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THE SABBATH RECORDER.

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"OUT of the shadow of night
The world moves into light;
It is daybreak everywhere!"
—Longfellow.

FOLLOWING the "Young People's Work," and only separated by a double rule, will be reading especially for our Young Folks. Occasional stories and articles of interest to the young will be found in this connection. However, older people are not forbidden to read on the Young People's page.

A NEAT little sixteen-page catalogue of Seventh-day Baptists publications in America and Great Britain, has been prepared by order of the Tract Society for free distribution at the World's Fair. These catalogues will call special attention to the Sabbath question by the titles of tracts and books; all that are interested to learn more will, by consulting these catalogues, find where to look for further information.

UNDER the title, "A Dream City," Candace Wheeler, president of the Associated Artists of New York, and director of decoration in the Woman's Building, at the Chicago Exposition, contributes to the May *Harper's Magazine* a paper on the buildings of the World's Fair and their surroundings. Mrs. Wheeler is thoroughly familiar with her subject, and her description, which is from a stand-point new to periodical literature, is one of the most vivid and entertaining yet published. "A Dream City" is illustrated with fifteen engravings.

WE are glad to see the President of the Young People's Board, E. B. Saunders, Esq., in the Western Association for the purpose of visiting all of our churches, and stirring up the young people to greater endeavors. He will find a warm welcome, and we have no thought that the young people will be the only ones blessed by his visits. Bro. Saunders is out in the interests of Christ and his church, and will be very helpful to Christian living and working wherever he goes. May God bless him in his endeavor.

THE Ministerial Conference of the Western Association held its regular meeting with the church at Alfred Centre on the 3d and 4th inst. Other duties prevented us from attending all of its sessions; and the constant rains made the general attendance very light.

Among the excellent essays presented, a part of which it was our privilege to hear, was one by the Rev. J. T. Davis on the subject assigned him, viz., "Is a change from the International

System of Sabbath-school Lessons desirable, and, if so, what shall the change be, and how made?"

This paper was requested for publication in the RECORDER since it contains some suggestions and recommendations thought desirable to place before the people. This paper will probably appear next week, and we ask for it a careful reading. It is our firm conviction that we should come to our next Conference fully prepared, by careful thought and investigation of Bible-school methods of study, either to devise some way to infuse new life into our schools in the use of present methods, or to adopt something better. The "Blakeslee System" has its excellent qualities, but let us at least be prepared to judge of its merits or demerits by personal examination. In the last issue the address was given so that any one who desires can get specimens, and full statements of its advantages.

We speak thus fully concerning the essay of Bro. Davis because of the prominence likely to be given to this special field of inquiry in the organization of our Sabbath-school work at our coming anniversaries. Other papers and exercises were equally as meritorious and full of interest.

THE MONTREAL CONVENTION.

The World's Fair does not present the only attraction that will be likely to interest large bodies of people the coming season. The Twelfth Annual International Christian Endeavor Convention will meet at Montreal, Canada, July 5th to 9th, inclusive. This gathering of Christian people in this gigantic union, in the interests of Christ's kingdom, will doubtless, like its predecessors, be an occasion of great interest and spiritual power. Many people are planning to attend this convention, and not a few, without hesitation, express their preference for this rather than the World's Fair. The two last conventions have been so inspiring that great multitudes would gladly follow them up every year.

There were many of our own Christian Endeavorers in attendance last summer in New York, and the good influence of that immense throng of enthusiastic workers cannot well be over-estimated.

There was, however, a little check given to the enjoyment of Seventh-day Baptist Endeavorers in the noticeable fact that while all other denominations present were invited to make brief speeches as representatives of their respective bodies, ours had no such recognition. Subsequent inquiries as the cause of this omission revealed the fact that it was not an oversight, but an intended difference. The reason assigned was that the committee in charge did not deem it best to recognize our people because of our attitude toward the question of opening the World's Fair on Sunday! Well, this was really an unlooked-for development of Christian Endeavor spirit, and struck our people as very strange, for at least two reasons. First, our Christian Endeavorers were just as

loyal to Christ and the Church as any others. We were enrolled under the same pledge and for the same objects, and had in no way violated our pledges above the ordinary failures in Christian living. And second, it was not less strange because our people had not assumed any attitude toward the Sunday-opening question any way, except what was very carefully and wisely expressed in the Chicago Council in 1891.

