

The Sabbath Recorder.

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

Vol. XLIX. No. 18.
Whole Number 2515.

FIFTH-DAY, MAY 4, 1893.

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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BE CAREFUL WHAT YOU SAY.

In speaking of another's faults,
Pray, don't forget your own;
Remember those in homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults, and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well—
To try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

—London Freeman.

God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermine knaves their hour of crime;
Ye have the future grand and great,
The safe appeal of truth to time.

—Whittier.

CHRISTIAN faith is a grand cathedral, with divinely pictured windows. Standing without you see no glory, nor possibly can imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Nathaniel Hawthorne.*

NEW JERSEY is to be represented by one of her most eminent jurists and statesmen, Chancellor Runyon, as ambassador to Germany.

Do NOT fail to read Miss Burdick's letter in the "Woman's Work,"—"A Missionary to Missionaries." It will be alike inspiring to old and young. It is a beautiful picture of a well-ripened, ideal old age.

BOSTON is enjoying a rare treat in the course of lectures by Prof. Henry Drummond, the celebrated author from Edinburgh University, Scotland. Prof. Drummond is one of the most popular of living authors and instructors. His works are read by old and young with intense interest and profit.

MAN'S unhappiness, as I construe it, comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the Finite.—*Thomas Carlyle.*

THE great telescope, presented by Mr. C. T. Yerkes to the University of Chicago, is to be on exhibition at the World's Fair. This instrument, the largest in the world, is described as sixty-four feet in length of tube, four feet in diameter. The spectroscope is nine feet in length, making a total length of seventy-three feet. It is said that Geneva Lake, Wis., has been chosen as the place for its final location. It is important to get entirely away from the smoke of the city for a clear atmosphere and Geneva Lake is an admirable site.

HORACE WATERS, one of New York's foremost citizens and most worthy temperance reformers, died on the 22d of April in the 81st year of his age. He was an old time Abolitionist and for years an uncompromising party Prohibitionist. In 1858 he commenced the publication of the "Sunday School Bell," a hymn and tune book which attained a circulation of 1,250,000 copies. He was a man of very generous impulses and will be greatly missed in many lines of Christian reform work.

THE greatest naval review that ever took place in American waters, was witnessed last Thursday in the vicinity of New York. The ships participating in this great display represented England, the Netherlands, Germany, Argentine Republic, Russia, Spain, Brazil, Uruguay, France, Italy, Chili, Japan, Portugal and the United States. The whole line passing up the Narrows, past the Battery and up the Hudson River was nearly three miles long. Though war-like in demonstration, it is pleasant to know that all these nations are at peace with themselves and the rest of the world. So let them ever remain.

AT Memorial Hall, on the evening of April 26th, the faculty and students of the University and some citizens outside of the school, were much pleased with a lecture on Egypt, by M. G. Stillman, one of the theological students. Prof. Place handled the stereopticon and the views were very fine. Mr. Stillman spoke with perfect freedom and apparently as much familiarity with the scenes presented as though he had recently visited the very places and wonders which he described. Should he go to any of our churches or societies with his lectures and views there is no doubt that they would be highly instructive and satisfactory.

THE transportation of the Old Liberty Bell from Philadelphia to Chicago, and its enthusiastic greetings while *en route*, were among the stirring events of last week. At Erie, Pittsburgh, Columbus and Indianapolis its greetings were like an ovation. At the latter city ex-

President Harrison made an eloquent speech in which he said: "It is only a bell, and a dumb bell at that. But it has spoken its great message to the world and is now forever silent. It is not the material thing that we should look upon with interest; it is that which it typifies. It is the enduring thing for which it stands that kindles our hearts and our enthusiasm today."

It will be of general interest to the readers of the RECORDER to know that our foreign missionaries, Mr. and Mrs. G. H. F. Randolph, and their three children, arrived safely from Shanghai, China, last week. They sailed from Shanghai on the steamer "Empress of Japan," on the Canadian Pacific route, March 25th, and were on the water twenty days,—six days from Shanghai to Yokohama and twelve from thence to Victoria. They were quarantined off Vancouver's Island three days on account of small-pox on board the "Empress," and then came on by rail to Buffalo and Hornellsville. They are looking quite hale and hearty. They have been absent about four years and a half. Bro. Randolph preached in Independence the first Sabbath after his return, April 20th.

ATTENTION is called, at this early date, to the times and places for holding our Annual Associations. We publish this notice not only as a matter of information but also as a hint for prompt and thorough preparation for these important gatherings. They should be made eminently conducive to spiritual growth in all of our churches and especially so in those churches where the meetings are held.

THE SOUTH-EASTERN ASSOCIATION at Lost Creek, W. Va., May 25-28.

THE EASTERN ASSOCIATION at Berlin, N. Y., June 1-4.

THE CENTRAL ASSOCIATION, Adams Centre, N. Y., June 8-11.

THE WESTERN ASSOCIATION, Nile, N. Y., June 15-18.

THE NORTH-WESTERN ASSOCIATION at Farina, Ill., June 22-25.

THE SOUTH-WESTERN ASSOCIATION, Fouke, Ark., Nov. 30th to Dec. 3d.

THE GENERAL CONFERENCE will hold its sessions this year in Milton, Wis., from August 23-28.

SOME of our readers will remember an article in the RECORDER of January 26th, by the present editor, on the subject of Bible Study, on the plan hitherto followed—the International system of lessons. Quite a number of letters were received from different parts of our denomination heartily approving the suggestion for the adoption of a more efficient method of Bible study in our Sabbath-schools. In this issue appears an article from Bro. Daland to the same general effect and mentioning the Blakeslee Graded System. We have been favored with samples of this system and believe it, in many ways, far superior to the older plan. Will not all our workers, and all who desire to form an intelligent opinion respecting the merits of the latter method as compared with the present, take the trouble to write for samples and carefully study it at once

so that we may be able to arrive at some general action on the question of making our Bible study more effective of practical knowledge. Read Bro. Daland's article carefully. Probably his experiences are not entirely exceptional. There is an astonishing amount of ignorance about that volume, the history and the doctrines of which should be very familiar to all who profess to be under its guidance. For full samples of the Blakeslee system of Bible study address the Bible Study Publishing Company, Boston, Mass., 13½ Bromfield St.

SANDWICHED in between the layers of Associations will be the commencement exercises of our University and Colleges. Those of Alfred University will occur during the week following the Western Association—June 18-22 inclusive. Those of Milton College the week following the sessions of the North-Western Association, June 25-28 inclusive. We are not yet informed respecting the time for Salem College Commencement. All of these occasions will be of more than ordinary interest this year, for several reasons. We hope this Columbian year will see great progress made in all of our lines of work. We should partake of the general spirit of enterprise, growth, and spiritual power that all other religious-bodies hope for. It will be a grand year in which to make great offerings—a good year to date from. Larger gifts should be made to our Tract and Missionary Societies to help them in their advanced work. Heavier endowments should this year be given to all our schools. We give it as our deliberate opinion that our people can raise \$300,000 this year, easier than they could and did the \$100,000 in 1871 (and a year or two later) the bi-centennial of Seventh-day Baptists in America. "Let us rise and build" a Columbian monument of Christian benevolence that will place all of our lines of work beyond the constant pressure of peril.

EVEN a short journey, from New Jersey to Western New York, is not without interest to the traveler. After five years and nearly four months in his second pastorate with the dear old Piscataway Church, the newly elected editor and his family bade the many friends good bye, who gathered at the New Market Station of the Lehigh Valley Railroad, on the 17th inst. The morning was not altogether free from indications of storm but soon the clouds grew lighter, and the day was full of comfort. The pleasant plains of New Jersey were speedily passed and we were soon among the wild, rugged rocks and mountain fastnesses of Pennsylvania. Mauch Chunk, the "Switzerland of America," with its famous gravity railroad and switchback is always interesting, and a great resort for excursions and summer boarders. We have not passed this place during the last fifteen years without experiencing a renewal of a thrilling sensation occasioned on our first visit to this resort in 1877. The late Dr. Tittsworth and his pastor had just stepped upon the track to cross one railroad, before reaching our own train, as soon as a freight train had passed, when several voices quickly shouted, "back!" In an instant we sprung back as a swift express train crashed by. An instant of hesitation would have spoiled a good physician and a poor pastor.

For several stations before we reached Athens the cars were filling up with a class of men who seemed to be full of good cheer and cordial greetings. Their white ties and general demeanor marked them at once as of the cleri-

cal order. Watching an opportunity we soon found one of the number occupying a seat by himself. A word of inquiry drew out the information desired. They were Presbyterians on their way to their "Spring Meeting" to be held at Athens, Pa. These clergymen were not ignorant concerning our position. Learning that his questioner was a Seventh-day Baptist he at once said, "O yes, your people have a University at Alfred Centre. They are quite strong there. I have seen some of your publications." He seemed rather more at home on the Dr. Briggs' question than on that of the Sabbath. Either one of these questions seems quite hard to put down. We asked him if the Dr. Briggs' case would receive any attention at their meeting? He replied: "Well, yes, indirectly. We have no authority in the case, but it comes up everywhere." He expressed his own personal conviction that while Dr. Briggs was undoubtedly honest, yet he thought him very unwise in thrusting so many of his own doubts and unsettled convictions upon the people and especially those under his instruction.

"Waverly!" "Change cars for Hornellsville and Salamanca!" So, we changed, and had not a moment to loose in making the change, for the Erie train was waiting our arrival. At about 9 P. M. we reached our destination at Alfred Centre, where we found a cordial welcome and plenty of work waiting us.

IS THE BIBLE HISTORY?

III.

BY PROF. HOWARD OSGOOD, D. D.

The masters of Egyptology and Assyriology prove to us, by the monuments, that Egypt and Babylonia were great religious, art and commercial centres in the time of Abraham, 2000 B. C., and that Palestine was always the middleman between them, and between Asia and the commerce of the Mediterranean. The art of writing was complete at the dawn of history in all these lands. But this criticism builds some of its most important bases on the savage state of Palestine, and the inability of the Hebrews to write till after the time of David, 1000 B. C. This criticism in its assumptions is in flat contradiction to innumerable monuments, and monuments are the bases of all true history.

But, beyond and above all these objections, I reply to these methods and results of this criticism, that I have not so learned Christ. I once cared as little about the truth or falsity of the Bible as some of these critics say they do. But I came to see the sin of my heart hateful to God and myself. By long experience I learned the hopelessness of my own will or power to change myself. I heard the call of Christ to cast with all my sin on him. In him I found abundant salvation and "peace that passes all understanding. By this experience, more true than anything else in life to me, and by the teaching of the Bible, I know that Christ is God, and that what he teaches in the highest interests of the soul is true.

What I see to be Christ's plain teachings I believe. As he believed so would I. I put no great trust in my own fine-spun theories. I believe in the Old Testament, because I believe the unmistakable teachings of Christ. I do not believe in Christ because I first believe in the Old Testament. As all criticism depends for its correctness on its point of view, so Christ shows me how the historical verity of the Old Testament is proved, and the maze of difficulties which others find is not my difficulty at all.

I know how vigorously this criticism protests against bringing in the witness of Christ and the New Testament. They tell us that it is a travesty of historical investigation to bring in testimony of a later age to decide about preceding times; but we observe that, while they protest against the New Testament, these very critics quote the Talmud, 500 years later than the New Testament, to decide about matters of 1,000 years before.

We are told by the masters of this criticism that the testimony of Christ and the whole New Testament was clear, positive, and absolutely contradictory of this criticism, as to its principles and its results, but that they reject that testimony because they do not believe it. They say truly and fairly that those who follow Christ cannot follow them, and *vice versa*. But many followers of these masters, who are for compromising the results of this criticism with the teachings of Christ, against the plain teaching of the logical and master critics, tell us that Christ made no decision which affects this criticism in its principles or results.

But we see that Christ made more than 100 quotations of and direct references to the Old Testament, in which he always assumes or directly teaches that the Old Testament is true history, that it was spoken by God through the prophets and was, therefore, of divine authority; that some of its foretellings of persons or events had been fulfilled in him, in others and in his day; that among his strongest claims to be received as the Saviour of men are the plain foretellings of him; that he was the true interpreter of the Old Testament; that all his teaching was the direct command of God to him; that he alone could reveal the Father. So that, by Christ's repeated and plain teaching, what he taught about the Old Testament was God the Father's teaching.

Christ also taught that the whole Old Testament had one common basis of moral doctrine, which was the same that he taught, and one common prophetic intent, which was himself; that till heaven and earth pass away one jot or one tittle of the Old Testament or of his own words should not fail of fulfilment. Christ makes a clear distinction between the Old Testament and all mere human traditions, for the Old Testament insists upon faith and obedience, but utterly rejects mere human traditions. Christ declares again and again that his purpose in coming to earth was to fulfill the words of the Old Testament, and that his whole life and sufferings were in conformity to those words. He repeatedly quoted specific foretellings in the Old Testament and interpreted them as intentionally spoken by the prophets of him.

The crowning proof of Christ's regard for the Old Testament is found in the support and comfort of his soul in his greatest trials and sufferings by resting upon its promises and prophecies. In his contest with the tempter at the beginning of his public life he relies simply on words found in Deut., chapters 6 and 8 (a part, as this criticism tells us, of a fictitious preface to a fictitious composition.) Between the last supper and his death for us on the cross he refers to Isaiah 53:12, Hos. 10:8, Zech. 13:7, Ps. 22:31; 41:69. The evening of his resurrection day he spends in interpreting to two of his disciples "in all the Scriptures the things concerning himself, 'beginning from Moses and from all the prophets.' And again, between his resurrection and his ascension, he rehearses to his disciples the main points of his previous teaching; "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their minds that they might understand the Scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day."

We fully agree with the masters and the majority of these critics that there is an irreconcilable contradiction between their principles and results and the teachings of Jesus Christ. It is absolute, gigantic. Men must choose between them.

ROCHESTER THEOLOGICAL SEMINARY.

RELIGION is largely a matter of habit. The religious man is he who habitually does the duties enjoined by religion.

NOT a bad definition of a Christian: One who carries a heart of hope and a cheerful face through the darkest passages of life.

[From L. C. Randolph.]

—It may occur to the reader, before many weeks of the summer have passed, that there is a great deal about "Chicago" in this department of the RECORDER. We have but three things to say in defense against possible criticism on this score: (1) In this great city the religious and social problems of our day center as no where else in the west. (2) The Western Editor can observe more intelligently matters which lie close home. (3) For the six months of the Fair Chicago is to be the central city of the world.

