example taught the Sabbath, which was observed from creation. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 3. In the flourishing city of Corinth Paul went into partnership with one by the name of Aquila; their occupation was tent-making. Some say business men cannot keep the Sabbath. How did Paul regard the day? "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4. One Sabbath for both the Jews and Greeks (Gentiles). Paul was the apostle to the Gentiles but was not able to make a Sabbath for them. The Christian women, after the death and burial of Christ, and after they saw the place where he was laid, "rested the Sabbath-day according to the commandment." Luke 23: 56. This establishes this commandment as firmly as the mountains upon their rocky foundation.

VARIOUS OPINIONS.

Senator Quay is conspicuously right in advocating Sunday closing of the World's Fair.—*Mail and Express*.

Quay would close the World's Fair on Sunday. Like others of the same mind, his conveniences are such that he can attend the exhibition any day in the week. But his appearance as a Sabbatarian is among the things unexpected.—*World*.

Yes, the Metropolitan Museum of Art and the Museum of Natural History should both be wide open every Sunday in the year. The first day of the week is most profaned by those who would, by strict, outgrown laws of observance, make it a gloomy twenty-four hour desert of discontent. Give the people cause to respect and care for the day.—*World*.

Public sentiment in favor of the American Sabbath, and of the closing of the Sunday Columbian Exposition, as a means of protection to the American working-man, is on the increase. A recent editorial on the subject in these pages has excited special interest, and has been widely copied and commented on. An Iowa correspondent says of it:

May God bless your timely article on "The American

Sabbath"! I trust every reader of that article will join with you heart and soul, and give this nation to understand that the Christian religion and its observance in its foundations has given to this nation its wonderful development, and that, if it were not so, the wonderful Columbian Exposition to be held at Chicago would be a mere side-show to what it will be under the shining face of him whom we love because he first loved us. The land of our Pilgrim Fathers will, I hope, enter her strong protest against opening the Exposition on Sundays; and I also trust that the sons and daughters here in the West will keep up the battle until the Commissioners will feel that they cannot afford to set aside for the working-man's harbor, the American Sabbath-day.—*S. S. Times*.

BETWEEN THE TWO.

God's only begotten Son, our elder brother, was crucified between two thieves; how like the fate which subsequently befell his elder ordinance, that treasure saved from the wreck of Paradise, the Sabbath! It, too, was after a fashion crucified between two thieves, the Mohammedan Friday, on one side, and the Catholic Sunday on the other! It is claimed by the respective deluded observers that each of these common days of the week is a holy day. The Catholic, of course, scrupulously withholds all admission of sanctity about Friday, and the Mussulman as rigidly shuts his eyes to all appearance of holiness in Sunday! Alas, that the true day of rest which was made for man should be trampled in the dust between them both, unhallowed by both!

When will men learn the fact, that no amount of human manipulation, incantation, incense, orders and decrees of councils, or "common consent of men," can make that holy which God has made common! The reverse of this proposition is equally true, that man cannot unhallow that which the Most High has made holy. "My holy day," is the honorable title by which he everywhere is pleased to designate the last day of the week. Let us all fall into line with God on this question, and so "cease from man whose breath is in his nostrils."—*Cottage Pulpit*.

SUNDAY IS THE PROPER WORD.

At the town meeting in Sharon the much discussed question whether Sunday or Sabbath was the proper term to use was decided and the matter is no longer in doubt. A motion that the constables be authorized to enforce the laws against hunting and fishing on the Sabbath was made, and an amendment was made that the word Sunday should be substituted for Sabbath. This caused a heated discussion of nearly an hour, in which many took part. The amendment was carried by a small majority and the word Sabbath was changed to Sunday, and the motion as amended was carried.—*Boston Journal*.

A COMMITTEE of the American Board composed chiefly of laymen says: "Let the pious members of our churches henceforth sacrifice in personal ease and luxuries but a fraction of that which is sacrificed daily by the men and women who represent us on heathen soil, and there would not be room to receive. Officers would then be able to plan on a scale of maximum and not minimum achievements."

THE weekly system of raising revenue for the church, by means of the individual envelope contribution has been proved to be the most profitable, and the simplicity of the system also commends it. These facts should lead to a more general adoption of the system by our churches, particularly in those where the membership is small, and every member should contribute his mite. We have recently had prepared complete outfits of this system for the use of churches of one hundred members or less, which are sold at very low prices. Send for our circular.—*Baptist Teacher*.

If the Christian Church could only look upon the multitudes of Chinese without the gospel, surely their hearts would be moved, as was the Saviour's, with compassion.

MISSIONS.

ELDER KAGARISE, one of our German Seventh-day Baptist brethren of Pennsylvania, sends us the following thoughts of special interest because indicating a change of sentiment in regard to the subject of education and ministerial support: "We beg leave to report on the standing of the ministry that after inquiring, to the best of our ability, we find that our ministerial brethren are sober, upright, and most of them doing, seemingly, the best they can under the circumstances. We are sorry to say that some of our ministers are on the stool of do-nothing, comparatively speaking. We greatly feel the need of an educated ministry. The time is coming, and we might say is here, when we should strive to elevate the standard of our ministry. Other denominations are up and doing on this question; and as we think we are built upon the first name given to his disciples, we must educate our ministers that they may be able to demonstrate those precious and God-given truths to a thirsting people. We feel and know that without an educated ministry we cannot unfold the truths of the Bible, which we take as our guide. And as this message is to be carried to the remote parts of the earth. It is necessary that we furnish the means that are needed. Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

THOUGHTS ON EX. 3:10.

"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Here God made himself known to Moses in a burning bush, and commissioned him to go down into Egypt to bring his people out of bondage. Moses shrank from such a mission and the thought of going to the great king of Egypt. God said, Certainly I will be with you. Christ said, when he commissioned his disciples to go and make disciples of all nations, "Lo, I am with you always, even unto the end of the world." God, who formed man from the dust, and looks at the heart, saw in Moses the meek and obedient spirit of Christ. Here his power lay. Moses was slow of speech, but meek, like Christ; just the man for a great leader and deliverer, and God furnished him a spokesman in the person of his brother Aaron. Oh, how God does strengthen and encourage those who realize that they have no power within themselves to cope with the prince of darkness! "My presence shall go with thee, and I will give thee rest." God went with his people in a pillar of cloud by day, and in a pillar of fire by night. Moses went with Aaron to Pharaoh, and asked him to let the children of Israel go and serve the God of Abraham, Isaac, and Jacob; and Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go; I know not the Lord, neither will I let Israel go." The king is in a great rage and orders Moses and Aaron to go to work. The king commanded the task-masters to increase the burden of the Israelites. They were scattered everywhere to gather stubble for straw, and were punished for not delivering the tale of brick. Now the people see that their bondage is bitter indeed, and they cry to the king for redress, but get none. Then they accuse Moses of making their bondage more bitter instead of delivering them from bondage. Then the meek Moses goes to God, and like a child to an earthly

parent, says, "Why didst thou send me to this people, for since I came they have been more exacting and cruel." Then the Lord said unto Moses, "Thou shalt see what I will do unto Pharaoh, for with a strong hand shall he let them go." God tells Moses to go and speak to Pharaoh. Here Moses was to appear in the court of this king, a minister and ambassador for God, as when America sends an ambassador to another government. If he obeys instructions he is clothed with the authority of his government; and when God sends his minister as he did Moses he is clothed with the authority of heaven.

And the Lord said to Moses, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet. Now Moses commands Aaron to cast the staff down before Pharaoh and it is turned to a serpent; and he turned their water to blood, brought darkness that could be felt, gave the Egyptians fire and hail for rain, and still the king would not let Israel go. So God told Moses that he was going to send a plague upon Pharaoh's heart and upon the heart of his people. Moses was instructed to tell the Israelites to draw out a lamb and keep it up until the 14th day of the same month, and the whole house of Israel was to kill it in the evening, and take of the blood and strike it on the door-post and the lintel. The destroying angel was going to pass over the land of Egypt, and where that blood was there was no death, and in every house where blood was not there was death in every house of the Egyptians, from the king on his throne to his poorest subject. The blood of the passover lamb was typical of the blood of Christ. Now Pharaoh rose up in the night, and his people, and found the first-born dead in every house. He is now willing for the people of Israel to go and take all their flocks and herds; he says, "Up and be gone or we all be dead men; and bless me also." So Pharaoh's heart is humbled. How he is changed in spirit since he said, "I know not the Lord neither will I obey his voice." When the children of Israel come to the Red Sea Pharaoh has buried his dead out of his sight, and his rebellious heart is lifted up, and he attempts to enslave Israel again, and God made a way for his people through the Red Sea, and Pharaoh and his host attempting to follow them are overthrown and drowned in the sea, and Moses and Israel sing the song of deliverance. We see what wonders God wrought by Moses, as an humble instrument in God's hands. "The Lord is my shepherd, I shall not want."

L. F. SKAGGS.

BILLINGS, Mo.

THE BRAHMO SOMAJ AS TO THE CHARACTER OF CHRIST.

We have become accustomed to some remarkable utterances from the disciples of the "New Dispensation" in reference to the character of Jesus. The leaders of this movement, from Chunder Sen downward, have recognized his excellence but not his supremacy. He has been lauded as among the best, if not the best, of teachers, but his unique personality and Diety we have never seen acknowledged by the leaders of the Brahma Somaj, save in the following quotation from the organ of the society in East Bengal. From this organ, *The New Light*, we find the following quotation in the *Baptist Missionary Herald* of England: "It has been revealed by the Holy Spirit that the Son of God and the son of man were made one in Jesus Christ in order that every son of man might be one with the Son of God and be saved. If one recognizes the son of man as a very man, why should he not recognize the Son of God as very God? We are bound to recognize his Godhead and his manhood alike. We can-

not ignore either the one or the other, however mysterious the union of the two may seem to us. In order that one may be in a right state of mind to discuss the important question, 'Who is Christ Jesus?' he must first be penitent and seriously ask, 'What must I do to be saved?' Then, but not till then, can he expect to be led to believe in Christ Jesus and to be in a right attitude to discuss the question of questions, and arrive at the truth. We have become fully aware of the fact that, dead as we are in sin, we are bound to believe in the Son of God if we would have eternal life. It is incumbent upon every believer in the New Dispensation to accept objectively not only the Holy Spirit, but likewise the Son of God, even Christ Jesus. How can we reject the gospel of Christ and delude ourselves with the idea that we have accepted the Holy Spirit? The gospel of Christ and the Holy Spirit are inseparably connected together. Men may be religious, yea, 'spiritually minded' and yet deny Christ, the Son of God. We, the believers in the New Dispensation, are bound to receive Christ Jesus for the sake of our mother-country, that she may not play in this age the part of Israel long ago, and remain satisfied with religion whilst rejecting salvation. Blessed are they who are persecuted for the sake of Christ Jesus, the Son of the living God, for they will have their everlasting reward, which is no other than salvation, if they continue faithful to the end."—*The Missionary Herald*.