The action of those in charge of the services has been very sharply criticised by able writers, both of the religious and secular press. It was unquestionably a very grave mistake, and utterly out of harmony with the genius and usual spirit of the organization. But notwithstanding all this, giving all necessary prominence to the mistakes of leading men, it still remains apparent that this great movement in the interests of Christ and his church is, in its main features and avowed purposes, under the sanction and control of the Holy Spirit of God, and is eminently worthy of encouragement, and eminently helpful to all who are loyal to its pledges and principles.

What then is our relation to the general organization? Evidently it is not changed by any supposed or real slights of individuals. We did not enter the Union for the purpose of receiving any special attention on public occasions. We can afford to bear such inattentions better than thoughtless or illiberal members can afford to bestow them. We have already derived more benefit from our connection with this great body of believers than we have suffered injury. Let us then cherish the good and forget the apparent evil. Let us be charitable, patient, courteous and keep in step with the great Christian movements of the world, while we become also more and more loyal to the truth as we believe it and the church of our espousal.

[From L. C. Randolph.]

—It must be confessed that the circumstances attending the opening of the Columbian Exposition were not such as to call forth the highest enthusiasm. After a week of rainy weather, the morning of May 1st opened cloudy and dismal. Somewhat less than a half million people braved somewhat less than six inches of mud to see the President touch the button. The Fair and its surroundings were conspicuously incomplete in their appearance, and unquestionably many people went away disappointed. These facts are nothing to the discredit of the Fair or its managers, but the time to visit the Fair is not yet. By the 1st of June the matchless Exposition will be in fairly presentable condition. By midsummer the country will be thoroughly enthusiastic, and a mighty tide of visitors will throng the gates. The Columbian Exposition presents the opportunity of a life-time. You and I will probably not look upon its like again.

—THAT bright religious paper, the *Ram's Horn*, has adopted the enterprising practice of presenting each week upon its first page, a

cartoon setting forth truth in a concrete form. Its latest illustration, however, cannot be said to represent "the whole truth and nothing but the truth." "Uncle Sam," as the central figure, stands on guard at the padlocked gate of the Exposition. The placard is up in big letters, "This nation keeps the Lord's-day!" A company of men stand clamoring for admission. They are labeled respectively "anarchist," "saloon keeper," "gambler," "thug," and "stockholder." The plain insinuation is that the only people worth mentioning who believe in an open-Sunday Fair, aside from the stockholders, are outlaws, or at least disreputable people. A cartoon like that may command the applause of certain religious circles, but it is difficult to see how a representation so manifestly unfair and intemperate can exalt the cause in whose behalf it is devised.

—At this writing no one seems to know whether or not the gates of the Columbian Exposition will really be closed upon the first day of the week. The Directors are reticent, and some people who claim an intimate knowledge of their plans express the belief that there will simply be no order to close the gates on Sunday, May 7th, and that the Exposition will be open by default. No official action having been taken no one will accept the responsibility, and before the courts can settle the matter the Fair will be over. The Western Editor hopes and believes that no course so unworthy will be taken. The management accepted the gift of Congress on the conditions imposed. However desirable Sunday-opening may be, they can escape those conditions now only at the price of dishonor.

A PLEA FOR THE FORESTS.

BY HENRY M. MAXSON.

The average American, accustomed to the vast scale of all the features of his country, is wont to think of all its resources as inexhaustible. In the case of our forests, however, under careless and reckless management, our timber area is being reduced with alarming rapidity. The habitual visitor to forest tracts, like the Adirondacks, with increasing sadness notes each year the successive inroads of the lumbermen, the new area of desolation and the dwindling rivers. As he sees the limits of the primitive forest contracting, year by year, he scores bitterly that mercenary legislature at Albany that spends hundreds of thousands for political jobs and leaves the State's most precious heritage to irretrievable ruin.

But the average ring legislator is probably ignorant of the fact that the fate not only of the lordly Hudson but of most of the northern rivers of New York is dependent upon the preservation of those forests that are so rapidly disappearing. Forests are great reservoirs to regulate the flow of rivers. Their destruction not only decreases the rainfall, but it makes the flow of the river uneven, destructive floods in spring being followed by dry river beds in summer. This fact is strikingly shown in our western rivers.