—THE sad case of Mr. Benjamin F. Havens, of Terra Haute, has come to our notice. Mr. Havens wanted an office. He wanted to be Counsel to Manchester, England. He said so to Mr. Gresham. In fact during the several weeks which he spent lingering at the capital he employed his time mainly in reminding the officials of this fact. He went home confident of success. After an empty waiting of several days, he telegraphed Mr. Gresham asking why the commission had not come. The answer was unique, and copies of it should be framed and hung in the government reception rooms as a hint to the throng of well-dressed mendicants who disfigure the halls of State:

"Because I do not intend to appoint you."

There are times when the phrase, "He wants the earth," in spite of its flavor of slang, seems to be the only one which will do justice to the occasion. Certain labor leaders in Chicago seem to have fairly earned its application to themselves. At various times during the spring a strike has been imminent among the carpenter's at the World's Fair. Serious trouble, however, has been averted by a prompt concession to the demands of the men. At present these workmen are earning from \$6 to \$10 a day. Some of the officials of the Building Trades Council are still unsatisfied. Last week A. P. Russell, the president of the council, taking upon himself the functions of a "walking delegate," went into the World's Fair grounds on a pass given him through the courtesy of the directors and attempted to excite discontent among the carpenters there employed. They told him to go about his business. As he refused to do this, the men finally appealed to the guards. As a result, Mr. Russell was expelled from the grounds and deprived of his pass.

Workmen have a clear right—nay, a duty—to organize for mutual improvement and protection. But unfortunately the loudest voices in these associations of workingmen are not always those of the wisest counsellors. The workman has no more right than the capitalist to be tyrannical and unreasonable. Strikes and labor troubles must pass before the bar of public opinion which, with all its whims, is a great corrective. All attempt at injustice, wherever they originate, should be properly and unmistakably branded.

—It would be strange if the unrest and ambition to turn the present opportunity to personal profit were confined to masculine workmen. Some industrious reporter has unearthed a real or imaginary plot—probably the latter—among the servant girls of this city to demand \$10 a week for their services during the summer months of 1893. After outlining the conspiracy in vivid colors he proceeds to point out a way of escape in the form of thousands of intelligent girls from the country and small towns who want to spend the summer in Chicago for the sake of the Fair, and are willing to work at prices ranging from \$2 to \$5 a week.

He takes occasion also to utter the time-honored wail over the inefficiency and impudence of "hired girls" in general. We were much interested in the spirited reply from a representative of the class under consideration. The following extract, is at least, suggestive: "If those girls that have said they'd get \$10 a week can get it, let them get it. You don't have to pay it unless you agree to, and you don't have to agree to unless you like. If you can not afford to pay for your work, do it yourself. Men of business get all they can; why not he or she who labors? There is more said about the servant girl than is required, and it is said in the most slatternly and tantalizing language that the writers can command. I trust the day will come when there will exist more friendly thought toward the girl who toils for an honest living."

—THIS is not an employment bureau, but we freely open our columns to the following "wants:" Wanted—In one hundred thousand households in America, a willing, sunshiny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight it is to smooth away mother's wrinkles, and who is as willing to lighten her father's cares as his pocket; a girl who thinks her own brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and a most honored place in the home guaranteed. Employment assured to all qualified applicants. Address, Mother, Home Office.

SABBATH-SCHOOL METHODS.

BY THE REV. WILLIAM C. DALAND.

Two facts are very plain to those who think in regard to that now universally employed means of church work called the "Sunday School, or among us, the Sabbath-school." The first is that the service which it is set to render to the church is a very important and necessary one, and the second is that it is hardly successful in rendering it. The Sabbath-school now-a-days is a church-school for Bible study. This definition is a sufficient justification for the statement that the service which it aims to render to the church is a most important one. Perhaps this definition is not sufficiently comprehensive, but it is nevertheless fairly accurate. The Young People's Society of Christian Endeavor, especially in these days of "Junior" work, is doing the work that the Sabbath-school formerly felt was somehow a part of its work, though it knew not how to perform it. These and other agencies have left the Sabbath-school to be more exactly a school for Bible study, and this is its principal office to-day. In another way it is not exactly a school at all, but the church holding a Bible service; and this is the view taken by some of the place of the school in church work.

But regarding the school as a school for the study of the Bible, is the second statement justified? It seems to me that it is. The Bible is not properly studied in our schools. To prove this let any one go into a school and take a class of young men or young ladies, three-fourths of whom have been in the school since they were mere children, and question them on the Bible as a book, on biblical history, on the life and works of our Saviour, on the apostles and their ministry, on the lives of the Patriarchs, on the history of Israel in any of the more important periods of its existence as a nation, on the connection between the Old and New Testaments, or in regard to prophecy. I have tried this

both in our Sabbath-schools and in the Sunday-schools of churches in the vicinity of our schools in New York, New Jersey, and Rhode Island.

As samples of cases in point I may adduce the following, almost all being between the ages of 16 and 25, not children nor ignorant persons. A bright young man of 18 looked long and anxiously for the Epistle of James among the minor prophets, and was greatly surprised to learn that it was in the New Testament. A middle-aged lady was astonished to find that there was such a book as Zephaniah in the Bible,—had never noticed it! A high school girl, I think in a graduating class, had no idea at all why the Bible was separated into two Testaments, did not know that they were written in different languages and at different periods, and had always supposed that the whole Bible was a continuous treatise, did not know the distinction between an Epistle and an Apostle exactly. In a class of young men, numbering more than half a dozen, not one could tell which lived first, Abraham or David; I tried them first on Abraham and Noah. I was not so surprised that they could not tell that, but I did have a little heart sinking when I found that they did not know the chronological order of the father of the faithful and the Shepherd king of Israel! Of this same class not one could tell the order of the three great kings, Saul, David, and Solomon, nor whether Isaiah lived before or after the reign of Solomon. In another place, of a smaller class, not one could mention a single event in the lives of Abraham, Isaac, or Jacob. In a class of young ladies only one had the slightest notion what the tabernacle was, or the ark of the covenant, or of the distinction between the terms regeneration, justification, and sanctification, or what relation Aaron was to Moses. New Testament history I have found to be in general more familiar to Sabbath-school scholars than that of the Old Testament, and yet the notions of many scholars are exceedingly vague. New Testament characters are confounded, and many of the simple, oft-recurring words are wholly misconceived by young people:

But in spite of all this, these same young people could make a fair recitation on the Sabbath-school lesson of the day, could even tell the exact year in which the events of the lesson took place, a feat which I, as their teacher, sometimes failed to be able to perform; for it was often a question of chronology which could not be settled. They could answer fairly well questions about the lesson, provided the teacher put them in a gently leading form, and when the time for drawing spiritual instruction came could look interested and even venture a word of assent. Now it appears from this that the present methods pursued in our Sabbath-schools are not what they ought to be. The ground of Biblical learning is pretty well covered in the International Series of lessons, and yet the Bible is given to the scholars in such a disconnected way that they have no grasp whatever of the situation of each lesson, nor a clear idea of the general progress of the history. There is need of an improvement in this respect, and also of a more careful grading of the lessons than can be accomplished by simply having the notes upon them simplified for the younger ones. Why should not the Bible be taught as mathematics or geography is taught in our public schools? Why should not the instruction be as systematic, the course as thorough, the grading as perfect, the results as satisfactory? Is the Bible of less importance? Some of the disadvantages under which Sab-

bath-schools labor are inseparable from the institution as it exists. Some can be met and overcome. Some are inherent in the system of lessons now in use. Some can only be overcome by the Holy Spirit of God. Let us consider some of these.

1. In Sabbath-schools attendance, study, and teaching service are of necessity voluntary. And, in spite of the fact that voluntary service is the highest ideal of perfect service, even the service of our Lord himself, somehow voluntary service is apt to be poor service. Any excuse will do on the part of teacher or scholar, whether for absence or lack of preparation. The retention of knowledge is in no respect a matter of obligation. Whether this can be overcome or not I cannot tell.

2. There is a too general lack of interest on all hands in the work of the Sabbath-school. The example of pastor, superintendent, teacher, and parent is not always apt to produce a lively interest in Sabbath-school on the part of the young. This can be remedied.

3. In the use of the International system of lessons it is almost impossible to have a perfect grading of the school and to insure a comprehensive grasp of the Scripture. It is said, by those who know, that the "Blakeslee Graded Lessons" where they have been used have proven to be free from these defects, and are as much of an improvement over the International Lessons as they in turn were an improvement over the "no-system" which preceded them.

But however this may be, there is a great need of some better methods in our Sabbath-schools, and this need can only be met by earnest and painstaking labor on the part of somebody.

Nothing has been said here about the most important subject of all, namely the one great end for which all religious teaching is intended, the beginning and development of Christian life in those who are taught. In this there is also a need of improvement, and the one great remedy is a fuller work of grace in us all, awakening us to a sense of our responsibility for the souls of those who are under our care and who are with us day by day. May God guide us to the best way to make our Sabbath-schools more efficient means for religious instruction than they are!

OUR EXHIBIT AND THE RELIGIOUS CONGRESS.

We may congratulate ourselves, as a denomination, upon the treatment we have received at the hands of the World's Fair officials. Ample space, favorably located, is given for our exhibit, and in the Religious Congress such generous and courteous consideration has been shown us as to well deserve being called magnanimous.

I. The exhibit is located in the Liberal Arts building, in the gallery near the north-west corner, near the Y. M. C. A., Congregational, and other religious exhibits. The partitions are all done and painted, the railing and signs will be in place before this appears in the RECORDER. The United Brethren, who occupy the space with us, have their exhibit completed, and their side of the room presents a very attractive appearance indeed. The committee in charge regrets that our own exhibit should have failed to set the good example of promptness, by being ready May 1st; but aside from this fault we expect it to fairly and creditably represent our denomination.

The committee in Chicago has feared that there would be a lack in the amount of mate-

rial sent for our exhibit. We ought to have pictures of all our churches, ministers, and prominent workers. These should be sent immediately, that the work of framing and arranging may be facilitated, and that they may be described in the "Souvenir" catalogue of the exhibit, which is soon to be printed. Any article of interest that is connected with the history of your church will be of use to us. One church has sent us its first communion cup. A pastor has sent a picture of the log house where he preached his first sermon. They who have since been under the influence of his helpful preaching will be greatly interested in that picture when they visit the World's Fair. A short history of your church, neatly written and put in booklet form (any bright girl or boy could do it), would be a valuable addition to the exhibit. Why might not the Christian Endeavor Society of each church do this? The collection then would be of great value for historical purposes after the Fair is over.

A very interesting lot of photographs have come from Eld. Wm. M. Jones, London. The collection numbers twenty-five in all, among them being pictures of Mill Yard Chapel; Joseph Davis' tomb; Bullstake Alley, where John James, the martyr, was arrested; Pinner's Hall, where Mill Yard Church met when founded, and from whence Francis Bampfield, the founder, was led to martyrdom; Smithfield, the place where John Rogers and many others were martyred; also four pictures of the Holland church and parsonage.

II. The Parliament of Religions, as announced in a former article, begins September 10th and lasts until the 27th. In this parliament, instead of a representation of twenty persons (as we were told at first), about sixty have been appointed from our denomination. Persons receiving such appointment should not fail to respond, signifying their acceptance if they wish to attend. To the members of the Parliament thus responding, tickets will be given entitling them to reserved seats.

Considered as a part of the Parliament of Religions, special denominational meetings will be held in the smaller halls, contemporaneous with the Parliament. The proceedings of these meetings will be reported, to appear in the minutes. Instead of one day, the Seventh-day Baptists are allowed two days, Sept. 16th and 17th. These dates fall upon Sabbath-day and Sunday. The Rev. A. H. Lewis is appointed to deliver an address before the general Parliament, Sept. 17th, upon the subject, "The Divine Side of a Religious Rest-day." The Doctor says it "is just the subject I wanted."

This gives some added degree of definiteness, whereby our plans may be laid for Conference and the World's Fair. Why would it not suit many to attend the Fair after Conference and remain to the Seventh-day Baptist Congress?

F. E. PETERSON,

Com. of Arrangement S. D. B. Exhibit.

BITS OF THINGS.

"Remember the Sabbath day to keep it holy." Genius may be swift, but patience has the surest feet.

If we have power with God, we shall also have power with men.

The happiness of your life depends upon the character of your thoughts.

The true basis of cheerfulness is love, hope and patience.—*Samuel Smiles.*

Neither days nor lives can be made holy by doing nothing in them.—*Ruskin.*

Every kindness done to others is a step nearer to the life of Christ.—*Dean Stanley.*

SABBATH REFORM.

CORRESPONDENCE.

There is a Baptist preacher in this county who says there is no Sabbath-day, but we are now in the Sabbath rest. Some time ago he wrote upon the subject to the *Religious Herald*, a Baptist paper published in Richmond, Va. There were a number of replies to it. My attention was called to the articles; I read them and said I would like to write, but it would never be published. They seemed to think the editor would not refuse, but he did. We have been here six years, and although we differ religiously and politically (however we do not differ quite so much now politically), yet we have been treated with the greatest kindness and cordiality, and many of these people have expressed a desire to see what I have to say; so if you will be kind enough to let me say what I have to say, or can say, in the RECORDER, you will oblige me. My object is simply to prove by Sunday men that every point made by those writers is at least in doubt.

One of them says, with a great deal of assurance, that Mr. Willis is in error. He says first, Christ rose on the first day of the week because he said he would rise on the third day. But he also said, "So shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. How will you reconcile the two sayings and your conclusions? The late Rev. Mr. Hatcher said in a sermon at the Antioch church in this neighborhood, "No mortal man knows when Christ rose." I believe he was considered good authority upon any subject by this people. Dr. Hiscox says: "But we have no proof that Christ did arise on the first day of the week; . . . he had already risen. When, no one knows."

One of the writers says that he appeared to his disciples on the eve of that resurrection Sunday. Again I refer to Bro. Hatcher, who said frequently in his sermons that they counted the day from sunset to sunset, or from evening to evening, then Sunday night was no part of the first day, but was practically the second day of the week, and what was the significance of the meeting so far as the time was concerned? "And also on the following Sunday." But John says (chapter 20: 26), "And after eight days." Now if the first meeting was on Sunday night, or as time was then reckoned, the second day of the week, on what night was the second meeting?

2. Dobbs, one of the writers, says the day of Pentecost occurred that year on the first day of the week. How does he know? He was not there. Dr. Barnes says in his notes on the Acts of the Apostles, "It is impossible to determine the truth on this subject." That ought to be enough to put that point in doubt.