In refutation of the assertion that Christianity does not touch the higher classes in missionary fields, the following statement from one of the lady teachers sent out by the Woman's Board of Missions and stationed at Kyoto, Japan, has much interest. She writes: "In one Christian school, which out of many can be cited as an example, there was the daughter of a judge of the Supreme Court—himself and his wife earnest Christian workers, who said, when putting her into school: 'Teach my daughter Christianity. If she can learn but one thing, teach her that.' She became a Christian in a few months. Another pupil was the daughter of a high Government official. Neither of the parents were Christians, but they were willing to put her under Christian influences, and even invited one of the Christian teachers to make a long visit to their home; the official giving as a reason that Christianity was an excellent thing for women, and he wanted his wife and mother to hear about it. Other pupils were the daughter and niece of the Governor of the Ken. One married a professor of science who studied at Yale College, the other a civil engineer now holding a high position under Government in Tokyo. Japanese women of wealth, influence, and high social position, belonging in the large cities, have taken up the cause of temperance, social purity, and the elevation of women, in a way that shows plainly that the influence of Christian women who have been taught in our mission schools is being felt throughout the land. There are twelve Christian members of the new Parliament.—*Our Day*."

In the "Autobiography and Memorials" of Dr. Samuel Irenaeus Prime, edited by his son, Wendall Prime, D.D.—a book of rare interest which should be in every minister's library—the following passage occurs:

A few years ago I was traveling in company with Hon. William Strong, who has recently resigned his seat on the bench of the Supreme Court of the United States. We were then going from Brooklyn to Philadelphia on a mission from the Presbyterian General Assembly, and were discussing the systems of ministerial education and the support of candidates. I remarked:

"My father was a country minister; his salary never exceeded six hundred dollars. He had five sons and two daughters; to all his sons he gave collegiate and professional education, and to his daughters the best opportunities. And he never had a dollar to help him or one of his children, that he did not earn."

"Judge Strong answered: 'My father was a country minister, and the only difference between his experience and your father's was, that

he had eleven children, for whom he did the same."

This passage is interesting for the glimpse it gives into "ye olden time" when the style of living was so plain and inexpensive that ministers upon small salaries could, with comfortable economy, raise and educate large families.

DR. ASHMORE writes from China: "Now is the seed time; now is the time for breaking up the fallow ground; now is the time for broadcast work. The pressing need of this hour—and we may keep saying it till it becomes a platitude—is for *evangelists*; not book-makers, not professors, not compounders of "literature," but *evangelists* who will go forth with the plain and simple story of salvation, just as it was taught by Christ and his apostles. It must be taken to the villages, for the villages will not come after it; it must be taken to their own doors, for they will not come to chapels to hunt it up. It is absolute nonsense to talk about chapels for this use. The crowds do not go to chapels; church members go, but the crowds do not, save in large cities, and then with uncertainty."

WOMAN'S WORK.

THERE are in this country two native Christians from Bombay, Mr. and Mrs. Komarkar. He is studying theology in Hartford. She is studying medicine in Philadelphia.

JOSEPH HARDY MESIMA, a Japanese Christian, one of the stars of the first magnitude in the firmament of such as are redeemed from heathendom, declared that such words as hopeless and discouraged ought to be stricken out of the Christian's vocabulary. To know his life, even in brief outline, is to convince one that he had no use for either of those words. If he had not, then but rarely few, if any, could have need of them. Suppose the whole Christian Church were to ignore the existence of the words, not so much as acting upon some impression left of old by them, would it not be a step toward certain advancement? It could not fail to have a helpful influence.

MISS SOONDERBAI POWAR is another of the signal lights from the Orient, who, coming out from a heathen nation to plead with Christian people for her own, sheds a radiance all about her. She came to England from Bombay; has been a fellow-worker of Pundita Ramabai whom so many Americans saw or knew about when she was in this country a few years ago. At that great anti-opium meeting held in Exeter Hall last December, Miss Powar said, "I have left my sunny India to come to your foggy England, not for an education and degrees, not for funds for my mission work. I came because the Lord has sent me to tell you a very sad message from my people." She has come to England to plead for the overthrow of the opium curse, and has brought with her many messages from her poor sisters in India. Her picture carries the face of one who sees life from its earnest side, is full of character, and must belong to one who cannot fail to accomplish good for those poor women, and those desolated homes which are encompassed in the love of God's great heart.

FROM SEVERAL FIELDS.

The *Independent* in an April number gives a missions symposium in which a number of the writers speak of woman's influence and work, and the need of them in the various fields from which they write.

The Rev. D. D. Floyd, of the M. E. Church, writing from Penang, speaks of educational influences, and says:

Here in the Straits Settlements, not only the

native States but in those parts fully under British rule, the Chinaman is under no disabilities. He is just as free to enter and achieve as the whitest Anglo-Saxon. He is even welcomed by the powers that be with open arms; and, in truth, the Babas (Straits-born Chinese) are virtually in ownership and lordship upon this rich soil. Singapore, the first city of Malaysia, and Penang, the second, though oldest British residency, are both, in fact, magnificent Baba-Chinese ports and cities. Nearly the whole of the pie belongs to the Chinaman; and since he has won it by honest toil of brain and muscle, he deserves to have it. The English Governor, Sir Cecil Smith, in an address delivered in Singapore at the prize-giving of our Methodist Episcopal Anglo-Chinese school, spoke significant words. He earnestly advised the boys to go in for the higher education; to study along the curriculum of the Cambridge examinations. What did the Governor mean? The keynote of his excellency's speech was utility, as is the trend of his whole successful administration. Before the Governor's mental eye stretched a long array of governmental and civil appointments; he saw the banks and great steamship offices equipped with Chinese clerks; he beheld before him in those boys the coming merchants, lawyers, doctors—the successful and ruling men in every avenue of enterprise; and he encouraged them with stirring words to prepare for that which is possibly and plainly before them. Every Chinese boy has ambition within him; it only needs to be set free from superstition and prejudice, and directed by wise stimulators toward the worthiest objects.

At present the Chinaman is not represented in the learned professions. This is not because he lacks the capacity for them. Plenty of our Chinese youths are brainy enough to make first class-lawyers, doctors, teachers or professors; and the Chinese eye and hand are possessed of a high artistic taste and cunning.

Contracted life, contracted thought, and, above all, dark home prejudices fostered under the dread of malignant spirits by the old Baba *Nomas*, who rule the household with a slipper of iron, have hitherto stood an invincible barrier not only in the way of Christianity, but in the road that leads to the higher professions. These obstacles can only be broken through by a general liberalizing education of the Baba girls. This work deserves the heartiest support of our missionary societies. Miss Blackmore has now one hundred Babagirls in school under her wise, sweet influence in Singapore. I have recently opened our school for Baba girls in Penang, and have already, although after immense trouble, succeeded in enrolling some lovely little girls from the leading Baba homes here. The work of direct Christianizing must be very slow, and patient to an extreme. We rejoice greatly when we can enter a Baba home. It is no easy achievement to cross a Chinese moat. We enter with the spelling-book in our hands, and feel that God will cause from our hearts to expand into these homes the savor of light and life. The Chinese are most sensitive to essences and sweet flavors; thus Christianity will touch them, not so much at first through words, as by its sweet influence. The fact, as we have tried clearly to state, of Baba ascendancy in these great cities, of the ever-receding tide of Malay influence under their waning crescent, at once fixes our attention upon the all-important question of leading the Babas within the pale of true Christianity. We can only enter these palatial homes first as educators, then as friends, and indeed their friendship is refined and sweet; and, after that, when they have learned to trust and love our friendship, shall we (this is our highest aim and hope) be able to introduce them, without fear on their part, to the Friend of friends, Jesus the Saviour of the world.

The Rev. Mr. Stuntz, writing from Bombay tells of the great Chandansi *Mela*, or native Christian camp-meeting, that it is probably the largest annual gathering of native Christians to be seen in any Asiatic field. *Mela* means about the same as our word fair. In India it represents a religio-commercial gathering. He adds:

Among those in attendance were about four hundred Christian girls and boys from the

boarding schools and orphanages, under the care of their teachers, both American and native. They were marched to and from the meetings, and took an intelligent interest in all the evangelistic services, many of them, nearly all, in fact, making personal consecration to Christ at some time during the services. One thing about the hundreds of Christian intelligent girls who mustered there was full of instruction and inspiration, and that was their high average age. The average was above *fifteen years*, an age at which even our native Christians a few years back would have thought it both scandalous and perilous for girls to remain unmarried. And these girls are not in any hurry to marry; they prefer to study longer.

Mrs. N. D. Goodenough, Africa, missionary of the American Board, writing of the Christian women in Natal says:

It would be a strange Christian who could have witnessed, unmoved, the scene in our mission chapel last Sunday, when some hundred native Christians sat down to the Lord's table together, and twenty recent converts were received into church fellowship on profession of their faith in the Son of God. These twenty were mostly young people, but there was one old woman who has lived all her life in a heathen kraal and who put on a dress for the first time in honor of this supreme occasion of her life. She is the discarded wife of an old polygamist, whose interests have been transferred, as the custom is, to his younger wives. How little do women in Christian lands realize the debt they owe to Christ in their honored and loved position! "If anybody ought to be grateful to Jesus Christ it is a woman," said a beloved teacher to her pupils long ago. Life in a heathen land recalls and emphasizes those words over and over. These poor old women are objects of pity. Their world has no further use for them, and having no strength to work, according to the traditions of their people, the proper thing for them to do is to crawl away to the forest to die. To bring hope into such hopeless lives is the mission of the gospel. Nothing else could have given the face of this old woman the radiantly happy look it wore as she knelt to receive in baptism the seal of her faith. There is not a single other Christian in her kraal. Her omnipotent Saviour alone can enable her to live a Christian life in such surroundings.

At the close of the communion service there was a special thank-offering given by many for the mercies of the past year. A sum of fifty dollars was realized, which will go a long way toward the support of a native evangelist for the coming year. This church has this past year more than trebled the contribution of the year preceding and a softened spirit is manifested among the people, which indicates the presence of the spirit in their midst. As one of the native deacons put it, "There is a mysterious hand at work among us." We, their missionaries, realize that it is the Lord's work, not ours; and we thank God and take courage.

The Rev. Mr. Gulick, San Sebastian, Spain, also missionary of the American Board, speaking of the question of self-support, tells that:

In the boarding school for girls at San Sebastian, there are about thirty-five pupils. The Christian Endeavor Society embraces all the girls of the school. For several years they have contributed from fifty to one hundred dollars a year toward the maintenance and tuition of one of their number in the school. They also give from five to fifteen dollars a year to the Missionary Society of the church, and, according to their ability, and systematically, for the maintenance of public worship in the church to which they belong, and they are ever ready with something for every one of the many calls for worthy charity that present themselves in the boarding school, in the day school and in the church.

As no one of these girls has money of her own, for several years they have given up certain plates of their usual plain food, receiving the value in cash, an act of self-denial the equivalent of which, if practiced by all Christians, would fill the coffers of the benevolent societies throughout the world to overflowing.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill., CONTRIBUTING EDITOR.
 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.