A generation ago boats drawing six feet of water made regular trips on the Upper Mississippi to St. Paul. Now boats with half that draught make the trip with uncertainty and irregularity. Each succeeding year sees more and more disastrous floods, while in summer many of the tributaries that were torrents in spring have but a tenth of the water they did thirty years ago. Even in New England mills that used to run regularly the year around now have longer and longer periods of idleness in

summer from lack of water to turn the wheels. Such is the experience in all our States where the forest destruction has been rapidly going on. Wherever forests have been destroyed Spring floods have acquired a frequency and a destructiveness never before known.

In mountainous regions one finds dense forests of lofty trees growing on slopes that are simply a mass of broken rocks. Again and again does the hunter or the fisherman come upon a splendid tree, many inches in diameter, growing upon the very top of a huge boulder, sending great roots down on this side and on that side to anchor itself to the solid earth below.

Did you ever think of how it came about that those rocks, once bare and desolate in the blistering sun, are now covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began it. Wind and weather, heat and cold, with the gases of the air, worked upon the surface of the rocks, roughening and crumbling them. Then came the lichens, so small that a microscope is needed to see them, fretting the rocks with their minute roots. These manufactured enough soil for lichens of a larger growth, under which the soil making went on a trifle faster. After many generations of lichens, comes the mosses, one family after another, increasing in size and vigor as the soil grew. Insects exploring the mosses left their dead bodies to add to the fertility of the soil till it was strong enough for small herbs to eke out a scanty subsistence. Small herbs decaying furnished food for larger ones. Then the small shrubs enforced their claim, to be followed in course of time by larger shrubs. By-and-by the seed of a maple, a pine or some other tree wafted on the breath of the wind sinks to rest in the moss and there is the beginning of a forest on a very thin covering of soil. Each year drops its layer of leaves. The storms give their contribution of twigs and branches. Trees grow old and with resounding roar stretch their aged trunks on the forest floor to crumble away and add to the slowly thickening carpet. Lovely ferns spring up, delicate vines creep over the fallen trunks and the various bewitching forms of luxuriant nature spring into being to make glad the forest aisles and hasten the conversion of the fallen debris into food for trees. As the material accumulates, the lower layers decay and form a loose soil. Over these are layers only partially decomposed, light and porous, threaded by myriads of hollow twigs and decayed branches that are so many sluices and tunnels to lead the falling rains to its very depths. Dammed by countless roots that cross and recross above and below, the whole floor of the forest forms one vast sponge, most admirably fitted to catch and retain the waters and give them off as nature needs them.

When the snows come the trees welcome them with bare branches and put them about their roots. As they begin to shrink under the too ardent beams of the spring sun, the trees stretch out their protecting arms and temper his rays so that the snows melt slowly and gradually and the rivers are not overburdened in carrying the escaping waters to the sea.

When the snows are gone the pouring rains come and sink into the spongy carpet, filling all its reservoirs, aqueducts, pipes and tunnels, to reappear on hillsides and river banks as cool, never failing springs, where the timid have come to drink, the bird flies down to dip his bill, and the shy deer, lightly stepping over the leaves, quenches his thirst. The trees protect

them from the summer's heat and the reservoirs slowly give up their stores to numberless rills and brooks that feed the rivers steadily and evenly the summer long, carrying life and bountiful harvests to the farm lands along their banks far, far beyond the forest's horizon. Such is the forest as God made it. "How long did it take?" Who knows? A thousand years are but as a day in the sight of God.

Then comes man with his destructive agencies. The forest has no charm for him except as it can be coined into money. The lumberman cuts down the large trees for the saw mills. After him comes the agent of the paper maker, cutting down what the lumberman thought too small, to feed the remorseless man of the paper mill. Then the charcoal burner takes his part in the march of desolation and works up what the paper mill passed by, leaving the ground bare and desolate. The sun glares down upon the soft spongy carpet of leaves and twigs, robbed of its protecting shade, and speedily dries it to tinder.

Some evil day a careless hunter or chopper passing that way leaves a smouldering camp fire. Then follow day and night dreadful with stifling smoke, and the soil, which was little but decayed vegetation, returns to the elements of which it was made. The winds blow and the rains fall and beat upon those rocks and they are left bare and black, as sterile as when the mosses began their beneficent work, the soil that was left by the fire washing down into the rivers to fill their channels and impede navigation and increase the destructiveness of the flood. The work of ages and ages has been destroyed in a generation. Such is the mountain forest as man has left it.