3. He refers to Acts 20: 7 as an example of Sunday-observance. This was evidently a night meeting, and what night was it? Was it Saturday or Sunday night? If it was Saturday night then Paul traveled on Sunday, for it says "he preached unto them, ready to depart on the morrow." Is that where we get the authority for running Sunday trains? But suppose it was Sunday night. Again I refer to Mr. Hatcher. Then it was no part of the first day, but practically the second. Let us see what Mr. Prynne, a celebrated Presbyterian author, says on this point: "The sole doubt will be what evening this was. I conceive clearly that it was upon Saturday night. Because St. Luke records that

it was upon the first day of the week when this meeting was, therefore it must needs be on the Saturday, not on Sunday evening, since Sunday evening in St. Luke's and the Scripture account was no part of the first day, but of the second day, the day ever beginning and ending at evening." Prof. Hasket and Dr. Kitto give it as their opinion that the meeting was held on Saturday night, then Paul continued his journey on Sunday.

Again the *Herald* writers refer us to 1 Cor. 16: 1, 2 as proof that the Apostles were in the habit of taking up collections on Sunday. Mr. Edwards, in his Testament with notes, says: "Lay by him in store, at home, that there be no gatherings; that their gifts might be ready when the apostle should come." Paul is now writing to the same church where he preached every Sabbath for a year and six months, and this is the only time he ever mentions the first day of the week. From the different translations that we have it would seem very plain that they were to lay by at home what they had to give, and thus be ready for the visits of the apostles.

5. John says (Rev. 1: 10), "I was in the Spirit on the Lord's-day." What day was that? I don't know, neither do the *Herald* writers. I have more authority for asserting that it was the Sabbath-day than they have for saying it was the first day, for Christ said he was Lord of the Sabbath-day. But one of the *Herald* writers proposes to prove that the term Lord's-day meant the first day, and proposes to prove it by the early fathers. It is a sad sight to see a Baptist leave the Scriptures and wander around among the early fathers. Such a man has never read the Baptist Confession of Faith, or if he has he certainly has forgotten it. Let us read it over again: "The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith and obedience, the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest." The writer referred to has got the matter twisted, he proposes to prove the Scripture by the ancient writers. An old-fashioned Baptist has but little use for the ancient writings. But let us have the opinions of some of the celebrated authors upon the subject.

Mr. Coleman says: "The epistle of Barnabas, bearing the honored name of the companion of Paul in his missionary labors, is evidently spurious. It abounds in fabulous narratives, mystic, allegorical interpretations of the Old Testament, and fanciful conceits, and is generally agreed by the learned to be of no authority."

Mr. Dowling, in his History of Romanism, says: "He who receives a single doctrine upon the mere authority of tradition, let him be called by what he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."

Dr. Adam Clark says: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because those who know them best know that on those subjects they blow hot and cold." I could give a great many more quotations, but the above are enough to show that the ancient writers, or early Fathers, were an unreliable set.

But behold what Mr. Dobbs, one of the *Herald* writers, says: "Let it be emphasized that

there is no Scripture authority for the transfer of the Sabbath obligation from the seventh day to the first day." That is what we say, and I have repeatedly offered the best cow I have to any one who will show me any Scripture for observing the first day of the week, and will at once observe it myself. But hear him further: "Of such change of day, not only the New Testament, but the Christian literature of the early centuries is as silent as the grave." He says there is no Scripture authority; that there is nothing in the Christian literature of the early centuries, and we must look to the New Testament to discover the true authorization of the Lord's-day. He then refers to the five points: "Resurrection, descent of the Holy Ghost, Paul's breaking of bread, Paul's instruction to lay by in store," and Rev. 1: 10, "I was in the Spirit on the Lord's-day." Every point that he argues is questioned by eminent Sunday men. The conscientious Sunday observer says: "Is that all? Why, I thought the New Testament was full of examples." One man said to me, "Why, Christ and his apostles kept Sunday." Now, dear reader, if you will look over the points named you will be surprised to see how little the Sunday-observer has to stand upon.

A. R. JONES.

St. Just, Va.

BIBLICAL EXAMINATIONS.

OF THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Although the number of candidates, and the number of papers returned for grading, in comparison with the number of nominal Bible students in the world is still lamentably small, thousands where it should be hundreds of thousands, the idea is taking firm hold, and sooner or later the examination will be as much a part of definite Bible study as in other lines of work. A most encouraging increase is noted from year to year in the *quality* of the papers sent in to the Institute office. In the last examination, January 16th, the number of papers falling below the required average (70 per cent) was nearly nominal, more than nine-tenths of the candidates receiving certificates.

Much interest is being manifested in the new examination, announcements of which are just out. The date fixed for the examination is January 10, 1894. The ground covered will be Acts 15: 35 to the close of the book, the Epistles growing out of that history, and a brief glance at the Revelation. This is also the material covered by the International Sunday-School Lessons from July to January of the present year.

Each candidate receives upon enrollment a direction sheet containing a chart, outline of the course, suggestions for supplemental reading, list of helps (standard and inexpensive), a careful analysis of two of the Epistles, and also a small card map showing the journeys of the Apostle Paul. The questions are sent him in January, and he is at liberty to use them as review or examination questions as he pleases.

The usual enrollment fee of fifty cents is charged. It is wise for teachers, especially, to begin this work at once, as they will receive from the preparatory study needed help in teaching the lessons of the last half of this year.

Application forms and information may be obtained by addressing Prin. William R. Harper, Hyde Park, Chicago, Ill.

THE best rebuke of untruthfulness is a life of truthfulness lived courageously and consistently.

MISSIONS.

TRUSTING.

I know the hand that is guiding me through the shadow to the light,
And I know that all betiding me is meted out aright;
I know that the thorny path I tread is ruled by a golden line,
And I know that the darker life's tangled thread, the richer the deep design.

—British Evangelist.

FROM J. L. HUFFMAN.

I have held three revival meetings during the quarter. One with Middle Island Church, one with Salem Church and one in a school-house on Buckeye, about three miles from Salem.

I spent seven Sabbaths at Middle Island and vicinity. Held seventy-two meetings. This church was in a low and discouraged condition. The meetings were blessed to the good of the cause. The church has been revived and strengthened. A number of wanderers were reclaimed. Two that had been out of the church for years were restored to membership, and eleven were added by baptism. A Y. P. S. C. E. was organized with twenty-two active members.

The church has engaged Brother Lippencott, who is attending school at Salem, to preach for them two Sabbaths each month for the rest of this year. And we have made other arrangements so they are to have preaching each Sabbath, or at least to have some one to take charge of the meeting, thus giving them what these little churches in this Association so much need, regular Sabbath service.

The young people hold their meeting on the evening after the Sabbath each week. They have a good attendance and interest. The outlook seems to be good for this church. They have some good faithful workers who have been true during all these years.

At Salem we continued the meetings over four Sabbaths. Held forty-nine meetings. Had an interesting and profitable time. The church was quickened, and three have been added by baptism. Many of the members expressed themselves as greatly benefitted by the meetings. While at Salem I went, by invitation, to Arnold's Creek and baptized a sick man, who was entirely helpless. He was received into the West Union Church.

The young people connected with Salem College were of much help, and were greatly benefitted in the meetings. Our school is doing excellent work. The attendance is the largest we have ever had by about thirty. The demands upon us in the school are great, and all the time increasing. The all important question is, How shall we ever be able to meet them? We must not fail!

I spent two Sabbaths on Buckeye. Held nineteen meetings. There were a number of conversions. Backsliders returned to God and duty. We organized a Sabbath-school, and are to arrange to have regular services every Sabbath. We expect to have baptism next Sabbath. There are sixteen families on Buckeye and Flint Runs who can easily attend meeting at this school-house. There are between eighty and ninety persons, including children, in these families. A majority of the grown persons belong to the Salem Church, but they are so situated that very few of them ever attend meeting at Salem. While Bro. Gardiner was pastor of the church he supplied them with regular preaching which did them much good. Next week I am

to go to Webster and Braxton counties to spend the time up to our Association. The following resolution was adopted by the Middle Island Church:

Resolved, That we tender our heartfelt thanks to the Missionary Board for sending Eld. Huffman among us to labor for the good of the cause. Eld. Huffman was with us the first Sabbath in January, and continued a series of meetings for five weeks, resulting in great good to the church. On First-day, February 5th, he baptized and received into the church eleven happy converts. All of which is respectfully submitted.

—THIRTEEN weeks of labor, 4 preaching places, 132 discourses, congregations of 66, prayer-meetings in connection with other meetings, 135 visits, and 17 additions—15 by baptism.

CORRESPONDENCE.

Correspondence from Pastor J. H. Wallfisch, Mus, Dr., is published this week. We never met Doc. Wallfisch, but recollect that when in this country he won the confidence of several of our brethren in the West. We cannot but feel an interest in the good work he is doing; and should be glad to have that work turn to account both for the salvation and sanctification of men and the spread of Sabbath truth.

To the Seventh-day Baptist Missionary Society, Ashaway, R. I.:
LIGNITZ, Germany, Feb. 13, 1893.

My Dear Brethren in Christ Jesus—As one who observes the (seventh-day) Sabbath and promotes this truth, I commend the enclosed letter to your fraternal sympathy, and ask you cordially for help. I would be glad if you could enable me to step out for the promotion of the Sabbath truth more frank and independent than I dare to risk it now. A printer, who has published a pamphlet of mine about sanctification, offered me to be the editor of a Christian weekly, which he intends to publish, beginning May 1st. I thought I would give it the character of a Seventh-day Baptist paper supposing that your denomination would contribute to it.

Expecting your kind answer, I am in Christian love
your brother. DR. WALLFISCH.

MY CHRISTIAN WORK AT GERMANY, URGENT NEEDS AT PRESENT AND FURTHER ON.

Since May 1, 1892, I work as pastor of the small Baptist Congregation at Liegnitz, Germany. This is a place of about 50,000 inhabitants. Except a comparatively small number of Jews and Freethinkers, who in many cases are identical, everybody calls himself a Christian, but the number of genuine, converted, scriptural children of God is exceedingly small. I think there are scarcely five out of one hundred, although I could not prove it statistically, of course. The most are worldly-minded and satisfied with a powerless form of godliness. Who cares for these thousands of souls running to damnation and eternal punishment?

My work. I preach the gospel mainly here at Liegnitz on Sundays and week days, and in many other places wherever the Lord gives me opportunities. I distribute gratuitously to the poor the Word of God, Bibles, Testaments and single Gospels, also tracts. I have many Christian conversations, and do my work in the church, in my own home and homes of the people, in the streets, shops, stations, railway-wagons—wherever opportunity offers. An especial medium, exceedingly blessed by the Lord, is my solo-singing of the gospel, accompanied by myself on the organ. I was partly educated at the Conservatory at Leipzig, and am permitted already to publish a good number of my own compositions of sacred and secular music.

My congregation has existed for about 43 years here somewhere in the corner. May 26, 1892, we dedicated our hall. The dear Lord blesses me with many conversions, almost in every meeting, wherever I preach. Blessed be his holy name, and all glory to him alone! October 23d, we dedicated our organ, then I kept on for two weeks with revival meetings. Many souls have been converted. Up to this date I baptized 27. A number of our converts still remain in the State-Church and are not yet ready to join our Congregation. We are anyhow glad that they are converted. So I intend to go on in the name of the Lord, as long as he gives grace and strength to do this blessed work. Of course, I have to meet also enemies. Some of them—I hope—have a zeal of God, but not according to knowledge. May the Lord bless them abundantly.

MY NEEDS.

I need prayerful and practical help continually. Money to pay traveling and printing expenses; hall rents, advertisements, invitation-cards, etc., postages, and many other things, connected with a work-as that.

While I cordially thank my dear old friends for their kind help, and pray to God that they might continue therein, I need urgently many new friends, who are able and willing to help me in the Lord's work, by their prayers and contributions. Sending money, please state whether for general expenses or private use. I send directly to every kind donor a receipt.

With the hearty and believing prayer that the dear Lord might prosper his work everywhere, and all its helping friends, I am sincerely and faithfully your brother in Christ,
J. H. WALLFISCH.

THOUGHTFUL and cunning Romanists are to-day laying large plans for America's silent and stealthy conquest, knowing that who holds America in the future holds the world.

A FAMOUS admiral was once entertained at the court of the Spanish king. When they sat down to the feast, the admiral was noticed to bow his head a moment in silent prayer. "Why," said the king, "I thought only missionaries did that." The noble answer was, "Every Christian is a missionary."

BEHOLD a miracle of grace, as a Delaware Indian preacher buries in baptism the converted murderer of the preacher's own brother, whose two sons at the same time surrender their souls to Christ, and are at peace with the murderer whose life they had vowed to take!

THERE is great power in the aggregation of small things. Nature and science are full of illustrations. It is estimated that there are 30,000,000 Protestant Christians in the world. One cent a day from each one would amount to \$109,500,000 in a single year. That would be a good sum to give to missions.

"LET him sink; he is only a Jew," was the exclamation of a crowd of people in a Russian town recently, as they beheld the struggles of a poor wretch in the river. Just then a young man broke through the crowd which tried to hold him back, and plunging into the river, brought the drowning man to the shore. As the crowd began to jeer at him for saving the life of a mere Jew, it was discovered that the man whose life was saved was a Gentile, and that his brave rescuer was a Jew. The jeering at once ceased, and the crowd slunk away.

IN the Presbyterian Church, as among Congregationalists, there are three elements, the ultra conservative, which favors the continued prosecution of Professor Briggs; the liberal, which defends the views for which he is prosecuted, and the moderate element, which refuses to join either of the contending forces and regards the controversy as a strife over matters not essential and as threatening the unity of the church. This last class is represented by "A Plea for Peace and Work," just issued and signed by about two hundred Presbyterian ministers, nearly all of them pastors, and many of them over the largest churches in the chief cities of the United States. They say that the church has twice been rent asunder by issues soon after recognized as unnecessary. They firmly believe the holy Scriptures as the Word of God, the only infallible rule of faith and practice. But they do not express any opinion in regard to the theory of inerrancy of the original autographs of Scripture in matters not essential to religion, and they protest against all attempts to impose this or any other new test of orthodoxy. They believe the great body of the church are weary of these extremes of dogmatic conflict, and urge that the whole church shall unite in the first great work of bringing the simple gospel home to the hearts and lives of men. This pacific and Christian declaration ought to have great influence in allaying the theological strife in our sister denomination.
—The Congregationalist.

WOMAN'S WORK.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.

Let us find the sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from the way.

—Phæbe Cary.

THE SAVIOUR CALLS FOR SERVICE.

O woman hearts that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love, which is your life's fine gold?

Do you forget the hand which placed the crown
Of happy freedom on the woman's head
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who bade the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service; from your fears
Rise girl with faith, and work for his dear sake.

And He will touch the trembling lips with fire:
O let us hasten, lest we come too late!
And all shall work; if some "must stand and wait,"
Be theirs that wrestling prayer that will not tire.