"ALL my life I still have found,
 And I will forget it never;
 Every sorrow hath its bound,
 And no cross endures forever.
 All things else have but their day,
 God's love only lasts for aye."

BRO. J. G. BURDICK requests us to announce that the Rev. Richard Gorgan will preach for the New York Church next Sabbath.

It is said that among all the various sects of the Hindu religion there are two points in which they all agree,—the sanctity of the cow and the depravity of woman.

OUR brother, Eld. Joshua Clarke, well-known among our churches from Rhode Island to Minnesota, will have the sympathy of a large circle of friends in his affliction from the loss of his wife, who, after a long and painful illness, entered into rest during the evening after the Sabbath, May 21st.

SOME unknown friend sends us a copy of the *Norfolk Virginian*, of May 15th, with the following paragraph marked. We do not know the person named, but presume the paragraph will convey important news to some of our readers: "Mrs. Rogors (Rogers), niece of the late Stephen W. Taylor, D. D., President of Madison University, New York, and cousin of the late Benjamin F. Taylor, poet and lecturer, of Chicago, Ill., is lying in a critical condition from disease of the heart and nervous prostration, at her residence, 503 Church street."

THE routine of the opening sessions of the Presbyterian General Assembly, at Portland, Oregon, last week, were varied by the presentation of property in Salt Lake City, valued at half a million dollars, for the purpose of founding a Presbyterian College in that city of the "Latter Day Saints." The gift was accepted by the Assembly as though such a gift were, after all, no great matter. The property consists of lands within the city limits, a portion of which will constitute the site of the proposed college, the remainder being marketable city lots the proceeds from the sale of which will erect the necessary buildings and lay the foundations for endowments of professorships.

WE publish this week a somewhat full tribute to the memory of the Rev. W. C. Titsworth. These brief papers have been selected from a number of such papers that have come to us, with a view to covering the main points in the life, character, and work of our brother. This we have sought to do in such a manner as to make the whole an inspiration and an encouragement to others, especially the young, to earnest, diligent, and loyal effort to follow the Lord Jesus Christ. Anything like a panegyric we know would have been most distasteful to Bro. Titsworth; it was his idea, that in all such cases whatever would be of help to the living

should be spoken. We have kept that idea in view in the preparation of this memorial. We could have greatly extended the pages with matter in hand and easily attainable, but deem this sufficient. May it do its work of encouragement and help to all who read it.

THIS is a time of ecclesiastical assemblies. Besides the Methodist Conference which has been in session two weeks or more at Omaha, Neb., the Presbyterian General Assembly, North, convened last week at Portland, Ore., the Assembly of the Presbyterian Church, South, at Hot Springs, Ark., and the Assembly of the Cumberland Presbyterian Church, at Memphis, Tenn. This week the Assembly of the United Presbyterian Church convenes at Allegany, Pa. The Baptist Congress has been in session a week, and is still in progress, at Philadelphia, Pa. Also, last week, the Congregational General Association of New York convened at Buffalo, and local Conferences, Associations, etc., of different bodies have been, are being, or are soon to be held all over the country. Out of all these gatherings of representative men of the different churches of the land there ought to come influences which will quicken and intensify the spiritual power of the whole body. Of this there is great need both for the sake of the church and those whom the church should reach and bring to the feet of her divine Lord.

IT has long been our settled conviction that the plans for our work in our various departments of Missionary, Sabbath Reform, Educational and general evangelistic and church extension labors, should originate with, or come to us through, the various boards which we the people have constituted for that very purpose. Then it should be our duty and our highest pleasure to support by our sympathies, prayers, and means, to the extent of our ability, the work in accordance with those plans. Otherwise we are constantly working at cross purposes, creating confusion, and doing but feebly what we ought to be doing with united strength and enthusiasm. Recently there seems to be a tendency in various quarters to originate some special schemes for special work. The work may be a grand one, the scheme may be wisely planned, and if it could be carried out without interfering, in any way, with regular work it might be a most excellent thing. But, as a rule, special schemes do not work out that way. For example, a pastor of one of our churches not many weeks ago received, within as many days, six or seven different requests for special canvass of his church for funds to aid as many different special schemes of work, each distinctly specifying that this special call was not to interfere in any way with the regular contributions of that church to the Missionary and Tract Societies, to say nothing of the support of its own pastor and its home work. It is needless to say that if such calls are to be generally extended, or very greatly multiplied, the result will be disaster to all our work. Let us trust fully the boards that we have created to lead in our work; let us make suggestions to them freely respecting special points in which we are interested; and then let us support cheerfully and liberally whatever plans they make, and whatever enterprises they set on foot. In this way, even though our own personally cherished ideas are not always brought to the front as we would like to see them, we shall do our best work and the most of it, the spirit of the Lord directing and helping us.

THE importance of having full data before drawing a positive conclusion, and of carefulness in the statement of facts, is well illustrated in two paragraphs which have recently come to our notice. In the one Bradstreet's reports of strikes for the first week of May shows that the number of men on strike during that week was less than half the number in the corresponding week in 1891, and but little more than one-third of that for 1890. The conclusion which newspaper paragraphers were drawing from these figures that the millennium for the adjustment of all matters between employers and the employed by peaceable and mutually pleasant methods, was certainly gratifying. But before such "sure prophecies" were out of type there was begun the "Granite Cutter's Strike," which threatens to call more men off from work, involve the suspension of more business, and hold out the most stubbornly of any strike ever inaugurated in this country. Bradstreet's figures may have been entirely correct for points to which they had reference, but they did not cover the whole ground. It is not safe to draw universal conclusions from limited premises. The other point,—the importance of accuracy of statement,—is illustrated in a sentence from the book of which much is being said just now,—Conwell's *Life of Spurgeon*,—which says, "Forty-five years before his death some of his congregation were troubled lest, if they should enter into any of his proposed plans, he might suddenly die and leave the work unfinished." Considering that Mr. Spurgeon was less than 58 years old at the time of his death, and that, consequently, forty-five years before that time he was a lad less than 13 years old, and still unconverted, it would seem that the "members of his congregation" who were anxious lest his death might leave burdens on their hands, were borrowing trouble. It would be better to be sure of the facts, and careful of their statement, even if the public should have to wait a week or two longer for them.

THE Methodist General Conference finds plenty of business all along the line, and plenty of enthusiasm in the discussion of the various questions that come before it. Many of these questions seem quite revolutionary in plan and purpose. Even if they do not all carry, they show what the Methodist people are thinking about, and possibly indicate what changes in polity, etc., may sooner or later be made. Some days ago the *New York Tribune* said: "One of the burning questions before the Conference is that of electing a negro bishop. It was referred to the Committee on Episcopacy, which, however, has refused to venture an answer. The committee's report declares that 'the race or nationality of bishops must be decided by the free votes of those invested with the responsibility of electing bishops.' That is to say, the General Conference itself must pass upon the question. The colored Methodists have never had a bishop of their own race, and to give them one would be a radical departure from the usage of the Methodist body." This question, however, has been settled for the next four years in the decision of the larger question that no bishops at all shall be elected at this Conference. On the question of women delegates, Dr. Ridgeway presented to the Conference a resolution asking the body to come out squarely in favor of the movement, which was referred to the committee on lay delegation. Dr. Kynett introduced another resolution, declaring that as the names of two women had been reported as lay delegates, the matter should be considered at once by the

committee on Judiciary, and the resolution was passed. This is regarded as the first real victory for the women. The subject is likely to be considered by the body on the report of both the committee on delegates and on judiciary. The subject of the time limit in the pastorate is being considered in a proposition to practically remove such limit altogether by giving the bishop power to return a pastor to the same charge, year after year, at his own discretion. It is also proposed to locate the bishops in certain districts for a conference term, and give them a little of the itineracy by a possible change of the bishopric by the General Conference. Dr. J. L. Hurlbut is re-elected Secretary for the Sunday-school and Tract-Society, Dr. J. M. Buckley, is re-elected Editor of the *Christian Advocate* and several other editors of church publications have been elected. For one of these important positions, Miss Frances E. Willard received fifteen votes.

—JOHN G. WOOLEY, reformed drunkard, was present when the Lord's Supper was administered recently at a Peoria church. He says: "I whispered to my hostess, whom I had known just twelve hours, 'Is the wine alcoholic?' And she whispered, 'I made it with my own hands.' And I said in my heart 'Amen! Wine that your hands made I'll drink to-day' and I did. And if you had known her twelve hours, you'd have known I took no risk. By the same token if to-night were the Cana wedding and I were bidden and the bride should put in my hand a brimming cup and say 'Pledge me in this red wine—Jesus made it', I would drink and know full well the draught would stir no passion, bring back no memory of wild debauch, kindle no thick-tongued lust, for I know Jesus." This illustration does not settle the meaning of the word *oivoe*; but it is beautifully put and good for us to remember.

—WE beg leave this week to offer some extracts from an address which we recently had the pleasure of making before the Baptist Social Union, of Chicago, on Young People's night. We are glad of an opportunity to say these things to *Seventh-day* Baptist young people, believing they are quite as applicable to them as to Baptists.

This is young people's night. You are all young people. And we who are to graduate from the Seminary next week are young people also. God grant that we shall have together many years of work. May we take to-night a little glimpse into the glorious future which awaits us? And will you allow me, taking a survey of the stars under which we together begin our work, briefly to cast the young people's horoscope?

I hope the signs of the zodiac appear promising to you all to-night. I believe Christians, especially young Christians, ought to be hopeful. David was an optimist. Paul was an optimist. The most mighty men of God we have to-day are optimists. We do not need to be cranks and frantics; but we ought to have that assurance of progress and of final victory which is based on the promises of God. The reason Sheridan's army was so irresistible was that they just knew if Sheridan was in the lead they were bound to win. Brethren, the leader of the mighty army in which we have the honor to stand, never lost a battle nor abandoned a field—permanently; and the fight is to continue until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." I have become more of an optimist since read-

ing church history. The church of God is stronger and purer to-day than it ever was before except in apostolic times.

There are two great things which I see in the young people's horoscope, and these two things include a great many other blessed things with them:

First, the signs in the heavens indicate that the young people will live to see a broader and deeper Christian unity than we have ever known, and this Christian unity must grow out of a truer and grander conception of God. I don't mean denominational unity. I doubt very much if any of these young people will live to see that. Even with my sanguine temperament, I have not the faith to believe that the whole Christian world will come around to my view before I die. I think, on the whole that denominational unity would be a blessing; but for the sake of denominational unity, we have not the right to sacrifice that principle: "The Bible and the Bible alone the religion of Protestants." The only ground for denominational unity is the truth.