But nature has her revenge. The winter snows are no longer protected from the spring sun. With tumultuous haste they turn themselves into water and hurry off the bare rocks into the streams, swelling the rivers to surging floods that overflow their banks, carrying destruction far and wide. When summer comes the hills and mountains robbed of their spongy reservoir have no water to give the dwindling streams, and the foaming torrent of spring now struggles, and straggles along the middle of its wide and desolate bed, while all along its banks the fields are famishing for the floods that ran to waste before the summer heats began.

Such is the sight that greets one in many of our forest haunts. Such will be the fate of all our primitive woods unless the present generation awakes to a true appreciation of the connection between forests and floods, between trees and climate, and, preserving the forests that are left, sets about the partial restoration of those that are gone.

THE CALIFORNIA FIELD.

NUMBER III.

In going from Los Angeles to Oakland we pass over the foot-hills of the Sierra Madre, and a part of the great Mojave Desert, and up the San Joaquin Valley, which is 300 miles long and 100 miles wide, on the average. It is one of the richest valleys in California, and is the great raisin producing section of the State. About Fresno and Tulare are some of the largest vineyards in the world. The grapes of California, I am sorry to say, are not all made into raisins, but in this valley and in the San Gabriel Valley, are some great wineries. These valleys, so fertile, would be but barren deserts in the summer if it were not for irrigation. The rivers and creeks, which are made from the ever-flowing springs and the melted snows of

the mountain ranges, furnish plenty of water, and the irrigation systems of reservoirs, ditches, pipes, etc., cost large sums of money. Some are owned by capitalists, and some by the land owners themselves, organized into associations. It is very interesting as well as instructive, to visit one of these irrigation systems and follow out the devious ways and ramifications, and see people irrigate their fields and fruit groves.

We arrived in Oakland on a Monday noon, and were met by Dr. B. W. Rogers, a son of Deacon L. T. Rogers, of Milton Junction, Wis., in whose hospitable home we were a guest during our stay in the city. The Doctor, having a fine horse and buggy, and some leisure hours, took me around quite frequently to see the beautiful city of Oakland and the magnificent views of sea and land from the foot-hills about it. In Oakland lives Mrs. Elisha Potter, formerly of Alfred Centre, N. Y. Her son Othello and family, now live in San Francisco. Also Mrs. Lizzie Nelson Fryer is making Oakland her temporary home while Mr. Fryer's three sons and a daughter are pursuing their studies in the excellent schools in the city and the State University at Berkley. We had some excellent visits with these staunch Seventh-day Baptists, and they did all they could to make my trip to Oakland and San Francisco pleasant and profitable. From Mrs. Fryer we learned much about mission work in both inland and seaport missions in China. Accompanied by Mrs. Fryer we visited the Pacific Press Publishing House of the Seventh-day Adventists, and were shown every courtesy as we went through the various departments, from the compositor's rooms to the bindery. This publishing house is doing a large business, both in denominational publications and job work, making good profit. It proves that Sabbath-keepers can successfully carry on business in a city, and not only live but make money. We attended several services of the Seventh-day Adventist Church, but did not meet their pastor, as he had not returned from the Conference just held at Battle Creek, Mich. Eld. Brown, one of their ministers who had come from Conference, and a stranger to most of the congregation, preached an excellent sermon, full of gospel thought and spirit, Sabbath morning and in the afternoon there was one of the best prayer and conference meetings we have attended in all of our trip. We met with several in Oakland and San Francisco who used to keep the Sabbath, but have left it for business. How often in traveling I unexpectedly meet with some one who knows me, or I know. The morning Dr. Rogers and myself were going over to San Francisco for my first visit to the city, a lady came to me on the ferry boat and inquired if I was not Eld. Whitford. The lady was Miss Hatch, a daughter of a sea captain, who, with her mother, was going over to the city. They formerly lived in Greenmanville, Ct., and knew Bro. O. D. Sherman and myself, and we knew them. They are now living in Alameda, a town adjacent to Oakland. I had a very pleasant call on them afterwards at their home.

I visited, while in Oakland, the State University at Berkley, a few miles out of the city. It has a charming site, its buildings and grounds being situated on a hillside facing the Golden Gate. Prof. E. Green, teacher of Botany and having charge of the University's fine gardens, was one of our people from Albion, Wis. I called on Mr. and Mrs. G. W. Haight, in Berkley, who are old graduates of Alfred University. Mr. Haight is a lawyer in San Francisco.