—The Presbyterian.

ENCOURAGING words come from the ladies of the Portville church. Though not organized into a regular society, they have been making a start that way, and during the winter have raised over \$50 towards putting a new roof on their church. Once in two weeks they have held dime socials, furnishing a supper of things easily prepared, and usually had from sixty to seventy present. They have also been doing good work for the temperance cause, holding Demorest Medical Contests with "grand success. We wish them increased prosperity and abundant help in their good works.

SECRETARY.

LETTER FROM MRS. DAVIS.

STEAMSHIP CHINA, Feb. 19, 1893.

The days quickly passed until the Sabbath when the usual feeling of loneliness came over us. Sunday morning, at ten o'clock, we had the Episcopal service in the social hall, in which we were glad to join. Of course now we were all counting the hours before we should reach Honolulu. Most of the forenoon Monday our time was spent watching the Hawaiian Islands from a distance, thankful that we were so soon to enjoy the privilege of a few hours on land. A little past noon the anchors were cast and as soon as our lunch was over we made preparations to go on shore. Our steamer did not go into dock so we must be ready when a small steam tug ("Flat Iron," as they were pleased to call it,) should take the passengers on shore. Every passenger left the steamer except one of our missionaries' wives, who was detained by a small child. Just before leaving a letter came on board addressed to all missionaries, from a missionary on shore, inviting them to his home. As our little boat landed us on the shores of these beautiful islands, Mr. Damon was very soon on hand to escort us to his home, where we were made welcome by his wife, whom we soon learned was the daughter of Dr. Hopper, an old missionary in Canton, China. Mr. Damon had telephone connections with all the important places in the city, so we were soon able to learn just what time our little boat would return us to the steamer. He then telephoned to several of his friends, Christian people, who were always ready to render service to missionaries, asking for carriages to take us over the city. This was very soon arranged.

There were nine grown people and five children. Our family went with a Miss Judd, who belonged to a missionary family. As we had a letter of introduction to Mr. Jay Greene, an uncle of Mrs. Dr. Main's, we first went to pay them a call. Our steamer was not to leave until past ten in the evening. They urged us very strongly to remain to dinner with them but we felt, on the children's account, it would be advisable to return by the boat going over at six o'clock. We regretted very much our inability to remain. It would be impossible to express the pleasure afforded by this ride. The city is said to contain twenty thousand inhabitants, many of the residents are descendants of missionaries and are interested in Christian work. The foreign Congregationalists have just erected a new church edifice at a cost of sixty thousand dollars, and are out of debt. Miss Judd showed us through the building. The audience room is very beautiful. There are three rooms especially for Sunday-school purposes, their Sunday-school numbering five hundred, there are also church parlors, and all with modern conveniences. A new pipe organ has been ordered. It was quite refreshing to find a community of foreigners in these Eastern lands so interested in religious work; such is not the case in Japan or China.

The Queen's palace and beautiful grounds were pointed out to us as being under guard, the armed sentinels patrolling at every entrance. Of course the Queen has now retired to her own private residence, hopeless of ever again occupying her royal home. We were interested in visiting the home for infirm and aged natives, funds for which were given by a former king and entrusted to the care of foreigners. Miss Judd said her father was one of the trustees. We also visited the college where both native and foreign children are educated. The vegetation of these islands is of course tropical. Though not as luxuriant as Southern India I like it better. A home in Honolulu must certainly be very enjoyable. At five o'clock we were returned to Mr. Damon's where, after a cup of tea, we all wended our way toward the harbor, feeling that one of the brightest memories of our lives would be that of our short tarry on these beautiful isles. However by having to stand over an hour on the dock waiting for our boat to appear, we were again reminded that the bitter is so often mingled with the sweet. It was nearly nine before we reached our steamer, and the later boat did not arrive until eleven, just before the steamer started. We had a rough night until we were fairly clear of the islands, since then we congratulate ourselves on having fine sailing. This is the second day out.

Oh, these letters which come to us every day from the "home land" are eagerly received and afford us much real pleasure and satisfaction.

Feb. 27th. It hardly seems possible that a week has passed since we enjoyed such a pleasant day in Honolulu. It has been a week of as lovely sailing as I ever experienced. Only four days more and we hope to reach Japan, another Sabbath and Sunday will not come to us on this ship. Am thankful, for they are such lonely days to me. Indeed it was depressing to me yesterday, and though we tried to join in the services, and did enjoy them, I felt as the day wore on an inexpressible feeling of loneliness. Some of our missionary friends on the steamer have known us in China, and are very considerate and kind; others who have perhaps never heard of the observance of Saturday, as they term it,

look upon it with great disfavor, if not disdain. But why do I speak of these little annoyances, we are having so much to be thankful for. Since our visit at Honolulu we have been reading accounts of the work done on those islands in the early days of mission work, when they were often six months in reaching the field; also of the still greater hardships of those who worked on the Micronesian Islands, where they rarely received supplies and mail from home more than once a year, and sometimes a period of eighteen months. Our little trials are nothing compared with their hardships.

Mr. Wood's people, who are returning with us, have lived several years in an inland city two hundred and eighty miles from Shanghai. They are returning to the same place, to live still in a Chinese house, as the mission has not yet been successful in buying land to build, but by remaining at their post they hope the inhabitants, after a time, will look with more favor upon their residence among them. I am down in the dining saloon writing; a lady sitting at the same table with me, similarly employed, is Miss Dr. Cuttler, of Ann Arbor, Mich., on her way to Corea. It is since our residence in China that the country of Corea has been opened to missionary effort.

Dr. Whiting, one of our number, has been twenty years in Pekin. He is leaving his family in America, and I know is having a lonely journey.

(To be continued.)

A MISSIONARY TO MISSIONARIES.

A short time ago there passed through Shanghai a man whose presence and words were an inspiration to me, and it has occurred to me that some account of him and his work may be a help to others.

Mr. Isaac Sharpe is a minister beloved in the Society of Friends, and for something more than forty years he has spent much time visiting various mission stations, particularly those connected with his own Society, but with an interest in all Christian work. During these years he has made many long and difficult journeys, becoming acquainted with many missionaries whose courage and faith have been strengthened by his own rare courage and faith, and who hold him in grateful remembrance for his words of sympathy and wise counsel.

Last month this man of God, now in his eighty-seventh year, passed through Shanghai on his return from a journey to Chungking, the capital of the province of Szechuan. Very interesting it was to hear him tell how the Lord has opened up many difficult fields of labor, of the progress made, of the workers, native converts and his own experiences in Greenland, Iceland, Africa, Madagascar, Mexico, and many other lands. Incident after incident of God's especial direction and providence and remarkable answers to prayer fell from his lips.

I was especially impressed by the account of this last mission, the difficulties overcome and the devotion with which he has followed God's leading.

It was in 1890 that the call came to him. "The Lord spoke to my spirit just as distinctly as I am speaking to thee now. Child," he added, laying his hand on mine, "thee will not forget to let the Lord lead thee in the little, every day affairs. Form the habit of looking to him always."

In order to come out with the permission of his Society, his case had to come, first before the Monthly Meeting to which he belonged.

If that body approved then it came before the Quarterly Meeting, and finally the Yearly Meeting in London. It is not strange that his friends hesitated in the matter, and many objections were made to a man eighty-four years of age setting out on a journey so long, and attended by so many dangers. The consent of the three bodies was finally obtained, and in the fall of 1890 Mr. Sharpe started on his way. The first night out from London he was taken ill, and while in Paris was confined to his room, seriously sick, for forty days. Upon his recovery he turned his face once more toward the East, with resolution born of faith, but the friends in England, hearing of his illness, thought it better for him to return; so although still believing that he should be about his Master's business, with beautiful submission he went back to England where he must needs wait until the different bodies could once more consider the propriety of his starting out on the proposed missionary journey. Just before the Annual Meeting should convene, where the question was to be finally decided, he was taken very ill with the grip, and five days before he should present the matter he had not the strength nor confidence to travel the one hundred miles to London alone, but taking his night nurse with him he made the trip. At the appointed time he stood before his brethren to plead his cause. "The Lord has not canceled the call" he said, "he is able to do it at any time. Please leave the canceling with him." The Friends, believing this was of God, once more gave their consent that Mr. Sharpe should visit various mission stations in France, Constantinople, Syria and other places in Asia and in America.

In 1892 he set out again. While at Constantinople the cholera broke out at Damascus. "I do not think," he said, "I would have stopped for the cholera, but there were no ships going and I could not go without conveyance, so I had to give up the visit in Syria." When on the Red Sea he was sick again, ten days confined to his bed. "But see how good the Lord was, I lost no time," is his comment upon that experience. From Japan, before coming to China, he went across to his daughter in California, and while there he was again laid upon a bed of pain and sickness, this time as it was thought ill unto death. "For days I realized that the death angel was hovering over me, but he had not permission to descend. There was still work for me to do in China, and such was the good hand of the Lord upon me, that three months later I was able to walk a long distance without fatigue, and soon after that I started for China."

Last October this courageous old man passed through Shanghai on his way to Szechuan, one of the Western provinces. This is a long journey, from six to eight weeks from Shanghai, and a difficult one too. When Dr. Hudson Taylor was asked what he thought of a man of Mr. Sharpe's age going to Chungking, he said that it was not to be thought of, but Mr. Sharpe, with a quaint smile said, "I found Hudson Taylor had never been to Chungking." In going through the rapids of the Upper Yangtse he counted fifty wrecks, some of them just made, and his own boat was whirled about twice, but to use his own words, "the Lord preserved him both from seen and unseen dangers." A very blessed experience it was to meet this man of God. The very thought of his simple, joyous trust, abiding faith, and rare sweet spirit, remains to inspire and comfort us.

So he has gone on his way, this aged man, alone so far as human company is concerned, with plans for work in other countries which will keep him from home another year at least. He always adds when speaking of what he hopes to do, "But I do not know, it is just as the Lord wills."

SUSIE M. BURDICK.

SHANGHAI, China, March 24, 1893.

THE REV. ROBERT F. HORTON.

BY THE REV. B. C. DAVIS.

The rare privilege has been given to a few American audiences within the past three weeks of listening to the Rev. Robert F. Horton, of London, England.

He is in this country for the purpose of delivering the Lyman Beecher Lectures at Yale University. This lectureship has given to the public many eminent lecturers, and invaluable contributions to the religious thought of our age, but seldom has there ever been combined in one man the brilliant scholarship, and the profound spirituality that Mr. Horton possesses. He is a young man, apparently not over forty years of age. He graduated from Oxford University, and afterwards was a Fellow of New College for some years. He is now pastor of Lyndhurst Road Congregational Church, of London, where a noble church auditorium seating fifteen hundred people is constantly thronged to hear him preach. He is not so much an eloquent preacher, save as the simple truth of God poured forth from the soul of a man burning with love, is eloquent.

The theme of his course of lectures is, "The Word of the Lord." He began by showing how the Word of the Lord came to the prophets and men of God in pre-Christian times. The second lecture dealt with the coming of the Word of the Lord to men of God in New Testament times. Then followed a discussion of the coming of the Word of the Lord to faithful men in the history of the church since the time of the Apostles. Another lecture ranged through the field of literature, and called from poets, historians, artists and statesmen, gems of truth which are veritable words of the Lord, and need only to be interpreted by the Holy Spirit in the soul of men, to be seen and known as words of the Lord.

The course of lectures has led up to the thought that the word of the Lord comes to men of God now just as it has come to prophets and teachers of righteousness of all past ages. His aim seems to be to show that true preaching must be a giving to men of the word received immediately from God. The last lecture of the course thus far (April 21st) was upon the theme: "The way in which the preacher is, now and always, to receive the Word of God in order to deliver it to the people. The three strands of the cord which communicates with God and through which we receive the message, are study, meditation and prayer. The importance of prayer to one who would receive a word from the Lord was one of the most impressive appeals that the course of lectures has contained. "It is easy in the morning and evening to utter our smooth petitions, or in moments of peril to cry out to God with urgency. But this is not the spirit of prayer which prays without ceasing. It is the persistent prayer that will enable us to hear the still small voice. The man of God must be much in prayer. Beating the air on the strong wings of prayer he must scale the mountains of meditation and remain poised in the vision of God to see the things which he is to communicate. There he may find truth flowing towards him like the day spring from the dewy eyelids of the morning, or like the waters which issue from the cool clear fountains of the untainted rocks; he may speak to men, not in the faltering accents of surmise, but in the sharp-cut and convincing speech of "Thus saith the Lord."

Between the times of his lectures, Mr. Horton is in constant demand; addressing large audiences almost every day, either in New

Haven or neighboring cities. His brief stay in the United States will leave a deep impression of the wonderful power of a man so simple in his manner, and yet whose faith in God and communion with him seems to be so very real that every thought he utters seems to have come through his lips fresh from the very thought of God. He has exemplified what scholarship can do, when coupled with the faith of a mystic and the zeal of an evangelist.

His entire course of nine lectures is soon to be published by Macmillan & Co., under the title of "*Verbum Dei*," and promises to be a most valuable contribution to Christian literature.

His previously published works, "The Bible and Inspiration" and "Revelation and the Bible," also "The Book of Proverbs," in the Expositor's Bible series, are all works well known in this country and in Europe, and bear the marks and spirit of the author.

FUNERAL SERMON.*

BY THE REV. L. F. RANDOLPH.

Text.—The hoary head is a crown of glory if it be found in the way of righteousness.—Prov. 16: 31.

Amos Langworthy, who died March 18, 1893, was the son of Amos, Jr., and Susannah Witter Langworthy. He was born in Hopkinton, R. I., Jan. 6, 1803, in which town he spent his entire life. He married Eunice Lewis, Nov. 1, 1832. To them were born three sons and one daughter, all of whom are now living, except the oldest son who died in infancy. With this exception the family remained unbroken for nearly half a century, or until the death of Mrs. Langworthy, Sept. 27, 1881. In their early married life they both professed Christ and received baptism at the hands of the Rev. John Green, and united with the Second Seventh-day Baptist Church of Hopkinton, July 15, 1837, which connection was only broken by death.

Each period in a person's life has its beauty. Childhood, youth and manhood, have each been painted in brilliant colors.

The artist may paint childhood, and the painting hang, as an object of admiration, upon the wall; but the better painting is framed and enshrined in the temple of your own heart.

To none is the picture of youth, however grand, more gloriously matted than in the mind of those when by pleasant memory of days long ago, life at the parental home is lived over again. Manhood is none the less real, but more earnest. Burdens heavy—heavier come, until truly "Life is real, life is earnest," and old age has arrived. Before us—

"An old man sat in a worn arm chair,
White as snow is his thin soft hair."