There will always be individual differences of opinion. Why, down at Morgan Park there are men who have been in the Seminary three years who still believe in open communion. But we can have a Christian unity. Down underneath denominational differences we are all resting on the same bed-rock. We have spent too much time in abusing each other. We hear a sermon that comes close home to our consciences and we pass it along to the Methodists, or we say "that's a good one on the Presbyterians." We have, in the Seminary, a man of Hibernian descent, a big, genial fellow whom it does one good to meet and shake hands with. He has a good deal of native mother-wit; but he made a remark the other day in sober, earnest which "brought down the house" and which illustrates my point. For the sake of convenience, we will call this brother's name Morrison. He is quite orthodox and conservative in his views, and occasionally when the professors become a little too liberal in the expression of their ideas, he finds it necessary to call them to account. Doctor Northrup said in class a few days ago that there will be no unhappiness in heaven. Every person will be full of happiness, although his capacity may be no larger than a peanut. The only regret will be that one has fallen short of the greater happiness that he might have enjoyed. Morrison was hitching forward in his chair. "Doctor," said he, "won't he feel sorry for some of the things which he has done in the past?" The Doctor is always disposed to encourage independent opinions and he remarked thoughtfully, "Well, there are some things in my past life which I always have felt ashamed of and I suppose I always will." "Ah, Doctor" says Morrison "that's just what I was a thinkin' about."

O, this Christian unity which leads me to treat my brother as generously as I treat myself and give him credit for as good motives as I claim for myself; which leads me to say to him—"Brother, I wish you could see this thing as I do; but, if you can't, let us join hands just the same and work together for the salvation of the world." We had a debate a few weeks ago at Morgan Park on the Sabbath question. That was the only point of denominational difference between a few of us and the rest of the brethren, and we thought we would get together and see if we couldn't patch it up. I was proud of that debate; not because we cleaned

the other fellows out, but because from one end of the discussion to the other not an unkind word was uttered. There was only one dogmatic statement made and that was taken back in the next sentence. We had a greater love for each other and for our common cause at the close than we had at the beginning.

Brethren, we can have strong convictions and still give to others the right of private judgment. I can have great patience with the brother who honestly cannot see with me eye to eye; but when he says to me, "You must believe so and so, if you don't you are either a knave or a fool," I slam the door of my mind in his face. He is so narrow that he cannot do me any good. He is so narrow that I cannot do him any good. I hope and believe that these young people will keep a firm grip on the great Baptist doctrines: Believer's baptism, simple New Testament church government, soul freedom; and just because they are true Baptists, they will keep a sweet temper towards the other denominations and unite cordially with them in every good work in which they have a common interest.

The other splendid thing which I see in the young people's horoscope is the application of the gospel to every fact and phase of human life. I believe it is coming. The Christian world is becoming thoroughly waked up on this point. The church is coming more and more to see that the gospel has to do with the labor question, with the race question, with public injustice and private cruelty; it has to do with affairs of state; it has to do with boodle aldermen. May these young people live to see the day when civilization and industrial progress shall uplift the poor, the toilers, as much as it uplifts the rich, the people of blue blood. May they live to see the day when men shall be so impressed with the universal brotherhood of the race that they will do to others what they think others ought to do to them. These young people will live to see great movements on moral questions.

Down at Morgan Park there are some men who are adherents of the Prohibition party. They don't seem to be at all ashamed of it. I never could tell just how many of them there were. They make so much noise, you would think they were the whole Seminary. Then there are men who still cling to the idea that license is a restriction and that it is better to cripple the saloon than to do nothing. Then there are others of us who are on the fence waiting to see where is the best place to jump. The fence posts are beginning to rot at the bottom and the fence leans toward the prohibition side. But whatever our individual opinions as to methods, we will all say to-night—God grant that these young people may live to see the saloon and brothel, twin outlaws, skulking in the dark and hunted from covert to covert.

Whether or not the young people shall live to see the full fruition of all these hopes, they certainly will see great advancement along these lines. There are many other grand things which all signs of the times prophecy for the coming generations; but my time for telling of them is already past. Let me say in closing: Young people, we stand in the closing years of a glorious century. We wait at the threshold of a still more glorious century. We live in stirring times. Thank God that you were born now. Thank God that you have a heart to love and an arm to strike. May you have many years of usefulness to stand in his service.

L. C. RANDOLPH.

MORGAN PARK, Ill.

YOUNG PEOPLE'S WORK.

A TRUE FRIEND.

The friend who holds a mirror to my face,
And hiding none, is not afraid to trace
My faults, my smallest blemishes, within;
Who friendly warns, reproves me if I sin—
Although it seems not so—he is my friend.

But he who, ever flattering, gives me praise,
Who ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp my hand,
And pardon me, ere pardon I demand,
He is my enemy, although he seem my friend.

—From the German.

AND the truest, best friend is God, our Saviour, who with the mirror of his law and the warning of his spirit shows us our sin and with his love gently leads us therefrom to himself.

AND more, he is the only friend who can give us power to rise above our faults and our sins. He alone can save. Earthly friends, when true, may help; he only has the power to give us a new life wherein is a love of righteousness and a perfect hatred for sin. But, as with true earthly friends, the path to this life eternal seems to our sin-marred souls an unfriendly one, and too reluctant are we to take the hand of our Saviour and follow therein.

"FOR YE ARE BOUGHT WITH A PRICE."

BY MISS LAURA E. STILLMAN.

Before the late war servants were very common. Human souls were bought and sold for a price which was fixed by the parties transacting the business. When the sale had been completed and the price paid the owner had full power of control over his servants. His time, wages, and the very clothing he wore were his master's, and he was responsible to that master for the use of them; and even his will must bend to the will of his master.

Since 1865 all citizens of this country are free citizens irrespective of former condition. Would it not seem rather paradoxical then as free citizens to admit that we are servants? Nevertheless every person is spiritually serving God or the world. Paul writes: "Ye are not your own, for ye are bought with a price." The pronoun, "Ye," is certainly plural, as he is not writing to any particular person but to the whole church at Corinth, and it is equally applicable to the whole church of Christ. "He that is called, being free, is Christ's servant." Every Christian, we young people as well as our elders, are servants, and Christ is our Master; therefore we are called by his name, Christians. There are many other names given to our Master. He has been termed "Little Child," "Good Shepherd," "High Priest," "Governor," "Prince," "Son of God," "King of kings," "Redeemer," and "Saviour." Ought we not to be proud of being servants of a Master of such distinction and honor? and ought we not to be faithful to his service? What was the price paid for us by this wonderful Master? Listen! He bought us with the price of his own precious blood, was crucified, was nailed to the cross to redeem us from the bondage of sin and death.

In view of this sacrifice is it not our duty and privilege to give our whole time and strength and all that we have to the service of this Master, and not be too much afraid of helping his poor and needy, or dropping our mites or even our tenth into the mission box to spread the good news of the gospel and win souls to his kingdom? And is it not robbing our Master to use money for unnecessary purposes when we

and all we have and are belong to him? Let us then not hide the talent entrusted to us but place it where it will increase and bring forth abundantly to the glory and honor of our Master. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

CARTWRIGHT, Wis.

"THE BEST BOY'S STORY I EVER HEARD."

That was what a lawyer said of this story that I am going to relate to you: "It is the best boy's story that I ever heard."

"We have had a good many boys with us from time to time," said Mr. Alden, the senior member of a large hardware establishment in Market Street, Philadelphia, "as apprentices to learn the business. What may surprise you is that we never take country boys, unless they live in the city with some relative who takes care of them and keeps them home at night; for when a country boy comes to the city to live, everything is new to him, and he is attracted by every show window and unusual sight. The city boy is accustomed to these things, cares little for them, and if he has a good mother, he is at home and in bed in due season. And we are very particular about our boys, and before accepting one as an apprentice, we must know that he comes of honest and industrious parents.

"But the best boy we ever had is now with us, and a member of the firm. He is the one man in the establishment that we couldn't do without. He was thirteen years old when he was apprenticed to us, and he was with us eleven years, acting for several years as salesman. When he first came, we told him for a long time his wages would be very small, but that if he proved to be a good boy, his salary would be increased at a certain rate every year, and as it turned out, when, according to agreement, we should have been paying him five hundred dollars a year, we paid him nine hundred, and he never said a word himself about an increase of salary. From the very onset he showed that he had an interest in the business. He was prompt in the morning, and if kept a little over time at night, it never seemed to make any difference to him. He gradually came to know where everything was to be found, and, if information was wanted, it was to this boy, Frank Jones, that everyone applied. The entire establishment seemed to be mapped out in his head, and everything in it catalogued and numbered. His memory of faces was equally remarkable. He knew the name of every man who came to the store to buy goods, what he bought, and where he came from. I used often to say to him, 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'

"I make it my business to remember,' he would say. 'I know that if I can remember a man, and call him by name when he comes to the store, and can ask him how things are going on where he lives, I will be likely to keep him as a customer.'

"And that was the exact case. He made friends of buyers. He took the same interest in their purchases as he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised.

"Well, affairs went on in this way until he had been with us eleven years, when we concluded to take him into the firm as a partner. We knew that he had no extravagant habits, that he never used tobacco nor beer, nor went to the theater. He continued, as at the beginning, to board at home, and even when his salary was the very lowest, he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it very probable that he had laid up one or two thousand dollars, as his salary for the last two years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money in the firm, he replied:—

"If ten thousand dollars will be any object, I can put in that much. I have saved out of

my salary nine thousand, four hundred dollars, and my sister will let me have six hundred.'

"I can tell you that I never was more astonished in my life than when he said he could put in ten thousand dollars, and the most of it his own money. He never spent a dollar, or twenty-five cents, or five cents, for any unnecessary things, and had his money in bank, where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. On one was this text: 'He that is faithful in that which is least, is faithful also in that which is much,' and on the other: 'He that is diligent in business shall stand before kings, and not before mean men.' And Frank Jones's success was the literal fulfillment of those two texts. He had been faithful in the smallest things as in the greater ones, and diligent in business. That kind of boy always succeeds," concluded Mr. Alden.

A small boy of ten, who had listened to the story with eager eyes as well as ears, said: "But we don't have any kings in this country, Mr. Alden, for diligent boys to stand before!"

"Yes, we do," laughed Mr. Alden, "we have more kings here than in any country in the world. We have money kings, and business kings, and railroad kings, and land kings, and merchant kings, and publishing kings, and some of them wield an enormous power."—*Wide Awake.*

OUR CIVILIZATION.

Our pride in our civilization is very droll. It is not altogether unlike the satisfaction of the savage monarch in the splendor of his royal robes, to wit, a hat and a pair of spectacles. Doubtless we have made great advances. We go through the winter frost smoothly and comfortably in warm cars, and we commiserate our poor little ancestors who knew not steam and telegraphs, and telephones and electric lights. We shall hear of all this at Chicago; we shall see it all splendidly illustrated there. The caravel of Columbus will be contrasted with our ocean-conquering steamers; and our miracles of invention, our marvelous appliances for ease and comfort, will swell our hearts with exultation. This is all well, and he is a recreant American who does not rejoice. But it was a wise apostle who exhorted us to forget the things that are behind, and we Americans are not indisposed to heed the exhortation. Our civilization is droll because it is so uneven and inconsistent. There are so many things that are still before, and which we have yet to reach if our pride is to be altogether exultant. For instance, we shall put joyfully on exhibition at Chicago a myriad works of our genius and industry, and challenge the world to compete. But nevertheless we shall not be able to exhibit our greatest American work of all and utter the same challenge about it.