I had some opportunities in doing San Fran-

cisco, so grandly situated on the foot-hills of the Coast Range as they come to an abrupt point at the Golden Gate, and lying so snugly between the Bay and the Pacific Ocean. The Bay with its islands, the Golden Gate to the sea, the Cliffs, the Seal Rocks covered with seals sunning themselves, the grand view from Sutro Heights, the Palace Hotel, the palatial residences of the Californian millionaires on California street, other buildings and sights, and not least, the shipping, and as a metropolis of the great and growing State of California, with its unsurpassed climate and varied resources, make San Francisco one of the most desirable cities in our country for residence and business. Mrs. Potter and myself called upon Prof. Charles Burckhalter, Astronomer, who has charge of Chabot Observatory, Oakland. He is a Sabbath-keeper, and had written Bro. L. A. Platts for our publications, and inquired of him whether there were any Seventh-day Baptists in Oakland. Bro. Platts referred him to Mrs. Potter. We had a short interview with him. He and his wife are members of a Methodist Church. His wife does not keep the Sabbath. He wishes there was a Seventh-day Baptist Church in Oakland. He used to be an Adventist.

From Oakland we returned to Fresno, thence to Sanger, fourteen miles to the south-east, where Bro. Charles N. Maxson, brother of Holly M. Maxson, of Alfred Centre, met me and took me to his home, some twenty-eight miles up in the Sierra Nevada Mountains, east of Sanger. His address is Trimmer, Fresno Co., Cal. He came from Lost Creek, W. Va. Near him is his brother-in-law, W. W. Lowther, from Ritchie, W. Va. These Seventh-day Baptist families went up in the mountains where they sell California climate, mountain air, pure spring water, and throw the land in, as some put it. However, there are good cattle ranges up in these mountains. Bro. Maxson went up there chiefly for his health, and has regained it. We held service in Bro. Maxson's house Sabbath afternoon, to which the neighbors round came, especially a number of young people. It was the first sermon our people up there had heard from a Seventh-day Baptist minister since they came into the State, and the first minister of that faith the people about there had ever seen. After a very pleasant stay with these dear brethren and their families, and a good ramble on the mountain side and along the river, we bade them "good bye," with "God bless and keep you," and made our way back to Sanger, thence to Fresno, from there back to Los Angeles, thence to Azusa, as a starting point for another missionary trip.

O. U. WHITFORD.

AZUSA, Cal., April 23, 1893.

THIS BODY OF DEATH.

It was the custom of the Apostle Paul, in preaching the gospel and in his epistolary writings, to illustrate its great truths by familiar objects known to his hearers and readers. Thus, to illustrate the state of death in sin, and the certainty of death from sin, unless delivered from it, in his letter to the Romans he refers to a practice of some of the nations at that time of executing a criminal by chaining him to the dead body of his victim and leaving them on the plain or open country, where, from the contagious corruption of the dead body, even if he had food and water, his own death was sure, in a short time. So Paul says, "Who shall deliver me from this body of death." Rom. 7:24. Paul has put himself in the sinners' place, as

illustrating the unsaved condition. He has spoken of the high character of the law of God, spiritual, holy, just and good, which law he says he delights to do after the inward man; then he says there is another law in his members that wars against the law of his mind, bringing him into captivity to the law of sin, which law of sin brings death, because by transgression of the law the life is forfeited, the continuance of which is guaranteed under obedience to that law. Paul says (v. 11), "Sin, taking occasion by the commandment, deceived me, and by it slew me." Before he could induce sinners to come to the Saviour he must induce them to believe they needed salvation and were in a lost state. Before sinners can be saved they must know that they have broken God's laws and are under the penalty of sin, which is death. When this is done, a remedy, a Saviour, can be offered, and the awakened sinner may be aroused to his need of salvation, and to lay hold on the hope of eternal life through Jesus Christ. This condition of condemnation, with the penalty overhanging, is well illustrated by Paul's figure, when he says, "Who shall deliver me from the body of this death?"

It is one of the greatest beauties of gospel truth that in the darkest night and deepest despair the star of hope is caused to shine. Now, when the convicted sinner realizes his condition, the answer to the question, "Who shall deliver?" comes in the next verse of the Apostle's letter, "I thank God, through Jesus Christ our Lord." There is deliverance from the penalty of sin through the intercession and redemptive work of the Son of God. "This body of death" shall not always hold its dominion, for "Christ died for our sins," and conquered death, that they who believe in him may be raised from the dead in like manner, and live with him through all eternity, as he said to the sisters of Lazarus, as they were going to his grave, "He that believeth on me, though he die, yet shall he live." John 11:25. R. V. And as Lazarus was "delivered" from the penalty of sin, though temporarily, so shall the believers in Jesus be delivered, "at the last day," as he said to Martha.