Hoary heads are seen here and there, but to bury one who had entered the last decade of a century of his life is not very common. It may be worthy of remark in passing, that the deceased had entered the last decade of a century of his life, and also that in the reckoning of the Christian world.

Thomas Binney said, "It is a wonderful thing that a human body, with its nice and delicate organization, should go on sleeping and waking, toiling and working without intercession, and without rest for ninety or one hundred years. No piece of mechanism constructed by man, could sustain that constant, perpetual, uninterrupted action for all that time. But man has the power of reproducing himself many times." This gives man many opportunities and privileges of witnessing great advancement, wonderful discoveries, grand in-

*Furnished for publication by request of the friends.

ventions and glorious achievements. Let the mind, in facts of history, turn backward to 1803, the time of the birth of the deceased. The basis of the union of the States was laid, but the superstructure was in a formative state. Thomas Jefferson was President and Aaron Burr Vice President. Locomotives and steam as a motive power was unknown. The first railroad in the Union, a rude tram-road, was built when the deceased was about 23 years old. When he was 24 years old there were three miles of railroad in operation in the United States. Now there are in round numbers, approximately, 100,000 miles. Then correspondence with friends at any considerable distance took weeks, perhaps months, now electric currents are beneath us, above us, and through the deep seas and ocean. Education has made noble advancement. Huts have given place to palatial residences. Wars have shed the blood of thousands. Slavery with its degradation has passed, and a nation is free. Religion, while its essentials are the same, has many more lovers, and buildings for the worship of God have multiplied, been enlarged and made more convenient and inviting. 'Tis this that makes "the wilderness and the solitary place glad; the desert rejoice and blossom as the rose; the thirsty land springs of water; that opens the eyes of the blind; that makes the lame man leap as an hart, and come to Zion with songs and everlasting joy upon their heads." Worldly honor, earthly fame, accumulated riches, make the hoary head a crown of glory only as they are found in the way of righteousness.

In the prime of manhood taking a companion and establishing a home amid the ruggedness of New England surroundings. Soon thereafter this union of hearts was consecrated by the grace of God to his service. From that Christian home there went out three children, each taking a companion and erecting an altar to God. More than 48 years of married life, amid advancing bodily infirmities, to witness the taking from his home the companion of well nigh half a century, the filling of his place in the church and in the community as a citizen, the endurance of suffering without a murmur, the peaceful death may tell, like ripening and ripened fruit, of the glory there is in a crown of righteousness.

Upon each of those who have watched with and cared for the deceased, may the Christian mantle of an earthly father fall, and the blessings of a heavenly Father rest. May kindred, friends, and neighbors die the death of the righteous and receive a crown of glory.

It was on a bright Sabbath afternoon, ere the setting of the sun, that the worn spirit took its flight, we trust, to the long Sabbath of its God. Bryant, in "The old man's funeral," wrote:

"We are glad that he has lived thus long,
And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong,
Softly to disengage the vital cord.
When his weak hand grew palsied and his eye
Dark with the mists of age, it was his time to die."
May we be ready now for "soon we may enter the Golden Gate."

SILVER WEDDING.

The twenty-fifth anniversary of the marriage of Rowland Barber and wife was celebrated in connection with the marriage of their daughter Julia, on the evening of the 24th of April, 1893. About forty-six friends gathered at their home, with many kind wishes to the newly-married pair and to the father and mother who have been spared to rear their children to mature years. A goodly number of presents were left as a token of kind regards to each. May their lives be spared many years to bless their loved ones and to give encouragement to the society in which they live. G. P. KENYON.

CORRESPONDENCE.

Translated from the Dutch by Peter Velthuysen, of Alfred Centre, N. Y.

Dear Bro. Editor;—I am very sorry that I left you such a very long time without any news about Bro. Van der Steur and his mission. And so much the more as we might experience so soon rejoicing proofs of interest from beyond the Atlantic. My excuse is that since the departure of Bro. Van der Steur the Midnight Mission and all the congenial work took really all my time. Several times I intended to write, but before now I found no occasion to tell you some of the principal facts of the voyage, the arrival and abode of Bro. Van der Steur in the Indies.

We feel in our country the absence of Bro. Van der Steur very much. His place is still unfilled. He was the man who spoke for our mission throughout the country. His calling to India however was so obvious that we trust the Lord will provide in our country too. I cannot omit some particulars about the evidence that God made clear. Even the morning of his departure the captain went to him and said, "Sir, you have to pay no penny for your luggage. That is all settled." Now he had more than two hundred and fifty cubic feet of luggage with him, most books, and more necessities for his work, for an amount of 80 and 90 dollars passage money. Afterwards it appeared that by kind intercession of a minister of the Colonial Department the goods had free passage. This was a delightful surprise. He was a passenger second-class and had no pleasant company, but he had a cabin for him alone and so he might abide undisturbed in the presence of the Lord. Fifty soldiers were on board too. With these men he was soon a good friend. The boys are not accustomed to kindness. For many it is a last escape after a wasted life, and they turned out from their families to enroll with the Colonial army. Happily there are others, too, who only start for want of employment. By trying his utmost to win their hearts with little services and kindness, he soon had their affection in general. Every Sunday morning the soldiers and the crew had a church time, and he was asked to speak. Then they all, with scarce exception, came together, and surely seldom such a hearing as seen. The robust seamen and the soldiers who nearly all have an ignominious past. They have little diversion on board, so they came nearly all but a few malevolent or indifferent ones. Swearing and gambling are the most obvious sins on board. And striking proofs of the influence of his preaching to combat these sins were seen.

Moreover Bro. Van der Steur had a good library, many games and a sciopicon with suitable slides. So they regarded him the more. Besides seasickness Bro. Van der Steur had the most hinder from his fellow passengers who mocked him with his piety, his blue button temperance badge, and the Midnight Mission. But daily conversing with "his boys" (the soldiers) they made him their intimate friend. He heard terrible things, but surely the conversation was for many a blessing. In all the misery he heard of, strong drink had a principal part. But even among them enmity against the truth arose. A good young man who was so kind to play on the flute with the singing was ordered for some service one Sunday morning, and returning found his instrument destroyed. Saddening was the aspect for Bro. Van der Steur going on shore at Port Said, in Egypt, to find there some Dutch girls, formerly living at

a well-known vicinity at Amsterdam. So we see Satan sends out the poor victims who have sold body and soul to him over the whole world.

Owing to the intercession of some of his distinguished friends, the Commander in Chief of our Colonial army received him very kindly when coming on shore at Batavia, the capital of India. At the same time to him was introduced Mr. Logchers, who was sent out instead of Bro. Van der Steur by the committee that rejected Bro. Van der Steur because he would not promise not to propagate at any rate the truths of Sabbath and baptism, nor to await the instructions of the committee when in India in matters they could not judge of when in Europe.

Remarkable it is that this Mr. Logchers married when he departed, not inclined at all to follow their instructions. He is still at Batavia, where he is not wanted much, but his wife fearing to go to the more uncivilized inland, the Committee cannot move him to go there where he is needed. So they get their just wages in rejecting the man, who had a calling from God for such a one who seemed to dance to their pipes. Mr. Logchers now works at the barracks at Batavia, but there are several missionaries and ministers.

Bro. Van der Steur obtained the free admission from the Commander to all day rooms of the barracks, and to all hospitals and canteens. So he has a very extensive field of labor. Still he had determined to chose a residence at Magelang, a garrison in the highland with about two or three thousand men, a great part of them recruits. Some Indian newspapers had spread slanderous tidings about him, partly by misunderstanding, and some malevolent soldiers had incited their comrades at Magelang to give him a rough reception. So he made a trip, and visited besides Batavia, some other garrisons and even missionaries. Everywhere he had large meetings. At Salatiga he stood on the buffet in the canteen, where they otherwise pour the gin in streams. Government acts very irresponsible in India, importing the gin at a low price for the soldiers, whilst every other drink is dear.

Bro. Van der Steur met with many old acquaintances from Hardewich and other places in Holland. Some knew him from the Midnight Mission, and gave witness of his blessed work in public. Still he found very deplorable conditions. Government allows every soldier who has not too bad a register of punishments to take a native woman with him in the barracks. Such a woman cares for the men and his arms. Government says the soldiers care for them as if they were their wives, while it pays for their subsistence. In truth the wretched women are in great contempt. They get drunk with the men and are often treated horribly. If such a woman does no longer please to her laki, he turns her out, and so they often change off laki many times a year.

In India almost nobody cares for a soldier. When they happen to come in a church they are anything but welcome. And as they are treated in such a way they do the inland women likewise. People are so accustomed to these manners that even missionaries do not judge them so very bad. They say the women know no better and have no idea of our marriage.

Bro. Van der Steur has begun to open a home, or a rest, at the Magelang. So the soldiers are no longer compelled to spend their leisure time in the canteens. An officer, a professing Christian, often comes to speak a word with the soldiers. He was there for instance

at Christmas and New Year's Eve, when they had good times.

Still Bro. Van der Steur has many a great difficulty. Sometimes they come to make havoc. And moreover he could not endure to look inactively at the terrible destruction. Bro. Van der Steur has begun the same work as in Holland to stay at the ill-famed houses; they resemble stables more than houses. He asks our prayers for his life is in danger, when he stands at these places, where the opium dens and bad houses are found. Under the device of one law and one gospel for every age, all nations and in every circumstance, he begun the battle against the corrupted Indian morals. The official science is against him. They say total abstinence from alcohol and vice is abnoxious in the hot climate. He has but a very small band around him, a few small Christian military young men associations, they have a great chance to run the disfavor of the officers and more of their immediate superiors.

A sergeant (an under officer) often accompanies him on his walks, when he may take with him many an erring young man to his home, but the sergeant risks his own position, as the officer in our country I wrote of on a former occasion.

In a public article Bro. Van der Steur now shows the accountability of government of so many horrors. It will cause many enemies to him. He earnestly protests against the abuse of the natives. For every battle, for every attack I am prepared, he says, as I have not written than after long and earnest prayer, and I have weighed my words. His work among the soldiers is very much blessed. There are among them such whose hearts the Lord opened for the gospel. Many frequent his home. His first house is already too small. God alone can save him amidst so many dangers. The Christians in India, lame with unbelief in the power of the gospel against so mighty evils, dissuade Bro. Van der Steur to act so audaciously. I fear to ask too much of your space and to bring the brethren in contact with too many terrible conditions, otherwise I should like to translate his protest and some of his tracts.

To be sure (according to our human understanding, but with God all things are possible) he will soon lose the intercession of many friends, bringing in such heavy accusations against the Indian society. There is so little justice in India against the oppression of the natives many opposed, but in vain. They were simply compelled to leave the country if they were governmental officials.

Happily Bro. Van der Steur does not depend on government, nor on any committee. He went as a missionary of our church, still many applauded his departure. But the former committee incites his friends against him. So he has many adversaries here in our country and in India. In our country the more as he is not silent on the Sabbath especially.

In India the missionaries usually do not attack the conditions, but Bro. Van der Steur had an excellent school in the Midnight Mission not to fear for any terror. Let our prayers for him not cease. I remain

Yours in brotherly love,

G. VELTHUYSEN, JR.

WE cannot prevent our thoughts coming any more than we can keep the birds from flying over our heads; but we can keep them from building nests in our hair.

YOUNG PEOPLE'S WORK.

REASONS WHY YOUNG PEOPLE SHOULD ENGAGE IN ACTIVE CHRISTIAN WORK.

BY MRS. N. WARDNER.

FOURTH REASON.

Fourthly, because of their consecration. No greater reason than this can be assigned. We speak of consecrating ourselves to the work, and perhaps that is well enough, but it is our consecration from God that we wish to notice to-day. When we accept Christ as our Saviour we are consecrated priests unto God. Perhaps we have not realized this, but the fact remains the same. A glance at the consecration of Aaron's sons, as priests, may enable us to understand our own consecration better. Before they could be consecrated the sin-offering must be slain. Moses brought it forward and they laid their hands upon its head, and he slew it. Here we have identification. The sin-bearer takes the sins and impurities of the sinner, and the sinner takes the purity, innocence, and spotlessness of the sin-bearer. Wonderful thought! Christ, the spotless one, stood before God in all of the sin, pollution, and degradation of the sinner, and when the sinner accepts Christ he stands before God in all the innocence, purity, and spotlessness of Christ. Marvelous transformation! Oh, for hearts to comprehend it! There can be no consecration until we come to the sin-offering. We cannot be worshipers until we take the place of the lost sinner and accept the death of Christ in our stead, and then God consecrates us to himself, and by this act we are separated from the world and to God.

After the sin-offering and the burnt-offering had been slain the ram of consecration was brought forth. Aaron's sons laid their hands upon its head, and Moses slew it and took of the blood and put it upon their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet. After this the anointing oil, symbolic of the Spirit, was put upon them, and thus they were consecrated, or, set apart for the service of God. So when we lay the hand of faith on Christ, God consecrates us priests, and henceforth we are no more our own. There was also the basket of consecration, containing their food, a type of our spiritual food. And lastly, they were to abide at the door of the tabernacle all the days of their consecration, and keep the charge of the Lord.

My dear young friends of the Endeavor, these are the days of our consecration. From the moment we accept Christ to the present, right on down to the end of life, body, soul, and spirit, all that we have and are, are holy to the Lord, and to us the command comes, Abide at the door of the tabernacle and keep the charge of the Lord. Are we doing it? May God in his infinite power help us to realize the responsibility of the position we hold. The consecrating blood is upon us, and it is none other than the precious blood of Christ. It is upon our ears and we can listen to no communication that is not in harmony with his will. Not only will the blood compel us to bridle our tongues but to close our ears against all corrupt, impure, and slanderous messages. It is upon our hands, and we can touch nothing that will not be for the glory of God. This is practical. It comes down into every-day life, and goes with us into the kitchen, the school-room, on to our farms, or wherever we may be. The consecrated hand must touch no unhallowed thing.

It is upon our feet, and we can go in no society that will dishonor the name of Jesus. If this thought were always in our minds what a power for good our lives would be!

OUR MIRROR.

—ONE of our young societies is at New Auburn, Minn., it being scarcely more than a year old. It is small in numbers and with a scattered membership, yet the meetings are well attended and the interest is good.

—THE meeting of the Albion Christian Endeavor Society held Sabbath night, April 22d, was a very interesting meeting. The attendance was large and nearly all seemed interested in the question of the evening, "Praying and working for others." A communication was received from Mrs. Burdick with respect to the work of the New Mizpah mission. The Society voted to take a collection once a month for the object named. It was also voted to assist the pastor in Sunday night meetings at Busseyville whenever he should complete arrangements for such services. Two of the Christian Endeavor Young ladies are to be baptized next Sabbath.