That crown of American enterprise and resource is the city of New York. We have electric bells and elevators, with mirrors and sofas and delicious cookery, in our great hotels, and also people are burned to death in them by the score if the hotel takes fire. A fully civilized society would require that the safety of guests should be secured before they were sent up to the sixth story in mirrored and sofaed elevators, to be burned to death when they arrived. Upon spacious and costly, highly decorated and luxuriously upholstered and furnished steamers—floating palaces, as they are truly described—the traveler has often remarked a fellow passenger profusely expectorating upon a sumptuous carpet. The test of civilization there was not the carpet and the stuffed seats. Indeed, the things that are still before multiply as we contemplate them. Is a civilization worthy of re-sounding celebration which has not yet a reformatory for women in a city whose census, we are told, shows probably 1,800,000 people? A reformatory for women is an institution which does for girls what is attempted for boys. It aims to save carelessness, passion and ignorance from being fostered into crime. The first fall from the line of duty, either of a girl or of a boy, ought not to be held as proof of hopeless depravity and invincible predisposition to vice. It is not, indeed, held to be such in the case of a boy, but it

is, or has been, in that of a girl. What kind of civilization is it that assumes this difference, and holds that a boy may be reclaimed, but not a girl?

There is yet another reform in the penal code that is still among the things that are before. A boy is sent to the reformatory. He is removed from criminal influences, and is exposed only to those that are humane and encouraging. But perhaps every day shows him to be a hopeless character, a kind of moral lunatic, and a natural criminal. Like Pomeroy, he is born a peril to society. For his offenses society decrees limited terms of imprisonment. But there is a wise provision in English law which authorizes imprisonment in certain cases until it is plain that the object of imprisonment has been attained. A moral lunatic is not allowed to go at large, and for the same reason that the mental lunatic is restrained. On the other hand, there is a provision of English law that a first offender in certain cases, whose penitence and suffering are made plain to the court, may be dismissed without further punishment. These are devices of civilization; for it is the distinction of civilization to treat men as individuals, not as aggregates. Penal legislation recognizes that punishment, to be effective, must be adapted to the particular offender. This, too, would be one of the effective tests of civilization to be applied at Chicago. The standard of a gentleman is his conduct at home. The standards of civilization are the condition of streets and roads, of the prison, hospital and poorhouse, no less than the use of telegraphs and telephones, of electric lights and elevators, of reapers, mowers and machinery of every kind.—George William Curtis, in Harper's Magazine for May.

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: 16-23.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72: 1-19.

LESSON X.—THE FIERY FURNACE.

For Sabbath-day, June 4, 1892.

SCRIPTURE LESSON.—Dan. 3: 12-25.

INTRODUCTION.—In the dream Nebuchadnezzar was "the head of gold." Now he erects a golden image. Did the first suggest to him the second? He had recognized Jehovah as God, but he is not so thoroughly converted but that he can make an image in honor of his national gods. He doubtless thought these gods gave him his success, and now this special worship at a given time would consolidate his empire, draw all his subjects of diverse religions to one religious center, binding them by this ceremonial. It would make Babylon the great religious center as well as seat of fashion, commerce and government. But as elsewhere, where a State religion is established, he finds non-conformists. Error has the impossible task of uniting all men in its favor. The non-conformists continue to multiply, and God's law will not down.

EXPLANATORY NOTES.—v. 13. "Rage and fury." The great and the popular ones bowed down. The king had done great things for his subjects. Will captive servants defy his commands? It was treason. "They brought." The envious and corrupt accusers of the three holy men brought Shadrach, etc. v. 14. "Is it true . . . do not ye serve my Gods?" Speak for yourselves. Do you purpose to rebel against my authority? v. 15. "Now if ye be ready." You may have one more chance. He was loth to destroy his faithful and wise officers. "Cornet." A horn. "Flute." Like a shepherd's pipe. "A sackbut." A four-stringed instrument. "Psaltery." Lyre or kind of harp. "Dulcimer." Something like our bagpipe. "Burning fiery

furnace." A smelting furnace with opening at top and door at the side. "Who is that God?" We shall presently see. v. 16. "Answered and said." Promptly and decidedly. A principle of right controlled every action and word. "Not careful." We have no need.—Rev. Ver. Our minds cannot be changed. v. 17. "If it be so." If God thinks best. "Whom we serve." And whose protection is promised and we claim. "Is able to deliver." He is Creator, God over all. Stronger than your idol god. "He will deliver." In some way consistent with his will. v. 18. "If not." They presume not to dictate to God. He knows what is best. If he permits us to burn he will have some good purpose in it and it will all be well for us. "We will not serve thy gods." It matters not what the result is, we will not disobey the law of God. Ex. 20: 3-6. "We ought to obey God rather than men." v. 19. "Form of his visage changed." Anger and passion had full control. "Heat the furnace one seven times more." Suitable fuel abounded in Babylon for the purpose. Satan defeats himself in his rage. "The hotter the fire, the less painful the death." The increased heat magnifies the miracle. v. 20. "Mighty men." Strong and brave. They could not escape from these. "Cast them in." In the opening at the top. v. 21. "Bound in their coats," etc. In their full official dress, all easily inflammable. v. 22. "Commandment was urgent." So that the "mighty men" could not take the usual precaution in regard to themselves. "The fire slew those men." The top being opened the flames rushed out and killed the executioners. Another proof of the greatness of the miracle God wrought. v. 23. "Fell down bound." Bound with chains that did not soon melt. v. 24. "Astonied." An obsolete form of astonished. It seems the king was watching, and as he looked through the side door he saw them still alive and unharmed. "Counselors." His ministers of state. Are we deceived? Did we not cast three men into the furnace? "True, O king!" We certainly did. v. 25. "Four men loose." Their chains are off, and that is a miracle for they would not burn. "Have no hurt." Even their clothes were not scorched, their hair not singed, nor was the smell of fire on them. "Like the Son of God." Or "a son of the gods." To him a supernatural being or son of one of his gods, but in reality the Son of God, "the angel of the Lord," often mentioned in the Old Testament.

LEADING THOUGHT.—Faithfulness to duty and to God brings glorious reward.

SUGGESTED THOUGHTS.—Having been faithful in lesser things they were now prepared to be faithful in much. An inflexible, holy purpose can withstand great temptation and resist the powers of hell. Outward conformity to religion cannot be enforced by civil law. Sunday-observance is made worse by efforts to prop up the decaying idol by civil enactments. God's law will triumph over tradition and idolatry. Religious liberty is the outcome of the teachings of the Bible. God's protecting care is sure. The fiery furnace of ridicule, persecution, unpopularity, is ready for every believer. All things work together for good to them that love God. Do your duty and leave the results to God.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 29th.)

LESSONS FROM THE FIERY FURNACE. Dan. 3: 13-25, 1 Peter 4: 12, 13.

"Which is to try you." An intimation that great trials await the Christian. And he is not to think it strange, but welcome and rejoice in them. A remarkable view to take of such uncomfortable surroundings is it not? Daniel, do you rejoice in there among those lions? Have you any hope of escape? Peter, do you remember the prophecy concerning your death for the Master's sake? Is it troubling you? May you not avoid it? "Rejoice," says Peter. "You are keeping Jesus company and will soon share with him the glory."

But what of us? Let us assume that we have heard and accepted the gospel, have obeyed the truth, are born again and brought into God's family. Christ is dear to us, our hope of heaven strong. Being such we are addressed as "beloved." The Father loves us, has adopted us and ordered his ministering angels to protect us. Now must we be subject to fiery trials? It seems so. (1) Pain, sickness, and disease will come. (2) Temptations severe, will try us. Satan is wise, malicious, diligent, powerful. (3) The world sneers at the pious, and if we keep God's holy Sabbath the powers of earth and hell will test us and oppose us. (4) Reproaches will come for being "so particular." (5) Financial difficulties look like mountains and social difficulties like the waves of the ocean to the young Sabbath-keeper and Christian. These and much more are fiery trials. In the nature of things we must expect

them. Nature and grace are opposites. We are no better than Abel, Noah, Moses, David, Job, Jeremiah, Christ, the apostles, all of whom were persecuted for their obedience to God. We are forewarned. Therefore look for it. Endure it with grace. Rejoice and be glad. Heaven is the reward.

SCRIPTURE REFERENCES.

1. Our great adversary. 1 Peter 5: 8-11.
2. Companions of the tried. Heb. 10: 32-35.
3. Fruits of trial. Heb. 12: 10-12.
4. Forewarned. John 16: 33, Matt. 10: 16-24.
5. Flesh vs. Spirit. Gal. 4: 29; 6: 12.
6. Christ suffers with us. Matt. 25: 45.
7. Rejoice in hope of the glory. Col. 3: 4, 2 Thess. 1: 7, 1 Peter 1: 7.

WHOM WILL YE WORSHIP,

THE GOLDEN IMAGE, or
THE GOD OF HEAVEN?

THE FIERY FURNACE.

REPROACH.

OUR IMPRISONMENT.

AFFLICTION.

LOSS OF PROPERTY.

SICKNESS AND DEATH.

—MANY trials and sorrows which come to God's people are not in the nature of persecution, or reproach, though they serve the purposes of discipline.

—A RECENT letter from an afflicted widow of one of our late deacons shows how sorrow is sweetened by works and deeds of love. She writes: "I do not often get out to church, having only been twice since I came here. But I have a Sabbath-school at my house every Sabbath afternoon at 3 o'clock. Have 15 on the roll which is a satisfaction to me and the children enjoy it very much. They are mostly the children of Sabbath-keepers who do not often attend church, and are let to run and play all day without seeming restraint. In this way they are kept out of the streets at least one hour of the holy Sabbath-day. I pray for wisdom that I may be the means under God of doing the little ones good, that they may early become Christians. There are more in town who should come and I hope will when they see we mean business."

—GOD bless that Christian woman. No better work in the Master's name can one do than to look after the spiritual welfare and training of the lambs of the fold.

—BUT how dark is the prospect for the children thus neglected by their parents. "Not often at church" and "run in the streets" tell the story of backsliding and awful apostasy by many a professed Christian, and the ruin of present and eternal character of thousands of children. Especially are children subject to temptations and habits of lawlessness who are under no restraint on the Sabbath of Jehovah.

—WHAT account will parents give in the judgment who thus neglect the religious instruction of their own offspring, and teach them to disregard the sanctity of the Sabbath?

—LET Sabbath-school teachers gather in the youth, either in their homes, or at church services, and it may be that some of them will be saved from the ruin their parents fail to see or care little to know anything about.

"Out in the high-way, out in the by-way,
Out in the dark depths of sin,
Go forth, go forth with a loving heart,
And gather the wand'ers in,"

—Fanny Crosby.

It is not until we have passed through the furnace that we are made to know how much cross there is in our composition.

HOME NEWS.

New York.