Rejoicing in hope of deliverance from the body of death, the Apostle continues, "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. The condemnation is removed, the hope of deliverance gives joy, faith also brings peace, the love of God fills the heart, and the believer may well call himself "a new creature." The body of death is no longer dragging down to destruction, but the chains are broken, faith and hope illumine the life, for our lives, being "hid with Christ in God, when he, who is our life, shall appear, then shall we appear with him in glory" (Col. 3:3, 4); and our lives now bright with hope reflect the spirit of Christ in our lives, influencing us to follow in his example and teachings.

Well may we exclaim with Paul, "I thank God, through Jesus Christ, our Lord," for so great deliverance and redemption. And being delivered from the bondage of sin we "walk after the spirit," as Paul continues in this beautiful lesson, and our lives are conformed to the pattern of godliness shown us in the Word, and which our renewed natures tell us will be pleasing to him who hath brought us to himself. We should live lives of consecration to his cause, and do all we can to promote the interests of Christ's kingdom in the world, and manifest the spirit of our Lord in our lives.

JACOB BRINKERHOFF.

SABBATH REFORM.

THREE DAYS AND THREE NIGHTS.

On what day of the month Nisan was the paschal lamb slain, and on what day did the feast of the passover commence?

We find the record of the origin of the passover in the 12th chapter of Exodus. It was instituted to commemorate the deliverance of the firstborn of Israel from the destroying angel. They were to keep up the lamb from the 10th till the arrival of the 14th of Nisan, which followed the 13th at sunset.

In verse 14 God said, This shall be unto you a memorial of that passing over of the angel who destroyed the first born of Egypt, which occurred at midnight. The fourteenth is the only day named in connection with eating the paschal lamb. God said (verse 22), On that night none of you shall go out at the door of his house until the morning." Verse 23, "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your house and smite you." Verses 17, 18, "And ye shall observe the feast of unleavened bread; for in this self same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread until the one and twentieth day of the month, at even." See also Deut. 16:3, 8. Numbers 33:3 reads, "And they departed from Rameses in the first month, on the fifteenth day of the month, on the *morrow after the Passover*, the children of Israel went out with an high hand in the sight of all the Egyptians." Verses 41, 42, "And it came to pass, at the end of 430 years, even the self same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a *night* to be much observed unto the Lord for bringing them out from the land of Egypt; this is the *night* of the Lord to be observed of all the children of Israel in this generation."

In the morning of the fourteenth, after having eaten the paschal lamb, and the first born of Egypt have been slain, Israel commenced their hasty preparations to depart because of the urgency of Pharaoh, asking of the Egyptians what they needed, and tying up their dough, unleavened, for want of time, they departed on the night that ushered in the fifteenth day, marching by the light of the full moon and the pillar of fire. This day, therefore, was to be set apart to commemorate their departure out of slavery, while the fourteenth was to commemorate the deliverance of their first born from the destroying angel.

The fifteenth and twenty-first days were also to be kept as joyful Sabbaths, the last, probably, to commemorate their escape from the host of Pharaoh through the Red Sea, thus completing their deliverance from the power and fear of the Egyptians. What is recorded in Num. 33:3, that "They departed from Rameses in the first month, on the fifteenth day of the month, proves that they did not eat the paschal lamb on that night; for they could not be on their march, and at the same time be in their houses eating the lamb and not allowed to go out of doors till morning.

In Lev. 23:5-8 we read, "In the fourteenth day of the first month, at even, is the Lord's Passover. And on the fifteenth day of the

same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no servile work therein." The day of the *Passover* was not to be kept as a Sabbath, but was a preparation day for that Sabbath of the fifteenth. John 19:14, 31, 42. In Egypt it was used in preparing for the march that commenced on the following night.

The seven days feast included the fifteenth and twenty-first, both of which were to be days of holy convocation, which marked the two most striking events connected with their flight. But if this feast began at the end of the fifteenth, as some contend, instead of at the beginning, then the seven days would have included the *twenty-second*, contrary to divine instruction.