—IN a letter from Jackson Centre we learn that the interest in the Y. P. S. C. E. is still excellent and the young people are working well in the church. No. 5 singing books have been ordered for use in the meetings.

—A LARGE number of our societies have not sent in their pledges yet for Missionary and Tract work. Already the first quarter has passed and but a small proportion of the \$750 pledged for Home Missions has been promised, still less for Tract work. Please give the matter your careful thought, and if your society has not reported, let no time be lost in doing so. One of our smallest societies lately responded with more than was apportioned them as their share.

—SABBATH-DAY, April 15th, the Christian Endeavor hour in the Milton Society was used by the county Sunday-school organizer in showing to what extent the county of Rock is provided with Bible-training schools, and where the need still exists. Quite a generous collection was given for the furtherance of this work, and several members of the society offered their personal aid in carrying on schools during the summer within convenient distance. This is a much needed work in rural localities and well deserves the attention and support of all earnest Endeavorers.

PRESIDENT'S LETTER.

Sometimes I feel afraid we are making more effort to win new converts than to hold our own people and keep them from leaving the Sabbath. The fact that we are losing so many of our own people is one of the greatest hindrances in the way of others embracing the Sabbath, as well as a reason for our not increasing in numbers faster than we do. Conscience and not system has held us together through all these years. The Church of Rome has been held together by a system. The same system with God for its Pope, would absorb the entire Protestant churches of the world.

A system in our denominational work, which would ground our children in the faith and employ them in the church in early manhood, would hold most of our own people and win others to the Sabbath.

The older people of the denomination would probably never submit to a very rigorous system of work any more than an old business

man could successfully adopt a new system of business methods. The young people are now disciplining themselves to systematic work and systematic giving, and will continue to whatever extent they see is profitable.

The plans for local work in the Endeavor Societies are good, the provision for looking after non-resident members, and the change of membership in cases of removals from one Society to another, are not uniformly good. The Board are now considering a plan to get the Secretaries of the Societies to give letters of introduction to members leaving the Society, and also to send a letter to the Society, or if no Society, to the church or pastor where such person is going, requesting their attention and interest in behalf of such persons.

Blanks on which to so report members, with blanks on which the Secretaries are requested to make quarterly reports to the Board of all such, and other work done, will be sent to the Secretaries in case it is thought best to try this plan of work.

Will all of the Societies keep up a correspondence with your non-resident members? Will you not write to any isolated, or small Societies in your Association? Miss Maggie A. Bee, a member of the church at Ritchie, W. Va., has sent for supplies to organize a Society at Addison, Webster Co., W. Va. Suppose some of our young people write her letters of encouragement.

I hope before very many days, through the kindness of the Missionary Board, to visit the Societies of at least one of the eastern Associations, probably the Western. If the Christian Endeavor has come to stay we must hold it up. Are you an officer or member of a committee in your Society? Are you doing all you can to fill well your place? E. B. SAUNDERS.

HOW THE APOSTLES DIED.

From history and tradition we learn that all the apostles except John, died unnatural and cruel deaths, as follows:

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross and left to die from exhaustion.

James the Great was beheaded by order of Herod at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was killed by a shower of arrows while at prayer, and afterward run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

Luke was hanged on an olive tree in Greece.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself.

Barnabas was stoned to death by the Jews.—*Selected.*

HEALING.

We believe in certain special cases that God heals the body in answer to the prayer of faith, but until we can be convinced that the body is of more importance than the soul, we shall not believe that physical healing should be made the foremost thing in religion. Holiness is first. If Satan cannot get people to turn from it, he will strive to magnify subordinate things.—*Christian Witness.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 1.	The Afflictions of Job.....	Job 2: 1-10.
April 8.	Afflictions Sanctified.....	Job 5: 17-27
April 15.	Job's Appeal to God.....	Job 23: 1-10.
April 22.	Job's Confession and Restoration	Job 42: 1-10.
April 29.	Wisdom's Warning.....	Prov. 1: 20-33.
May 6.	The Value of Wisdom.....	Prov. 3: 11-24.
May 13.	Fruits of Wisdom.....	Prov. 12: 1-15.
May 20.	Against Intemperance.....	Prov. 23: 29-35.
May 27.	The Excellent Woman.....	Prov. 31: 10-31.
June 3.	Reverence and Fidelity.....	Eccles. 5: 1-12.
June 10.	The Creator Remembered.....	Eccles. 12: 1-7, 13, 14.
June 17.	Messiah's Kingdom.....	Mal. 3: 1-12.
June 24.	Review.....	

LESSON VII.—FRUITS OF WISDOM.

For Sabbath-day, May 13, 1893.

SCRIPTURE LESSON.—Prov. 12: 1-15.

GOLDEN TEXT.—The fruit of the righteous is a tree of life, and he that winneth souls is wise.—Prov. 11: 30.

INTRODUCTION.—Wisdom offers life rather than enjoyment. Folly talks about pleasures but is careful not to mention the death that follows sinful pleasures. Wisdom's palace is open for all, but Folly has darkened rooms, or screens before her bars, or curtains around secret places. Study well the contrasts in previous chapters and then give attention to the contrast between those heeding Wisdom's call and those who yield to Folly as shown in to-day's lesson.

EXPLANATORY NOTES.—v. 1. "Loveth correction." Discipline, instruction. Such become intelligent and love soul culture. They desire to profit by the school of experience. "Hateth reproof." Such are low and groveling in their tastes, have no lofty and spiritual aspirations. "Brutish." Put themselves on a level with the brute. Make no progress upward. v. 2. "Good man." Self-sacrificing, benevolent man. "Obtain favor." Has grace given him. Becomes a co-worker with God in benevolent doing. "Wicked devices." One full of intrigue. Plots against his fellow man. "Will he condemn." Providence works against the man who opposes law and order and who would overthrow justice. v. 3. "Not established by wickedness." Gamblers seldom retain their gains. Rumsellers become their own victims. Prostitutes are short-lived. All their fortunes are transient. The drivers of "sharp bargains" are watched with suspicion and distrust by everybody, and their prayers and public testimonies gain them no confidence. "Root of the righteous." Their root is in God. It is the true life-principle. Such shall not be moved by storms or troubles. v. 4. "Crown to her husband." They are lawfully married and united by love. A crown of honor, joy, unceasing delight. "Maketh ashamed." Doeth that which is shameful or unlawful or indiscreet. She destroys the happiness and prosperity of the family. v. 5. "Thoughts . . . just." As a man thinketh in his heart, etc. Out of the heart are the life issues. Be careful of the thoughts. "The counsels." Wicked plans or devices. "Deceit." Deceives self and others. The heart or fountain must be right if the thoughts or streams of life are pure. v. 6. "Words of the wicked." Are malicious, deceitful, bring false charges. Murderous. "He that hateth his brother is a murderer." "Mouth of the upright." Wise, discreet men. Of sound judgment. "Deliver them." Deliver those whom the wicked plot against. Disprove their slanders. Speak good of them and not evil. Give sound advice. v. 7. "Overthrown." Some overwhelming will come. Will surely be caught in their wickedness and justice will do its work. "And are not." It is all over with them. No gaining lost ground. "House . . . shall stand." That which sweeps away the ungodly shall have no effect upon the righteous. v. 8. "Commended according to wisdom." God will always honor and commend a wise action, and men usually come to acknowledge the wisdom of a character that loves and serves God. "Perverse . . . despised." Injudicious perverse actions are despised by friend and foe. Such fall under contempt. v. 9. "He that is despised." Or lightly esteemed. He is better when not over-ambitious for honors and positions; is better off with "a servant" to supply his wants, than one of great rank who is lacking food. It is better to be lightly esteemed while attending to business, providing for family wants, than to assume airs and titles while neglecting common necessities. v. 10. "Regardeth . . . his beast." Is kind in treatment, looks out for its comfort. Such beasts are

better servants to man. A well-fed, kindly-treated span of horses will draw heaviest loads. A man's true character is often brought out in his treatment of inferiors. "Tender mercies . . . are cruel." Affections that should be are only hard feelings. "A brutish action shows a brutish mind." v. 11. "Have plenty." Industry sanctified brings contentment. Other virtues depend much upon industry, but there are "sins of industry." "Follow vain persons." Vagrant persons, and become like them, idle, indolent. They are too lazy to be Christians. A lazy Christian is a misnomer. v. 12. "Desireth the net." Deceitful ways for getting personal gain at others' expense. "Yieldeth fruit." True principles carried out result in good deeds. v. 13. "Wicked is snared." The transgression of the lips is a snare. It brings trouble. "Come out of trouble." Their words are just and they escape. See 10: 19. v. 14. "The fruit of sound doctrine, wise advice and consolation for others bring satisfaction. What one "says and does reacts upon his own character." v. 15. "Way of the foolish." His opinion is law. He takes no advice except from himself. "Hearkeneth unto counsel." A wise man looks at things from different stand-points. He searches for truth from all parties.

LEADING THOUGHT.—The wise obtain favor of God and the commendation of man; their works are good. The foolish are despised and shall not prosper.

SUGGESTED THOUGHTS.—Folly has her palace with its tawdry attractions, she stands without, calling the simple into her secret chamber, but her door is the gate to hell. Knowledge means a cultured mind, a soul experience, spiritual illumination. Self-sacrificing love is the ruling motive of the good man. His roots are the eternal principles of righteousness. The tongue may be a fruitful source of trouble; it flatters, slanders, falsifies, promotes discord, tells tales, is rash. It may be a fruitful source of good; it instructs, comforts the sorrowing, restrains anger, kindly reproves, contends for the right, is silent when silence is needful. He whose earnings are a dime more than the necessary expenses ought to be happy. He whose expenses are a penny more than his earnings is on the road to trouble. He who loves God will love the most helpless creatures of God.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 7th.)

WINNING SOULS.—Prov. 11: 30, 1 Cor. 9: 19-23.

Bishop Simpson says that he is "satisfied that the day is coming when, in all the churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in maturer years." Dr. J. G. Holland also remarked that "we can raise more Christians by juvenile Christian culture than by adult conversion—a thousand to one." If these statements seem a little extravagant there is enough of truth in them to satisfy Christian workers that they must do more than ever for the conversion of the young, even though they do not cease effort in behalf of the older ones. It may be that the work of Christian Endeavorers must be planned somewhat differently, and that Junior work must be made more of, but the most of us are satisfied that this work and this way of winning souls and early cultivating Christian character is a movement that was too long delayed. Churches will now have less excitement in revivals and more intelligent acceptance of Christianity than formerly because of more active work by young people and more attention paid to children.

Christ truly came to save the lost, but his mission was also to teach his disciples how to keep their children from being lost, so that they shall grow up into his family, having never departed from the way of life. With this army of workers constantly increasing by keeping the Juniors in the fold, the church will march on to glorious victory. Endeavorers, rejoice in your work and remember that to truly win souls requires a spiritual character, a possession of the elements of piety. Talent, brilliant and attractive manners, without spirituality, will fail. Let each one find his field where he must dwell, and there train and instruct others in the system of religion which takes the whole life and all its interests under control for the purpose of purifying and elevating it and saving it for eternity. All this is winning souls to Christ, and he that does this is wise.

SCRIPTURE REFERENCES.

1. The future of soul-winners. Dan. 12: 3, Prov. 4: 18, Matt. 13: 43.
2. Self-denial necessary. 1 Pet. 3: 1, 1 Cor. 8: 9-13.
3. A soul won; many sins covered. James 5: 19, 20, Prov. 10: 12.
4. Understanding of doctrine needful. 1 Tim. 4: 13-16.
5. To win is also to warn. Ezek. 33: 7-16.

WINNING
ISE
ILLINGSOULS,
SERVICE,
ACRIFICE.

—HOME Class-work is now recognized as an important factor of the Sabbath-school work. In every society there are more or less of people who are either indifferent to the study of the International Lesson, or are in some way kept from attending the school. How can such be induced to study, or become partially interested in these weekly lessons?

—A QUESTION easily asked, but not always well answered. This method is now being tried in various places. Before leaving Independence we placed membership and record cards in the hands of Mrs. Mary Bassett, who was appointed by the school to canvass that portion of the township. The canvassers visit every house to set forth the need and value of regular and systematic study of these interesting lessons. All who can be induced to do so sign the membership card, pledging themselves, no sickness preventing, to study the lessons at least one-half hour each week. Upon the record card they keep the weekly and quarterly record of such study. The canvasser has other and appropriate blanks for his own reports, etc.

—SOME who otherwise would put forth no effort in this direction, will, by being visited and by pledging this half-hour, become interested in the lessons, and in time may be led to attend the regular Sabbath-school. At least they feel that they are duly recognized members of a class for the regular study of the lessons.

—SOME pastors are interesting their non-resident members in the same way by correspondence, and inducing them to become members of the Home Class. We recommend its adoption by all pastors and superintendents and schools. Whom will your school appoint?

—It would be well in localities where two or three families of Sabbath-keepers reside to join in this movement, and all meet from house to house regularly, thus not only studying the lesson together, but strengthening the social ties, and by this also the

tie that binds,
Our hearth in Christian love.

We have heard of conversions to Christ from this very effort.

A LITTLE MORE SLEEP.

There is not one man or woman in ten thousand who can afford to do without seven or eight hours' sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep. Americans need more sleep than they are getting. This lack makes them so nervous, and the insane asylums so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late.—Talmage.

A CHALLENGE.

When John A. Broadus was pastor of the Charlottesville, (Va.) Baptist Church, a new Methodist preacher came to the place. The two preachers met one day in a book store, when the Methodist said: "Well, I suppose it will not be long before you will give your congregation a discourse against infant baptism." Broadus replied: "Now, I will propose a bargain with you. I will promise now and here not to say one word against infant baptism, during the two years of your appointment here, if you will promise to preach one sermon a year in its favor. Now, if you dare!" But the Methodist brother declined. We forbear to comment.—J. C. Hiden, in Baptist Weekly.

HOME NEWS.

New York.

ALFRED CENTRE.—Items of news from this place likely to be of most interest to the general reader center about the University and its work. The year now hastening toward its close has been one of unusual discouragements and depression. It began with the sickness and death of President Allen and had only just passed its middle, when the sudden death of Dr. Williams again shrouded the whole atmosphere in gloom. The coming of President Main, at the opening of the fourth term, has brought new hope and courage. Too much could hardly be said in praise of those who have maintained the work of the school during these dark days, but this is not the place to speak of that. Dr. Main and family are occupying rooms in the Ladies' Hall, and it is hoped that arrangements will be made by which that shall become their permanent home. The work in the Theological school is going vigorously and hopefully forward. President Main is directing the work in doctrinal theology, and Dr. Platts is now wrestling with the struggles of the papacy with the imperial power in the Middle ages, and giving practical work in sermon preparation. According to the plan generously arranged and provided for by the Education Society and its friends, at our last anniversaries, this department will be prepared to offer at the opening of next year, instruction in any and all branches regularly taught in any theological seminary.