INDEPENDENCE.—“Rejoicing with them that rejoice, and weeping with them that weep,” we have deeply sympathized with those who, during the past weeks and months, have passed through great affliction. Bro. L. E. Livermore's loss was felt as here are his kindred and warm friends. And now the death of Bro. Titsworth casts a gloom over many hearts. He used to come out here and enjoy so much a short season of rest among his farmer friends. The lonely widow with her children will have the prayers and sympathies of warm friends in Independence.—But we rejoice to hear of the good work of Bro. Huffman and other missionaries. The Lord strengthen and encourage all our churches. We visited the baptismal waters on Sabbath, the 14th, and received into the church a brother seventy years of age.

H. D. C.

New Jersey.

SHILOH.—This country has donned its gala robes and is now indeed a beautiful land. The farmers and nature have formed the agricultural trust, and a good harvest is promised. Nature was a little late in getting in its spring stock, but is evidently determined to make amends for the past in the quality and quantity of the articles furnished.—There has been an unusual amount of sickness during the past winter, but very few fatal cases among us until the past few weeks, when we have been called to follow four of our number to the silent city, two in their ninth decade and two in childhood or early life. The death of Miss Myrtie Davis took the first one that has fallen from the ranks of our Y. P. S. C. E. since the organization of the Society, some fifteen months ago, and was a great blow to the young people. The esteem in which she was held was evinced by the unusually large attendance at her funeral, the floral offerings, etc. The resolutions of regret and sympathy at the close of this article were adopted by the Christian Endeavor Society. I was told that ten schools of this vicinity were closed the day of her funeral.—The Christian Endeavor Local Union of Hopewell, Greenwich and vicinity met with our Society one evening last week, and enjoyed a pleasant meeting. After the literary exercises at the church we adjourned to the session room where a collation was served and a social hour passed.—The Lyceum League of America, No. 194, of this place, hold a strawberry festival in Academy Hall, the 18th inst., “Proceeds for the Public Library Fund.”—Business or city interests are likely to force the Sparks Cemetery, of Philadelphia, owned by the New Market and Shiloh Seventh-day Baptist churches, in the market, and if this takes place it is hoped that something will be realized from it, though it obliterates a Seventh-day Baptist memorial. It is worthy of note that the Seventh-day Baptists of Pennsylvania were the ones “who formed the first society in the commonwealth of Pennsylvania to claim the right to worship after the dictates of their conscience under the twenty-second clause of the charter, which had been forced upon Pennsylvania after a long struggle by Dr. Henry Compton, Lord Bishop of London, and which assured religious liberty to all men within the bounds of the Province.” See “The Sabbath-keepers in Pennsylvania,” Part II, by Julius F. Sachse.—A matter of much interest to us was the baptism of thirteen per-

sons a week ago last Sabbath and their admission to church membership. Others have offered themselves for baptism, which we expect will take place next Sabbath evening, and the hand of fellowship will be extended to those baptized and to one received by letter Sabbath morning.—We hope a goodly number of our people, old and young, will find their way to the Eastern Association at Ashaway, R. I., commencing June 2d.

RESOLUTIONS.

WHEREAS, Our dear sister, Myrtie Davis, who was a constant help and inspiration to us in our Endeavor work, has been called to join the heavenly circle, be it

Resolved, That while we grieve that she has left us, we express our thanks to our heavenly Father that she was permitted to live and labor for a time in our midst, for the influence of her Christian life, and for her triumphant death.

Resolved, That we, as members of the Society which she loved, will strive to profit by her example of faithfulness and devotion, that, when our work on earth is done, we may meet her in the home above.

Resolved, That we offer our heartfelt sympathy to her parents and brother and sister, in their sad hour of parting, and that we feel that while the loss is theirs and ours, hers is the eternal gain.

I. L. C.

California.

TUSTIN.—As there has been no report from our little church since it was first organized by Rev. G. M. Cottrell, I will say we have held regular service Sabbath afternoons either with E. L. Beebe or at our place. At our service we have Sabbath-school, then a member of the church reads a sermon, the members taking their turn according to age. We only have seven resident members, one non-resident has joined by letter within the year. The following Seventh-day Baptists have attended our Sabbath service during the past winter and spring: Mr. and Mrs. Ezra Crandall, of Milton, Wis.; Wm. E. Witter and daughter Jennie, of Oneida, N. Y.; Mrs. Elliot, a daughter of Dr. S. T. W. Potter, of Los Angeles, and Mrs. J. Kostenbader, of Parker, South Dakota. Their presence was very much enjoyed by all of us living here and we should be very glad to see others.

L. C. T.

MAY 15, 1892.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 20, 1892.

Death traps is the proper name of many of Washington's public halls, theaters and even some of the churches, though as yet none of them have been sprung when filled with victims. Four only of the public halls have the inspector's certificate of safety. It should be a punishable crime to build or rent an audience room for a crowd with exits few and small, and especially if the room is raised above the level of the side walk. One of Washington's largest and most popular churches has its preaching room high above ground with old-fashioned narrow aisles in which two well fed people can hardly pass each other, and with insufficient exits, all situated at one end. These exits lead through narrow doors and halls to crooked stairways and the whole construction is such that it requires many tiresome minutes to get the audience out. In case of a fire-panic a death-horror would be inevitable. At the burning of a church in New England, not many years since, the blazing of draperies started a panic and the terrified mass crowded to the narrow door-way and falling one upon another were piled up like cord wood on the threshold. The only outlets were jammed with immovable human flesh. Outsiders tried in vain to pull the dying victims from the

death press, while the flames and smoke and tumbling timbers and struggling, maddened hundreds made a horror within.

Few people realize the horrible fury of a frightened mob imprisoned in a burning building. A few days since in a Brooklyn theater a man fell from the gallery upon the people below and immediately a panic was started. One brawny fellow drew a knife and actually cut his way through the crowd to secure a speedy exit. Fewer deaths resulted than usual though many were injured. In many panics those who fall are trodden to death. The small and feeble and those caught in angles or by walls are crushed. Meanwhile the smoke smothers and the flames pursue and escape is blocked.

Washington school-houses are mostly plain, substantial brick structures, three or four stories high and from sixty to one hundred feet square. The prominent feature of their exterior is the ugly zig zag iron fire escape ladder. These never have been used, because no great fires occurred. They might be used as a substitute for the trees, sheds, hay-mows, ledges and cliffs climbed by the country boys and girls. But probably the girl or boy who should venture to climb one of these patent ladders would be punished. Such exercise, however, ought rather to be encouraged. If the unsightly things are built and kept, they should be taught. The vigorous, healthy and courageous boys and girls (with suitable dress) should be encouraged to climb them under proper regulations. There should be a voluntary fire ladder drill. What would a flock of children, terrified by smoke, flames and falling timbers and hoarse distracting shouts do with these ladders in a great fire without the knowledge and confidence that comes from prior use? Children who are daily met on the streets carrying loads of six, eight, or ten books which they study at home to recite at school, need fewer books, less after school study and more open air exercise. They should have a fire ladder drill. Who has forgotten the New York horror when scores of children leaped down a crowded stair way to death?

NEW YORK LETTER.

The Alfred Alumni Association of New York City met at the Murray Hill Hotel, Thursday evening, May 12th, for its first annual dinner. About fifty were present, among whom were representatives from East Greenwich and Westerly, R. I., Shiloh, N. J., and several of the suburban towns of New York City. Letters were read from President Allen, of Alfred University; P. B. McLennan, Esq., of Syracuse, President of the Alfred Alumni Association; Melvil Dewey, Secretary State Board of Regents; Thos. E. Stillman, Esq., of Brooklyn, and Col. Weston Flint, of Washington, D. C.

Dr. Daniel Lewis presided. Among the speakers were Prof. A. B. Kenyon, of Alfred University; Prof. Louis Bevier, of Rutgers College, N. J.; Dr. Phoebe J. B. Wait and Ira A. Place, Esq., of New York City; Mr. Geo. H. Babcock and D. E. Titsworth, of Plainfield, N. J., and Rev. L. E. Livermore, of New Market, N. J. A neatly printed souvenir list was furnished by Mr. D. F. Stillman, of Westerly, R. I. The success of the meeting next year was assured by the election of the following officers: President, Dr. Phoebe J. B. Wait; Vice Presidents, Dr. Daniel Lewis, Dr. E. J. Chapin-Minard, and C. C. Chipman; and H. G. Whipple Secretary and Treasurer. In this connection we wish to ask that any graduate or old student of Alfred living in or near New York City who

was not invited to the dinner this year will send his or her name and address to the Secretary, H. G. Whipple, 192 Broadway, N. Y. Also notify him of any change of address. All whose names and addresses were known were invited this year.

The New Mizpah Mission and Reading Room for Seamen was formally opened at 509 Hudson St., New York City, on Monday evening, the 16th inst. When the time for opening the service came, about forty people had gathered. The company was composed of seamen and friends of the enterprise, both of our own people and several others who are interested in this mission. The rooms were neatly decorated with flowers, several pictures were hung upon the walls and a number of flags were draped about the doors. The sailor is evidently much attached to his flag, not only as a symbol of patriotism but as an ornament. This was shown by the interest they took in the manner in which they were draped.

The Rev. J. G. Burdick presided over the meeting. After singing two or three stirring gospel hymns, prayer was offered. Rev. Mr. Burdick made the introductory remarks in which he related how he and Mrs. Burdick were led into this work. He then introduced the Rev. Dr. A. H. Lewis, of Plainfield, who talked in his usual genial, happy manner for about thirty minutes. He dwelt upon the sailor's life and showed that it is typical of any ideal life in its discipline and development of character.

Mr. Williams, of the Twenty-third Street branch of the Y. M. C. A., spoke briefly of the messengers of salvation. Mrs. E. B. Grannis, President of the National Christian League for the Promotion of Social Purity, brought words of greeting and encouragement from her Society, and promised a hearty co-operation in the work before us.

The different members of the Executive Committee spoke briefly of the work, and then the service closed.

Several friends Mrs. Burdick has made in her work in the city, previous to this time, are enthusiastically entering upon this work and will doubtless prove valuable and effective allies. The field we have entered upon is a most promising one and with well-advised, persistent effort we can see no reason why the best of results may not be realized.

CORLISS F. RANDOLPH.

FROM WESTERN KANSAS.

As it is of interest to me to read items from scattered Sabbath-keepers so it may be of interest to others. For this reason I wish to add my little mite. It does me much good to read the RECORDER, for by it I learn what our people are doing. I am teaching school, a profession in which there is a large field of usefulness. It is my earnest desire that I may be the instrument in God's hands of doing a little good.

In response to the "Call for Volunteers" in our paper, I received a few copies of *Sabbath Reform Library*, of which I have, in my spare time in this thinly settled county, distributed 424 pages; a few other Sabbath tracts, RECORDERS, and *Outlooks* which I had on hand. May the Lord bring good out of it.