In Num. 28:16-19, we read, "And in the fourteenth day of the first month is the Passover of the Lord. And in the fifteenth day of that month is the feast; seven days shall unleavened bread be eaten. In the first day shall be a holy convocation, ye shall do no manner of work therein, but ye shall offer a sacrifice made by fire of a burnt offering unto the Lord, two young bullocks, and one ram, and seven lambs of the first year." This was to be on the fifteenth. On the fourteenth, only one lamb was to be slain, not for sacrifice, but to be roasted and eaten by the household. Here is another marked distinction between the two days, and their use and design.

Numbers 9:5, reads, "And they kept the Passover on the fourteenth day of the first month, at even, in the wilderness of Sinai, according to all that the Lord commanded Moses, so did the children of Israel." Joshua 5:10, reads, "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month, at even, in the plains of Jerico."

Killing the lamb was not keeping the Passover, but "making ready the Passover." Mark 14:12, 16. Comp. Matt. 26:19, 20, and Luke 22:8-16.

SUMMARY.

1. If the lamb was eaten on the night of the fifteenth, then the day following could not be the first Sabbath of the seven days feast, on which ten animals were to be sacrificed, but the preparation for it.

2. How could the fifteenth be a Sabbath and at the same time be a preparation day for that Sabbath? Luke 23:54, John 19:14, 31, 42.

3. To keep that passover Sabbath on the sixteenth day would conflict with God's command and every Scripture testimony on the subject; and would bring the second Sabbath on the twenty-second, while God said it should be on the *twenty-first*.

4. It follows then, that the passover lamb must have been eaten by Christ and his disciples on the night of the fourteenth of Nisan, which was the first half of that day; all Scripture days beginning and ending at sunset.

The day of Christ's crucifixion was called the preparation day. John 19:31, Luke 23:54, Mark 15:42, Matt. 27:62. The day following the crucifixion was the Sabbath of the fifteenth of Nisan—"a high day." That week had at least two Sabbaths,—the passover Sabbath and the weekly Sabbath. If both occurred on the fifteenth, then Christ was not crucified on the fifteenth, as is claimed, for he was crucified on the day *before* the Sabbath. Mark 15:42. If he was crucified on the fifteenth, then the next day could not have been the Passover Sabbath,

but the weekly Sabbath, and the fifteenth was thus made the preparation day. But all servile work was forbidden on that day. Lev. 23:7, 8. Therefore it could not have been used for such purpose. The day of the crucifixion was called the preparation of the *Passover*. John 19:14. Therefore it must have been the day preceding the Passover Sabbath. That is, "the morrow after the Passover." Num. 33:3.

In harmony with the above is the statement of Mark 16:1, "When the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, bought spices, that they might come and anoint him. (R. V.) And Luke 23:55, 56, that "the women . . . returned, and prepared spices and ointment. And on the Sabbath they rested according to the commandment." If the Sabbath was passed before they bought the spices, as Mark declares, and they rested on the Sabbath according to the commandment, after they had prepared those spices, then there must have been two Sabbaths while Christ was in the sepulchre, and a secular day between them, on which this work was done. This accords perfectly with Christ's words to the Pharisees (Matt. 12:40), "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." He was interred late on the preparation day as the Passover Sabbath was drawing on. Luke 23:54, 55. And, "Late on the Sabbath-day as the first day of the week was drawing on" the two Mary's went to see the sepulchre and found it empty, and the angel told them that Jesus "was risen." This made just three days and three nights from the time of his burial.

N. WARDNER.

VOLCANIC ACTIVITY AT THE SANDWICH ISLANDS.

Mr. S. D. Macdonald, F. G. S., of Halifax, N. S., who is wintering on those islands, writes as follows:

"The somewhat abrupt termination of what promised to be a violent eruption from the summit crater of Mauna Loa, after its usual period of quiet, places the people of Hawaii in a state of awful suspense, fearing, as they have every reason to from past experience, that an underground lava flow is in progress, and may, at any moment, burst forth beneath them. Several sharp earthquake shocks accompanied the eruption, which is always considered to be a premonition of a flow. There can be little doubt but that an outburst from somewhere along the dome of the mountain is impending."

This summit crater, known as Mokuaweo-weo, has an elevation of 14,000 feet, and from it have come most of the lava flows that have wrought such destruction on that island. Its gently rounded top or dome, viewed at short distance, affords not the faintest indication of the fires which slumber within, and which, when they do awaken, cause such terrible earthquakes and lava flows, the like of which are unknown elsewhere.

The crater of Kilauea or, more properly speaking, the pit or lake of fire on the flank of Mauna Loa, has been unusually active for some months past.