The Rev. L. E. Livermore, Editor of the SABBATH RECORDER, may now be seen at his desk, as the readers of this paper doubtless know. He and his family are again residents among us and are heartily welcomed to church and society privileges as well as to the specific work to which they are called. Lest some shall begin to complain that so many ministers are being settled in Alfred, let it be remembered that each is called to a work that is denominational in its character and influence, and that no one of them is filling a *sine cure*.

Dr. Platts, who is temporarily occupying the pulpit of the first church, has just completed a short series of discourses which were full of interest and practical importance. The first of these was on the "Conversion and Christian training of children," 3 John 5; second, "Commendation and encouragement of Christian young men," 1 John 2: 14—last part; and the third on "Duties to the aged." At the Friday evening prayer-meetings the Doctor has been giving a series of short talks from scenes and incidents in the life of the Apostle Peter. The topic last Friday night was "the Beginnings of Christian Missions," from scenes in the first chapter of the Acts. The occasion was the monthly missionary concert, the interest in which was greatly heightened by some remarks upon our missionary work by Dr. Main.

We have welcomed the return of Bro. G. H. F. Randolph and family from their labors in China. They report a safe and pleasant voyage, and bring news of the health and courage of those now on the field. It brings the far off land of China very near to be able to shake hands with a man not thirty days from that land, and it quickens our zeal for mission work to hear those who have been engaged in it, tell of the needs and methods of the work. Mr. Randolph made a little speech in Chapel Wednesday morning. We hope to hear more from him soon.

S. B. S.

DERUYTER.—At the beginning of the year we began a Home Department in our Sabbath-school which should include all who could not attend the regular sessions on account of distance, sickness, or other good cause. Each one who joins signs a card to study the lesson every Sabbath, or through the week, and to keep a record of such study, which is to be sent at the end of the quarter.

Four months have passed since its adoption and it has grown in that time beyond our highest expectation. Already forty-seven names are enrolled in these Home Classes. Some of whom live within a few miles, but most of them scattered all the way from New Jersey to California. Strange indeed that the members of the DeRuyter Sabbath-school should be so widely scattered, but they are all studying the same blessed book on the same day and are the more tenderly united in the Bible, the Sabbath and our beloved church. From many of these we have received, by letter, their first quarterly report, in which are the highest expressions of joy and growth in the common study. I wish I were at liberty to give extracts from letters from mothers kept at home with their children, from invalids confined to their rooms, and from the aged, long since past attending church, who were so glad that in this way they could be identified with the Sabbath-school again.

This is the day of the printed page and the mail, and why not we pastors use them to stir up God's people the world over, to study and to work?

But this is only a part of the Home Department work. We have planned and begun to visit every family in the town of DeRuyter to ask them to come to church and join one of the Bible-schools, and if they cannot come they are especially urged to join the Home Class and regularly study their lessons at home. Now from this four months' experience we can say most heartily that this plan is pre-eminent for scattered Sabbath-keepers, non-resident members and invalids and we will be glad to send the cards free to any of our people who may ask for them.

L. R. SWINNEY.

WATSON.—The Sabbath-school of Watson was re-organized April 22, 1893. The following officers were chosen: F. E. Wilder, Superintendent; Rev. H. B. Lewis, Assistant Superintendent; Blanche J. Davis, Secretary; Harry Davis, Treasurer; Evaline Young, Organist.

M. A. W.

Kansas.

MARION.—During the last few months the condition and prospect of the little Marion Church has been much improved. The coming of Bro. B. C. Babcock and family, and his son Samuel and wife, and of the Sabbath-keeping family of a Mr. Saunders from Axtell, Neb., formerly of Albion, Wis., into our midst, has so increased the number of Sabbath-keepers as to make our meetings anything but lonely. So on the Sabbath, the 18th of March, we reorganized the Sabbath-school, with 28 present. Bro. W. E. M. Oursler, being elected Superintendent; B. C. Babcock, vice-Superintendent; Mrs. Lottie Babcock, Secretary; H. S. Adams, Treasurer, and Miss Grace Babcock, organist. The next Sabbath day there were 32 in attendance. Four have been received by letter, one yet to be received, with prospects of more. There are now about 37 Sabbath-keepers connected with our society, including children. Our Sabbath-school and meetings thus far have been quite interesting. And in addition to this we enjoyed

the good fortune of hearing two excellent sermons from Eld. S. R. Wheeler last Sabbath and Sunday. Bro. W. was the first missionary on this field, and organized this church some eight or ten years ago; and is now on his way to Boulder, Colorado, as missionary under appointment of the Missionary Board. We enjoyed the presence of him and family very much. Bros. Babcock and Saunders have bought homes in the neighborhood of Oursler. If any wish to come West let them come and do likewise. Homes will be higher in Kansas soon. Pray for the peace of this church.

M. HARRY.

APRIL, 1893.

South Dakota.

PLEASANT GROVE.—As we are deeply interested in the "Home News" from all the other churches of our beloved Zion, perhaps others are interested in an occasional report from this church. We have had a very mild winter. I think the thermometer was thirty-six below zero twice. The fall of snow was light though we had some sleighing. Our regular Sabbath service, Bible-school, and Young People's prayer-meeting are well sustained, and with usual interest. Prof. W. S. Hood, of Hartsville, N. Y., is giving us a second series of lessons in vocal music, and will close with a concert in a few weeks. Prof. Hood wields the baton with a master hand, and is perfectly at home in the presence of a convention. Our young men have organized a brass band, and ordered their instruments.

We are sorry that more of our people who are thinking of buying land in the west, did not buy land in this neighborhood before the rise in the price of land a year ago. There are, however, a few quarter sections in the neighborhood that can probably be bought at reasonable prices.

D. K. DAVIS.

APRIL 23, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., April 21, 1893.

The Senate has adjourned but office seekers are yet with us. The hotel corridors are full of them. The best place, however, to differentiate the species is around the doors of the Secretary. Here at the proper hour they crowd like fish poking their noses out at an air hole in the ice. The door of the Democratic Congressman is also besieged like a bank during a "run." His bell jingles from 9 A. M. until 9 P. M. The applicant for the country post-office, who at home gets up at daylight, is the first caller. His clothes are a misfit, well worn and shiny, his overcoat was in style a decade back, and his well-brushed hat is still more ancient. He wears a heavy beard, and a shaggy and unkempt appearance, and pulls the bell with a jerk as if to take it with him. When the door is opened he rushes past the maid as though he owned the house. No chance to tell him "not at home." His visit is generally long and he comes out smoking a cigar from the Member's stock, with a happy expression on his face. At a later hour politicians, apparently from the West or South, ride up in carriages. They loll back on the cushions, with legs crossed, cigars tilted up in their mouths and hats on the back of their heads. Evidently they are somebody's "influence" whose claims they are pressing. Next arrives a young man, neatly though not stylishly dressed. He stoops and wears glasses. He is a student who wants a position for a few years until he can finish his law course. The next comer, just out of a tailor shop, is most

gorgeously gotten up in the extreme of fashion. He wants anything, no matter what, so long as the salary is good and there is little work to do. He is sure of a position, for doesn't this old man carry this Member's district in his inside pocket? Towards evening there is a noticeable change in the style of callers and some have a distinctly metropolitan air, applicants doubtless for some of the foreign plums. The same scene is enacted day after day—some applicants disappear, but others come in their stead—and the procession goes on.

Where will it end? Unless there is a change in our customs what hosts will crowd Washington at and after inaugurations fifty or a hundred years hence. Jackson, a British envoy, wrote thus of Washington in 1809: "About twenty rods from the House of Congress I started a covey of partridges." Five years before this, Mrs. Merry, wife of a former British envoy wrote, "We have alarmed Congress by the number of our servants and the immensity of our baggage which they suppose filled with imported luxuries to the injury of home markets. To-morrow I shall exhibit at the Capitol; Capitol! good heavens what a profanation! And there is a creek too, a dirty arm of the river, which they have dignified by calling it the Tiber." It was of this creek that Tom Moore sang after his visit in 1803.

"And what was Goose creek once is Tiber now,
This famed metropolis, where fancy sees
Squares in morasses, obelisks in trees;
Which traveling fools and gazeteers adorn
With shrines unbuilt and heroes yet unborn."

Well, to-day the loftiest monument looks down upon blocks of noble buildings over the buried Tiber and down upon the statues of heroes of world-wide fame standing in the garden spots which Tom Moore ridiculed as morasses. CAPITAL.

THE ALFRED ALUMNI ASSOCIATION OF NEW YORK.

To the Editor of the SABBATH RECORDER:

On the evening of May 9th the Third Annual Reunion and dinner of the Alfred Alumni Association of New York will occur. The place selected for this meeting is the Hotel Imperial, corner of Broadway and Thirty-second street, which is as central and convenient from all directions as any hotel in New York. I do not need to urge upon you the importance of this meeting, coming at a time so burdened with sorrow on the one hand for our losses, and hopes on the other for the best interests of our Alma Mater. You know full well what this New York branch of the Alumni would like to be, and what it would like to do for the good of the school. At the coming meeting we hope to bring together Alumni from many places outside of New York, and not alone are the Alumni urged to come, but any others among our people who feel an interest in the school and who would be glad to see it sustained and strengthened as years roll on. There will be room for all those who will give themselves the pleasure of attending. A number of prominent Alumni and friends are expected to be present to speak for our cause, thus adding interest to the occasion. All Alumni near New York whose names and addresses are in the hands of the committee will receive special notices, but lest some may not be reached through that channel, will you kindly give place to this notice in the RECORDER. A general invitation may thus be extended to the Alumni students and friends of old Alfred to come and help to make this meeting a memorable event in the history of the school. Tickets, which are three dollars each, can be had upon application to the Secretary and Treasurer, Mr. Herbert G. Whipple, 192

Broadway. Thanking you in advance for what I feel you will gladly do for the cause I am

Cordially yours,

PHOEBE J. B. WAIT.

Pres. A. A. A. of N. Y.

NEW YORK, April 23, 1893.

KITTY-KNEW ABOUT SHEEP.

Seven sheep were standing
By the pasture wall.

"Tell me," said the teacher

To her scholar small,

"One poor sheep was frightened,

Jumped and ran away,

One from seven—how many

Woolly sheep would stay?"

Up went Kitty's fingers—

A farmer's daughter she,

Not so bright at figures

As she ought to be;

"Please, ma'am,"—"Well, then Kitty,

Tell us if you know."

"Please if one jumped over

All the rest would go."

ORDINATION SERVICE.

On Sabbath afternoon, April 1st, the Dodge Centre Seventh-day Baptist Church assembled to ordain, to the responsible office of deacon, Bro. E. A. Sanford, who had been previously chosen by the church. The services were conducted as follows:

1. Singing.
2. Scripture lesson, Acts 6: 1-8, 1 Tim. 3: 1-13, by H. D. Clarke.
3. Prayer, by A. G. Crofoot.
4. Anthem, by the choir.
5. Examination of candidate, conducted by H. D. Clarke.
6. Sermon, from 1 Tim. 3: 13, by A. G. Crofoot.
7. Consecrating prayer, by S. R. Wheeler.
8. Charge to candidate and to the church, by H. D. Clarke.
9. Hand of fellowship and welcome, by deacon E. S. Ellis.
10. Singing and dismissal.

The day was pleasant and house crowded and hearts made to rejoice over the circumstances so favorable to the church. Communion services followed the ordination. *

A DEFECT IN EDUCATION.

By way of illustration of the need of instruction in the fundamental conception of what our government is, take the proposal that is put about in newspapers, and appears in popular conventions, to elect Senators of the United States by popular vote in each State. What difference, it is asked, does it make whether the Senators representing the State, are chosen by popular vote or by the Legislature? The question shows a profound misconception of the fundamental nature of our system, upon the maintenance of which depends the perpetuity of the republic. The framers of the Constitution provided for two sorts of representation in Congress, a popular representation of the people of the several States in the lower house, and representation of the States, themselves as entities, as real living bodies, in the Senate. They secured these by providing that Representatives should be elected by popular vote, and Senators by the vote of the Legislatures of the States. The Constitution was not adopted by popular vote, but by the vote of the States, given according to their natures by the Legislatures. The State acts through its Legislature and its Executive, and not by popular movement directly. It needs no argument to show that to change the Constitution in regard to the election of Senators is to change fundamentally the character of our government, and also to remove one of the safeguards against impulsive movements to which our stability, in a century of revolutions elsewhere, has been largely due. So long as we can keep the machine with its original checks and balances, as the phrase is, we have the most stable government on earth.—Charles Dudley Warner, in Harper's Magazine.

THE BACK SEAT.

Is it extreme modesty that causes the Christian of to-day to take the back seat in prayer-meeting? Is it self-depreciation, or is it the shirking spirit, that so affects the conduct of the church-going people. Somewhere I have

seen a statement that nine-tenths of those who attend the conference and prayer-meetings of our churches try to take a back seat; the nearer the door the better they seem to like it.

The front seats are empty, or filled (no, not filled but occupied) by elderly folks, who seem (many of them) to hesitate in their decision, lest they may seem bold.

Those who cannot see a vacant back seat seem ready to turn to the door rather than go to the front. How would it be in an army if there were none who would go to the front?

It is not stimulating to a leader to see his forces thus shrinking from bearing a testimony in the simple matter of choosing a seat in a meeting for religious service. He must feel that he has little magnetism; that he has not the sympathy of his people, that their service is perfunctory, and that they expect of him what really belongs to them.

A minister needs to believe that he has friends around him—that he is looking into the faces of his friends and co-workers, who count it a joy to come to this Christian service; who are earnest and spiritual and full of energy and of love for the Christian work. O the back seat influence! How disheartening!

Is it not time for us to take the front seats and to contribute something toward the interest of the service which we have covenanted to sustain? Let the back seats be removed or turned over—and let the communion of spirit pervade the prayer-meeting so that none will desire to hide in the shadowy back seats.—Caroline W. D. Rich.

LOOKING FORWARD.

"I'm always looking forward," was said by a Christian believer who had been grievously afflicted for thirty years. A long series of painful illnesses had wasted her frame, exhausted her strength, and left her in a state of extreme feebleness. A friend was speaking to her about the past.

"How many," he said, "who seemed long to outlive you are gone? Do you never look back to olden days, and think of what some would call better times?"

"No!" she replied, "It does not suit me to look back; I'm always looking forward."