The people here are in good spirits because of the prospect of abundant crops. A good amount of rain has fallen within the last month. We have a good climate, and the soil is excellent. The greater part of this country is a gently rolling prairie. The price of land is from \$2 to \$5 per acre. There are tree claims open to contest; or that can be bought for about \$30 or \$40 for a

relinquishment of a quarter of a section. Quite a number of quarter-sections of school land are now open for settlement. The value of land is steadily rising. People are coming and settling in this part of the State. If there are any Seventh-day Baptists who desire to make a change of location it would be well for them to come and see this part before settling. There are two families of Sabbath people near Dighton, Lane county, and others are expected soon. We hope to build up a Sabbath society on these fertile plains. I will gladly answer inquiries, according to the best of my ability to do so.

JULIUS T. BABCOCK.

MANNING, Scott Co., Kan., May 17, 1892.

WOMAN'S BOARD.

Report for the Third Quarter.

Dr.	
Balance on hand, Jan. 31, 1892.....	\$198 22
Receipts in February.....	195 00
" March.....	150 52
" April.....	30 00—573 74
Cr.	
By cash paid out as follows:	
J. F. Hubbard, Treas. Tract Society.....	23 19
A. L. Chester, Treas. Missionary Society.....	77 88
O. U. Whitford, for Missionary Society.....	25 00
Miss Burdick's salary advanced.....	148 18
Dispensary fund advanced.....	120 64
Associational Secretaries, Expense account.....	17 00
M. F. Bailey, Sec'y, Expense account.....	10 00
personal.....	56 00
Treasurer's expenses.....	1 13—482 02
Miss Burdick's salary on hand to date.....	13 28
Board Expense fund.....	43 84
Nurse fund.....	29 60
Thank-offerings.....	5 00— 91 72
	\$573 74

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., May 1, 1892.

EDUCATION.

—THE annual report of President Dwight, of Yale, was published May 7th. The changes in the faculty are reviewed at length and an appeal is made to the friends of the University to increase the endowments for professorships. Regret at the failure to complete the new gymnasium is expressed and a description of Welch Hall, the new dormitory, is given. The completion of the quadrangle is mentioned as a thing of the near future. The removal of the old brick row is agitated and the erection of new dormitories, where students of limited means can be accommodated, is urged. It is authoritatively stated that next fall some sort of a college common will be established, whereby good board can be secured at at least \$4 a week. The increase in the number of new students demonstrates that a new chapel will have to be built soon. President Dwight appeals for bequests to aid in the construction of the proposed new Law School building. The dormitory system for the Sheffield Scientific School is recommended. It is proposed to lay out the grounds in the possession of the observatory in parks. The gifts to the University the past year amount to \$373,860 37. The accessions to the library have been 8,730 volumes and 29,000 pamphlets.

—HIGHER EDUCATION FOR WOMEN IN GERMANY.—The advisability of the higher education of women has attracted more attention in Austria and Germany during the last six months than ever before. After years of vain knocking at the doors of the universities—hampere by tradition and prejudice—the women have gained concessions which make their equality with men as academical aspirants only a question of time. It is true that neither German nor Austrian universities have consented as yet to confer degrees upon women. But at Vienna, Berlin and Leipzig young women have been allowed to attend the lectures in various courses. At the present time sixteen young women have availed themselves of these privileges at Leipzig, and almost half as many at Vienna. After completing prescribed courses, the majority of the women students hope to take their degrees in Zurich, where women have long enjoyed the same privileges as men. But this journey to Switzerland will be soon unnecessary, in all probability. According to latest reports, the old University of Heidelberg, which celebrated its five-hundredth anniversary a few years ago, has about decided to admit women, properly prepared, to the philosophical faculty, and allow them to receive its degrees. If the innovation prove satisfactory, as is probable, women will be admitted to all departments of the old alma mater. The report of the probable action of the University of Heidelberg has been received with much joy by many daughters of the Fatherland.

TEMPERANCE.

—A TEMPERANCE society has been established in Harvard College,

—EIGHTY-FIVE towns in the province of Manitoba have local option.

—LOCAL option has long been in operation in Finland, with the result that, as a rule, in the rural districts there are no public houses whatever.

—HON. CARROLL D. WRIGHT, the well-known statistician, is authority for the statement that for every dollar paid in by the saloons for their licenses about twenty-one dollars are paid out by the people.

—PERHAPS the worst feature of the plan to sell intoxicating liquors at the World's Fair is the probability that under this guise the dreaded and demoralizing barmaid will be introduced into our country as a permanent institution.

—ALL but nine States out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is required that this instruction be given.

—JOHN Q. STEWART, deputy State Superintendent of Public Instruction, in Pennsylvania, in an address upon "Temperance in its relation to Education," says: "Untold benefits will result from the general introduction of the subject into the homes of the people through the agency of the public schools; and it is confidently believed that the practical application of the knowledge thus acquired will in time do away almost entirely with the use of intoxicating stimulants and narcotics of an injurious character. The educating influence must eventually deprive the liquor traffic of pecuniary support, and will leave the iniquitous business, in the near future, without the sanction and protection of law. 'Righteousness exalteth a nation, but sin is a reproach to any people,' is a biblical truth as applicable to existing forms of governments, and to the people of this age, as when it was first declared by the inspired author centuries ago."

—BEER DRINKERS.—Dr. Seudtner has recently investigated the subject of duration of life and the causes of death among workers in the beer industry, and arrives at the inevitable conclusion that the inordinate use of beer is a very efficient occasion of death by the lesions of the heart which it entails.

Munich has the reputation of consuming larger quantities of beer per capita than any other city in the world. The yearly consumption for each person in all Germany is 22 gallons; in Bavaria, 42 gallons; and in Munich, in 1888, 133 gallons, and in 1889, 142 gallons.

From obvious causes the workers in the beer business drink more of the product than other citizens. It is stated that a brewer of Munich for a long time consumed five gallons a day. It has long been known that alcohol in its work of destruction spares no organ of the body, but it is only of late years that attention has been turned to the fact that the excessive use of beer is the cause of many diseases of the heart. Professor Bollinger has shown that the astonishing increase of heart disease is an immediate result of the extravagant consumption of beer. From what Dr. Seudtner has demonstrated it is easy to see the connection between these two factors in the causes of mortality, both being directly traceable to the excessive drinking of beer. The materials for the statistics were found in the registers of death during the last 30 years. The average age in Munich for something over 20 years has been 53½ years, which is somewhat less than in other parts of Germany, and the average duration of life has been determined as follows:

Ale-house keepers (male), 51.35 years; ale-house keepers (female) 59.95 years; brewers, 42.33 years; waiters, 35.80 years; barmaids, 26.80 years; wine-house keepers (male) 40.70; wine-house keepers (female), 47.40 years; and distillers, 50 years.

While the maximum duration of life among the whole population of Munich is from 50 to 70 years for men, and from 70 to 80 for women, among ale-house keepers lies between the ages of 40 and 50, among brewers between 30 and 40, and among waiters between 20 and 30 years.

Among the causes of death heart disease heads the list. The acute form of tuberculous diseases find many more victims among drinkers than other people. The bad forms of inflammation of the lungs among people of this class is well-known. The unfortunate terminations of these forms of disease result from the weakening of the heart-power and the consequent lack of resistance in the whole body.—*Public Opinion.*

SPECIAL NOTICES.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock, P. M., on the Sixth-day before the second Sabbath in June. Eld. W. H. Ernst was appointed to preach the introductory sermon, Eld. S. R. Wheeler, alternate; Henry Ernst, Jr., and Floyd Wells are requested to present essays at that meeting.

R. H. BABCOCK, *Cor. Sec.*

THE next Semi-annual Meeting of the Berlin, Coloma and Marquette churches, will be held with the Coloma Church, commencing Sixth-day evening, before the first Sabbath in June, 1892. Eld. S. H. Babcock has been invited to preach the introductory sermon; Eld. E. A. Witter, alternate. Brethren E. D. Richmond and Geo. Shaw, and sisters Julia Baker, Laura Gilbert, and May E. Clarke, were invited to prepare papers for the meeting, choosing their own subjects.

A cordial invitation is extended to all.

H. F. CLARKE.

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." "First." "Baxter's Second Innings." "Natural Laws in the Spiritual World." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." 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 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 CENTRAL ASSOCIATION will convene with the First Brookfield Church, at Leonardsville, N. Y., June 9 to 12. The following programme has been prepared:

FIFTH-DAY—MORNING SESSION.

10.30. Call to order, Moderator; devotional exercises conducted by the Rev. Henry L. Jones.

10.45. Introductory Sermon, the Rev. J. A. Platts.

11.30. Report of Programme Committee.

11.50. Communications from churches.

AFTERNOON SESSION.

2. Communications from Corresponding Bodies.

2.30. Appointment of Standing Committees.

2.45. Annual Reports:—Corresponding Secretary, Treasurer, Delegates.

3.15. Essay, Co-operation with Churches of other Denominations in Work, Mrs. T. T. Burdick.

EVENING SESSION.

7.30. Praise and promise meeting, conducted by Abert Whitford.

8. Sermon, delegate from North-Western Association.

SIXTH-DAY—MORNING SESSION.

9.30. Reports of Standing Committees.

10.30. Essay, Practical Relations of the Sabbath and Business, Dea. I. A. Crandall.

11. Continued discussion of report of committees.

AFTERNOON SESSION.

2. Missionary hour, conducted by the Rev. A. E. Main.

3. Sermon, delegate South-Western Association.

EVENING SESSION.

7.45. Prayer and conference meeting conducted by the Rev. A. B. Prentice.

SABBATH-DAY—MORNING SESSION.

10.30. Sermon, delegate Eastern Association; joint collection for Tract and Missionary Societies.

AFTERNOON SESSION.

2. Sabbath-school, conducted by Superintendent of First Brookfield Sabbath-school.

3. Sermon, the Rev. L. R. Swinney.

EVENING SESSION.

7.40. Praise service, conducted by Dea. C. J. York.

8. Young People's hour conducted by the Rev. J. A. Platts.

FIRST-DAY—MORNING SESSION.

9. Devotional exercises, the Rev. A. Lawrence.

9.15. Unfinished business.

10. Tract hour, conducted by the Rev. L. E. Livermore.

11. Sermon, delegate of Western Association.

AFTERNOON SESSION.

2. Unfinished business.

3. Woman's hour, conducted by Mrs. A. B. Prentice.

3.45. Closing business.

EVENING SESSION.

7.30. Sermon, followed by closing conference, the Rev. B. F. Rogers.

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 L. 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. Tittsworth.

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.

BOOTHE 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.

{ from Associations.

(4) Appointment of Standing Committees.

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 Esie 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.*

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. 98 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.

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.*

ALFRED CENTRE, N. Y.

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.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Waterford, Conn.—Oliver Maxson. Shiloh, N. J.—Geo. Bonham. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—A. S. Tittsworth. Dunellen, N. J.—A. S. Tittsworth. Plainfield, N. J.—G. E. Stillman. Salemville, Pa.—Geo. B. Kagarise. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. West Edmeston, N. Y.—Rev. A. Lawrence. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—G. E. Stillman. Scott, N. Y.—B. L. Barber. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Scio, N. Y.—Rev. A. A. Place. Richburg, N. Y.—Rev. B. E. Fisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—E. L. Babcock. New Auburn, Minn.—John M. Richey. Welton, Iowa.—C. C. VanHorn. Garwin, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITTSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, WILL H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Commencement, June 19-23, 1892. REV. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 25 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y. New York City.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FINE. JOS. M. TITTSWORTH. D. E. TITTSWORTH.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 80 Cortlandt St. Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

J. A. PLATTS, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, Brookfield, N. Y. W. C. WHITFORD, Treasurer, Brookfield, N. Y. ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITTSWORTH, Sec., L. R. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Spring Term opens Mar. 30, 1892. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, R. I. " South-Eastern Association, Miss Elsie Bond, Salem, W. Va. " Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. " Western Association, Mrs. Byron J. Whitford, Nile, N. Y. " North-Western Association, Mrs. Harriet Clark, Milton, Wis. " South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Commencement, June, 4-8, 1892. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR ALFRED CENTRE, N. Y.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16mo., 238 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 80 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 80 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Policy; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscocx, D. D. 50 pp. Price 5 cents.

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 82 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scriptural passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp. Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 18 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERMONS.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

EVANGELICAL TRACTS.—"God's Love," 8 pp.; "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

The Bible Doctrine of the Weekly Sabbath. 20 pp. SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS. "THE SABBATH OUTLOOK." A 16-PAGE RELIGIOUS MONTHLY. TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 30 "

A. H. LEWIS, D. D., Editor. C. D. POTTER, M. D., Associate Editor.

COMMUNICATIONS should be addressed to Room 100, Bible House, New York City, N. Y.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO

JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign "..... 50 " Single copies (Domestic)..... 8 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND IN BIBLE SCHOOL WORK." A quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"EVANGELII BUDBARARE," A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA

TERMS. Three copies, to one address, one year..... \$1 00 Single copy..... 35

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summerdale, Ill., that sample copies may be furnished.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS. Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

COMMUNICATIONS relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

FRAZER AXLE GREASE BEST IN THE WORLD. Its wearing qualities are unsurpassed, actually outlasting three boxes of any other brand. Not affected by heat. GET THE GENUINE. FOR SALE BY DEALERS GENERALLY.

CONTENTS.

The Rev. W. C. Titworth... 321
Beef-issue Day; The Evangelical in English Episcopacy... 324
SABBATH REFORM:—Paraphrased; Tract Correspondence: The Sabbath in the New Testament; Various Opinions: Between the Two... 325
MISSIONS:— Paragraph; Thoughts on Ex. 3:10; The Brahma Somaj as to the Character of Christ... 326
WOMAN'S WORK:— Paragraphs; From Several Fields... 327
EDITORIALS:— Paragraphs... 328
Contributed Editorial Paragraphs... 329
YOUNG PEOPLE'S WORK:— A True Friend—Poetry; Paragraphs; For ye are Bought with a Price; The Best Boy's Story I Ever Heard... 330
Our Civilization... 330
SABBATH-SCHOOL:— Lesson; Christian Endeavor Topic; Paragraphs... 331
HOME NEWS:— Independence, N. Y.; Shiloh, N. J.; Tustin, Cal... 332
Washington Letter; New York Letter... 332
From Western Kansas; Woman's Board—Third Quarterly Report... 333
EDUCATION... 333
TEMPERANCE... 333
SPECIAL NOTICES... 334
BUSINESS DIRECTORY... 335
CATALOGUE OF PUBLICATIONS... 335
CONDENSED NEWS... 336
DEATHS... 336

CONDENSED NEWS.

The New York Stock Exchange has entered upon its second century.

Keely is going to Europe to introduce his cure for the drink habit. Alas for Europe!

According to all reports there will be an immense fruit yield this year. Apples will be especially abundant.

The damage done in the Ohio, Missouri and Mississippi valleys by the floods now in progress is incalculable.

There is great dissatisfaction regarding the operations of the Duluth Stock Exchange and threats are prevalent to the effect that measures will be taken to close the institution for an indefinite period.

German millers and bakers are entering gladly into the effort to introduce corn as an article of diet. If the experiment takes well with the people the demand for America's great product will be enormously increased.

The reports of the great disaster by hurricane on the island of Mauritius are appalling. Twelve hundred persons lost their lives, twenty-four churches and a large number of other buildings were destroyed, while the city of Port Louis was damaged to the extent of about thirty per cent.

The Mail and Express puts forth an excellent suggestion: "Why not make October 12th next a legal holiday throughout the nation? It has already been made so in New York and Illinois, where the two great celebrations of the landing of Columbus are to be held; but it would stir the patriotism of the whole country to have the day observed everywhere. Senator Dawes's measure directing the President to issue a proclamation to that effect should be adopted."

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.

LAMPHEAR.—Near Alfred Centre, N. Y., May 11, 1892, infant daughter of A. W. and Mary A. Lamphear, aged 5 months and 4 days. J. T. D.

BURDICK.—In Nile, N. Y., May 13, 1892, Avis L. Burdick, relict of William Burdick, of Nile, in the 78th year of her age.

She was born in Rensselaer Co., N. Y., and at the age of 15 was baptized by Eld. William Satterlee, and became a member of the Berlin Church. Soon after this she was married, and with her husband came to Nile, where they were active workers in that church till death claimed them. Her husband passed to the other shore about five years ago. Thus one by one the old landmarks are removed. She leaves seven children and a large number of relatives and friends to mourn her loss. M. B. K.

DAVIS.—At Shiloh, N. J., May 11, 1892, Reuben Davis, aged 82 years.

His father, Mahlon Davis, was a major in the war of 1812 and died in 1814. Reuben Davis married

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

Lydia C. Bivens in 1843. To them were born seven children, five of whom are still living. Teaching has been the business of his life. He taught about thirty years in New Jersey and Pennsylvania, and in 1870 went West, where he continued in his chosen calling until about 77 years of age, when he gave up teaching, but continued his study and literary labors. Mathematics was his favorite line of study. Artemas Martin, M. A., Ph. D., LL. D., editor and publisher of The Mathematical Magazine, to which Mr. Davis was a contributor, said of him recently, that he was the best mathematician in Diophantine Analysis then living. He has prepared the manuscript for a mathematical work, but never published it. Last fall, in impaired health, he returned with his wife to Shiloh, that he might finish his career where he began it. I. L. C.

LARKIN.—In Durellen, N. J., May 12, 1892, of brain fever, Luella Maud Larkin, daughter of William R. and Jennie Clarke Larkin, aged nearly two years.

The funeral services occurred Sabbath afternoon, May 14th, the day on which she would have been two years old. Thus one more of whom our Saviour said, "Of such is the kingdom of heaven," has been added. "What I do thou knowest not now, but thou shalt know hereafter." L. E. L.

CASPER.—At Harmony, Near Marlboro, N. J., May 14, 1892, Miss Maggie H. Casper, aged 47 years.

She united with the Friesburg Lutheran Church in the 14th year of her age, of which she remained a worthy and devoted member until called away from earth by Him who doeth all things well. She was followed to her last resting-place by a very large concourse of sorrowing relatives and friends. Sermon by the writer in the Friesburg church, from Heb. 4: 9. J. C. B.

RANDOLPH.—In Westerly (Connecticut side), May 14, 1892, Mrs. Fannie E. Randolph, widow of the late Mr. J. W. Randolph, in the 68th year of her age.

Mrs. Randolph was born in Westerly, where she always lived. In 1848 she was converted and united with the Pawcatuck Seventh-day Baptist Church. She married Mr. J. W. Randolph, and became the mother of four children, one of whom, Mr. Orville Randolph, of Westerly, R. I., survives her. Mrs. Randolph's husband died several years ago, since which time she has had what seemed more than her share of trouble, which, however, she always bore with Christian fortitude. In accord with her expressed wish she passed away upon the Sabbath. Funeral services were held from her late residence, May 17th, conducted by her pastor. Interment at Westerly, R. I. W. C. D.

BARNHART.—At her home in Milton, Wis., May 12, 1892, Mrs. Emily C., wife of Albert Barnhart, aged 63 years, 4 months and 11 days.

The deceased was the daughter of Alvit and Sally Clarke. She made a profession of religion in early life, and at the time of her death was a member of the Milton Seventh-day Baptist Church. She was always of a self-sacrificing disposition, and a quiet and sweet temper, and the evidence that she gave shortly prior to her decease of the sanctifying and chastening influence of her illness was both remarkable and beautiful to witness. She had been fondly cherished as wife, mother, daughter, and sister, and will be greatly missed in her immediate family and by the large circle of relatives with whom she was connected. A loving husband is bereft of a model wife, and four daughters and one son of a loving mother. She was ready and willing to go. "Precious in the sight of the Lord is the death of his saints." E. M. D.

Are You Looking for Bargains?—Here's One.

Desirable property for sale; situated about one mile west of Daytona post office, consisting of ten acres, more or less, of rich hammock land, containing 300 orange trees, peaches, plums, etc. One good house 15 by 25 feet, with extension 15 by 21 feet, one barn 18 by 24 feet, flowing well, etc. Last year from one sixth of an acre of onions over \$100 was realized; average yield per acre, 50 bushels. For particulars address, C. H. Greene, Daytona, Fla.

The finest quality of Bells for Churches, Churches, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, THE VAN DOZEN & TIFT CO., CINCINNATI, O.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED

Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers. No Alcoholic Liquors.

Each Package contains material for two large pies. If your grocer does not keep the None-Such brand send 20c. for fullsize package by mail prepaid. MERRELL & SOLLÉ SYRACUSE N. Y.

Burlington Route New Service.

A through Pullman Sleeping Car Chicago to San Francisco is a feature of the Burlington's new service. This car leaves Chicago daily on the fast train, at 1.00 P. M., and runs via Denver, Colorado Springs, Leadville, Glenwood Springs, Salt Lake City and Ogden, arriving in San Francisco at 11.45 A. M., less than four days en route.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

To Let.

Seven-room Cottage, Noyes's Beach. Comfortably furnished; also stabling for two horses. Terms, \$85 a month, or \$150 for season. Address, W. A. Langworthy, Watch Hill, R. I.

For Sale.

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.

CANCERS AND TUMORS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon; Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's

Business College

SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 451 Main St., Buffalo, N. Y.

OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly FORTY YEARS under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

DAVIS'S POEMS.

160 Pages.

Richly Bound in Red Morocco.

Price by mail, 65 cents, three for two dollars and five cents returned with books.

Price Reduced from One Dollar.

Address,

D. H. DAVIS,

Quiet Dell, Harrison Co., W. Va.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Beul. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN,

ATLANTIC BUILDING,

WASHINGTON, D. C.

Mention this paper.

5000 BOOK AGENTS WANTED FOR DARKNESS & DAYLIGHT

OR LIGHTS AND SHADOWS OF NEW YORK LIFE A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction

By Rev. Lyman Abbott, D.D.

A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 24th thousand. 5,000 more Agents Wanted.—Men and Women. \$200 a month. Experience and capital not necessary, for We Teach All, Give Credit and Extra Terms, and Pay Freights. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."