And this made her happy. Grateful for any kindness, and welcoming with a smile any one who visited her in her quiet home, she was looking onward and upward, and she still lives "looking forward."

This is the Christian's attitude. Paul said he forgot "the things which are behind, and reaching forth to those which are before," he "pressed toward the mark for the prize of the high calling of God in Christ Jesus." And every Christian has to look onward. If he looks behind he finds failure, sin, sorrow, loss. If he looks only at the present, he sees that here he has no continuing city; and time carries him on resistlessly towards the great unknown. He must look forward. This means to look to Christ. He thinks of the time when he will see his Saviour face to face. Now his Saviour sees him, but he is not seen by him. The Christian feels him near, and there is no joy to the needy like that of the Saviour's presence. But to see as well as to feel him is double joy—it is the joy of the redeemed in heaven.—Selected.

GIVING.

The teacher of a girls' school, away in Africa, wished her scholars to learn to give. She paid them therefore for doing some work for her, so that each girl might have something of her own to give away for Jesus's sake. Among them was a new scholar—such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her peice of money and laid it down. The new scholar, hugging tightly in her arms a pitcher, the only thing she had in the world, went to the table, and put it among the other gifts; but before she turned away she kissed it. There is One who watched, and still watches people casting gifts into his treasury. Would he not say of this African girl, "She hath cast in more than they all?"

TEMPERANCE.

THE HIGH LICENSE DOG.

M. J. SHERMAN.

A man had a dog that was vicious and vile,
He was ugly and black as could be;
He bit every soul that came in his way,
And his owner grew fat on the blood of his prey,
Till the people were frightened, but what could
they say?
The man kept the law, don't you see?

He paid his dog tax with so honest an air
You'd think him a saint in disguise;
The people looked on and said, "I declare,
The life of that dog we surely must spare;"
We need all the taxes or else we'd despair."
(And here they all groaned and looked wise.)

"We must pay up the doctor and funeral bills;
They've been very heavy of late;
So many were bitten, so many have died,
We need all the 'taxes,'" these wiseacres cried;
"We'll make them still higher; we'll not be denied;
The man's love for his dog is so great."

The owner consented with radiant smiles,
As the dog with permission given,
Went on with his work of destruction and woe,
And owner and dog the bolder did grow,
Till the streets with the blood of his victims did
flow,
While their wailing ascended to heaven,

Then the people opened their eyes at last,
"We've made a mistake," they cry;
"We must kill the dog or our fate is sealed;
We'll have that odious law repealed.
The taxes haven't the matter healed;
That blood-thirsty dog must die."

So they went to work with a right good will,
(For the people's word was law),
And the dog soon slept his last long sleep;
And they buried him then in a grave so deep
That the thunder of ages might over him sweep,
And he never would move a paw.—*Sel.*

A NORTH CAROLINA mill makes 4,000,000 cigarettes daily.

SOME OF SECRETARY WINDHAM'S ANTI-SALOON UTTERANCES.—How to curtail and finally destroy this evil is the great problem of the hour. Its solution is next on the world's calendar of progress. It has been called for trial and cannot be dismissed or postponed. . . . The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon with its methods and results. "Neutrality is henceforth impossible; indifference is a betrayal of the sacred trust reposed in citizenship." The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way and at whatever sacrifice. By what right does the saloon exist? I know of none.

At Rayersford, Pa., the Reformed Church has adopted the following resolutions to be incorporated in its by-laws:

Resolved, That no member of this congregation is permitted to engage in the manufacture or sale of intoxicating liquor as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, to obtain licenses to sell intoxicating liquors as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, in making laws to aid the liquor traffic as a beverage.

When all churches will adopt such a code, and will add to this: That no member is permitted to aid, directly or indirectly, in placing law-makers in power who will favor the liquor traffic, then we may look for some advance in the temperance reformation.

A STRAIGHT VERDICT.—A coroner's jury returned a verdict that a certain prominent man had died of alcoholism. "Your verdict is absurd," some one said to the coroner.

"Why so?"

"Because he was never known to drink."

"That's a fact."

"He never went into a saloon."

"You are right."

"Then why do you say he died from the effects of alcoholism, when we all know he was shot?"

"That's all very true," the coroner replied, "but the man who shot him was drunk. Don't talk to me, if you please. I know my business. Deceased was killed by whisky."—*Arkansas Traveler.*

EDUCATION.

THE NEED OF ESTHETIC CULTURE IN GENERAL EDUCATION.

EDOUARD MANEUVRIER.

(Translated and Condensed for the *Literary Digest* from a Paper in *Revue Internationale de l'Enseignement, Paris, March.*)

That education should be applied to the entire nature of the human being is an axiom. In the application of this proposition, however, there has been, it seems to me, one oversight: that the intelligence and the will should be thoroughly educated, every one declares; but little is ever said about the education of the sensibility. By that I mean æsthetic education, the cultivation of the soul by the use of the beautiful, by the arts.

It may, perhaps, be answered that the æsthetic culture is quite sufficiently assured by literary instruction; that Homer, Sophocles, Euripides, Virgil, Horace, Corneille, Racine, and others are artists who are quite sufficient to develop the sensibility; that their works, which are in the hands of all our pupils, offer to those who know how to taste them, incomparable lessons in delicacy and refinement. Let us take an exact account of classic studies and their results. Let us consider, for example, the candidates who appear before our faculties for a final examination. We shall see how scantily these have culled the divine flowers of poetry, how very few are chosen among the many called, how many barbarians there are among these bachelors.

Two obstacles are in the way: one is the inadequacy of literary studies, because of the extent of the course. Nothing is studied thoroughly, and very rarely does a pupil reach the point where he is able to read texts without effort. The student does not know enough Greek to enjoy Greek masterpieces, nor even Latin enough to take pleasure in the Latin classics. The student's sentiments are not his own, but those he has been directed to feel; all his emotions are suggested. This culture at second-hand has not sufficient life to endure, and the student has hardly left college before the little flame of literary enthusiasm, sometimes lighted by the words of a good master, is extinguished, generally forever. The other obstacle is, that æsthetic culture, by means of literature, is not within reach of everybody. Only a chosen few, endowed with a certain fitness of mind, are capable of this culture. With those, the pleasure is the result of an intellectual act. Before feeling these literary beauties, you must comprehend them. Such are the joys of intellectual aristocrats.

Culture by the graphic and plastic arts, and especially by music, offers the advantage of being accessible to nearly all. It is infinitely easier to learn to draw, to play on the violin, than to learn Greek. A youth who is slow at apprehending phrases, and very little interested in literature, may become a worthy draughtsman or a distinguished musician. His soul will open to these manifestations of the beautiful, which it is able to see and hear. The arts are powerful educators. Where the influence of literature has failed, they can, in a measure, replace it. Since the time when Orpheus tamed tigers and Arion charmed the dolphins, music has never ceased to work wonders. When artistic education is added to scientific education it produces an exquisite flower of humanity.

Thorough enjoyment of what is beautiful is not a gift of birth; you must acquire it, you must learn to feel. Our systems of education in the University and out of it insufficiently provide for this culture. The faculty of reasoning absorbs our whole being, yet that faculty has no more value than the faculty of feeling. From this it results that so many men think strongly and feel weakly. They have fine ideas and coarse feelings. Hence it is that so many men of intellect find life tedious. It is because they have never learned to discover the pleasures without number contained in art and nature. Eyes have they but they see not, ears have they but they hear not. The infinite variety of forms and movements, the festivals of color and of light, the exquisite charms of music—all these exist not for them.

SPECIAL NOTICES.

THE Quarterly Meeting of the First Hebron, Hebron Centre, and Shingle House churches will convene with the First Hebron Church, commencing Sixth-day evening, May 12, 1893. A cordial invitation is extended to all to attend. Ministers from abroad are expected to be with us.
I. H. DINGMAN, Clerk.

ALL isolated Seventh-day Baptists in Nebraska are requested to send their names and address to Walter Rood, North Loup, Neb.

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FOR the accommodation of those intending to visit the World's Fair next summer, information regarding rooms, board, prices, etc., will be furnished on application. State full particulars, enclosing stamp. L. C. Randolph, Room 5, M. E. Church Block, Chicago.

THE Treasurer of the General Conference invites attention to page eight of the Minutes.
Address, WILLIAM C. WHITFORD, Berlin, N. Y.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

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

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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 3.00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 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, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

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

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COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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MARRIED.

SMITH—BURDICK.—In Friendship, N. Y., April 15, 1893, by Pastor M. B. Kelly, Jr., Mr. Geo. W. Smith, of Nile, and Miss Grace Adeane Burdick, of Friendship.

BROWN—BABCOCK.—In Scott, N. Y., at the home of the bride, April 27, 1893, by the Rev. B. F. Rogers, Mr. Austin Brown and Miss Alice M. Babcock, all of Scott.

WHITCOMB—SALISBURY.—In Scott, N. Y., at the home of the bride, April 25, 1893, by the Rev. B. F. Rogers, Mr. Eugene F. Whitcomb, of River Falls, Wis., and Mrs. J. Adelia Salisbury, of Scott.

MAXON—BARBER.—At the home of the bride's parents, Ceres, Pa., April 24, 1893, by the Rev. G. P. Kenyon, Mr. Braton W. Maxon, of Portville, N. Y., and Miss Julia M. Barber, of Ceres, Pa.

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.

MAXSON.—In Scott, N. Y., April 20, 1893, of inter-captation of the intestines, Ada A., daughter of Charles M. and Ada R. Maxson, aged 1 year, 7 months and 25 days.

It is perhaps seldom that the death of a child has caused such universal grief as did that of little Ada. Her mother lived only a very few days after the birth of the child. She was then cared for by her grandmother until her health failed and she soon passed to her rest. Everything that a fond father and kind friends could do for her comfort was cheerfully done; but God has ordered otherwise than that which friends had planned and took her to himself. Her funeral was held at the Seventh-day Baptist Church in Scott, Sabbath-day, April 22d, conducted by the pastor. B. F. R.

SATTERLEE.—At Berlin, N. Y., April 20, 1893, Mrs. Uretta Davis Satterlee, aged 51 years.

The deceased was the wife of David G. Satterlee, who, with two sons and two daughters, survives her. She was stricken with paralysis some 16 years ago, and although she was able to be about the house, she has never been in good health since. Death brought to her sweet release. She was a member of the Berlin Seventh-day Baptist Church. The funeral service was on First-day, April 23d, conducted by the pastor, assisted by the Rev. A. Lawrence. W. O. W.

MANSSEN.—March 23, 1893, in the town of Harmony, Rock Co., Wis., of typhoid fever, Mrs. Nora Manssen, daughter of Ransom D. and Charity L. Tallett.

She was born at West Hallock, Ill., May 30, 1839, and was married to Wm. E. Manssen, March 4, 1890. She leaves a widowed mother, a brother and sister, a loving husband, and many warm friends to mourn their loss. Sermon by the writer from the words, "All these things are against me." N. W.

Books and Magazines.

THE *Treasury of Religious Thought* for May is at hand.—E. B. Treat, Publisher, 5 Cooper Union, New York. This valuable magazine is just what its name indicates, and will be a source of satisfaction to all who will procure it and carefully read it. Among its valuable contents we find Sermons, Sermonic Thoughts, Thoughts for the Hour of Prayer, Thoughts for Pastoral Work, Current Religious Thought, etc. Get a copy.

THE *Preacher's Magazine* for May is as usual, packed full of helpful articles of great value to the pastor, teacher, and Bible student. We especially note among the varied contents a sermon by the Rev. W. L. Watkinson, entitled "Lightness in Religion," and also one by Prof. J. A. Beet on "Balaam." The Rev. Mark Guy Pearse continues his able series of articles on

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Moses, and writes in this number on "The Institution of the Passover." "How to begin the study of Hebrew," by the Rev. J. T. L. Maggs, and "Exploring the Bible," by the Rev. W. A. Labrum, are most excellent. The Homiletical Department contains many outlines of sermons, among them "My Lamp," a sermon to children by Rev. Robert Brewin. "Salvation," by the Rev. Wm. Tyson, and "Past Recollections," an anniversary outline by the Rev. W. G. Barrett, all helpful and suggestive. "Notes and Illustrations," "Notes on the International Lessons," "Outline Addresses on Golden Texts," (particularly helpful to the pastor and Sabbath-school Superintendent), are departments of the magazine. The Rev. Edwin Davies on "The Books of the Bible," "A Pulpit Prayer," by A. Maclaren, D. D.; "Position and Character," by the Rev. Thomas Kent; "The Person of Christ," by the Rev. J. Robinson Gregory, are also the titles of scholarly papers. The magazine is published monthly, at \$1.50 per year. Single copies, 15 cents. WILBUR B. KETCHUM, Publisher, 2 Cooper Union, New York.



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Foreclosure Sale.

ALLEGANY COUNTY COURT.

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY, Plaintiff,
Society, Plaintiff,
against
Silas C. Burdick, Mary T. Burdick, Charles C. Champlin, Henry Scranton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Dansont A. Whiting, Willis P. Whiting, Alfred C. Barnes, Henry B. Barnes, Charles J. Barnes, Edwin M. Barnes, Richard S. Barnes, and the Anderson School Book Company, Defendants.

In pursuance of a judgment of the Allegany County Court, of the State of New York, the Subscriber, as Referee thereunto appointed, will sell at public auction, at his office in Wellsville, in said county, on Tuesday, June 8th, 1893, at 2 o'clock in the afternoon, the following described real estate to wit:

All that Tract or Parcel of Land situate in the Town of Alfred in the County of Allegany and State of New York, it being a part of Great Lot Number (14) Fourteen in Township Number Three in the seventh Range of townships in the county and State aforesaid, and bounded and described as follows:

Begin at a point in the Main Street, being also the North-east corner of William C. Burdick's house-lot, and located one chain and twenty links South, eleven and a half degrees West from the South-east corner of Silas C. Burdick's house, the former residence of Amos Burdick, now deceased, and run thence the following courses according with the magnetic meridian of January, 1886, viz: North, seventy-one and a half degrees West along the North line of Wm. C. Burdick's house-lot, five chains and sixty-seven links; thence North, fourteen degrees East, along the East line of lands of Wm. C. Burdick one chain seventy-five links; thence South, 78 degrees 30 minutes E. six chains ten links to a point in the Main Street; thence S. 16 degrees W. one chain one and 1-10 links; thence S. 29 degrees 30 minutes West, along the street, one chain forty-one links to the place of beginning; containing one and a fourth acres of land, be the same more or less; as surveyed January 17th, 1886, by A. B. Kenyon, Surveyor.

Dated Wellsville, N. Y., April 14, 1893.

FREDERICK H. CHURCH, Referee.

HENRY L. JONES, Plaintiff's Attorney.

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