This vast pit or caldron is nine miles in circumference, with vertical walls, and a depth of from 400 to 1,100 feet, according to the rise and fall of its molten tide.

At present intense action is confined to its western portion.

Visitors and tourists who have witnessed it in magnificent action of late are enthusiastic in their description of its fiery fountains tossing their red-hot spray high in air.

Its gory surges sometimes rolling in low curling waves, and again dashing like wind-driven surf against lava cliffs, which fall, remelt and form new waves, to be borne onward again in its blood-red tide, while dreadful detonations and earth tremors add sublime terror to the awful scene.

In extent, grandeur and intensity of action, Kilauea is unrivaled among volcanoes.—*Scientific American*.

MISSIONS.

BRO. L. D. SEAGER has removed from Lost Creek, W. Va., to Berea, in the same State, in order to become missionary pastor of the Ritchie and Bear Fork Churches. He has gone to a field where hard work will be required, but, also, where that kind of work will be rewarded. We wish him great success in this new and important undertaking.

THE following additional statistics will be of interest: Horace Stillman, 13 weeks with the First and Second Westerly Churches, with regular Sunday night services at Niantic, R. I.; 26 discourses, congregations from 6 to 60; 8 prayer-meetings, and 8 visits.—J. J. White, 13 weeks in revival work with the First Hopkinton Church, R. I., and the Berlin Church, N. Y.; about 200 discourses, congregations from 20 to 300; 25 afternoon prayer-meetings and about 125 in connection with other meetings. While the apparent results have not been all that was expected, many souls have been greatly blessed.—O. S. Mills, 13 weeks with the Lincklaen and Otselic Churches; 17 discourses; average congregations of 16; 10 prayer-meetings; 64 visits; 96 pages of tracts distributed, and 2 additions by baptism.—S. I. Lee, 6½ weeks in Arkansas as general missionary; 18 discourses at five places; congregations from 12 to 50; 20 visits, and the distribution of about 1,500 pages of tracts.—Geo. W. Lewis, 13 weeks at Hammond and Beulah, La., and Beuregard, Miss., 16 discourses; congregations from 25 to 75; 13 prayer-meetings; 70 visits; the distribution of 250 pages of tracts and 25 papers, and 4 additions, one by baptism.

FROM L. F. SKAGGS.

Am at Tyrone, Texas county, and will go from here to Bro. Hurley's and from there to Barry county. Am requested to preach at Billings on my way. The interest at the Providence Church is good. They are sustaining a weekly prayer-meeting with more than usual interest, nevertheless there is not that interest among all the membership that should characterize the disciples of Christ. I am praying and hoping for the outpouring of the Holy Spirit at this place.

I visited the little church in Barry county the first of this month. The interest and attendance are good, and they sustain a weekly prayer-meeting. There has been a great deal of sickness and a number of deaths, which has had a tendency to humble the people and cause some to read their Bibles and pray, which means of divine grace they have been neglecting. At the close of the last service one brother said he had been rebuked by an unconverted man saying to him, how are you Christian people treating your missionary, not even paying his traveling expenses.

FROM O. S. MILLS.

The past quarter has been a very busy one for us. We both spent nearly the entire month of February with the Otselic people, where we assisted Eld. Joshua Clarke in holding a series of meetings; and the first week in March we moved again. We now have plenty of house room and are quite pleasantly located near the Lincklaen church.

Under the faithful and impressive preaching of Bro. Clarke the meetings at Otselic were a good success, although not all that we had hoped for was accomplished. The little church

was much revived and encouraged, and fifteen or more were either converted or returned to Christian activity. One or two of these were observers of the Bible Sabbath and others are studying the subject. We hope to lead several of them into the fellowship of the church.

Our appointments with the Lincklaen Church have been regularly sustained and the interest has been good, although the severe cold and storms, together with the fact that there are no sheds at the church, have made our average congregations considerably smaller than last quarter. The need for sheds is imperative, and we hope to have some before another winter. Just how they can be paid for we do not yet see.

February 25th we had the pleasure of baptizing into the fellowship of this church two more of the young men who were converted in our meetings last December.

We now have a Christian Endeavor Society with fourteen members, and have been having very good meetings at different homes.

A check for \$50 "from the Lord's treasury," received during the holidays, again reminded us of God's great goodness and encouraged us to try to do more and better work for him.

LINCKLAEN CENTRE, N. Y.

CORRESPONDENCE.

Dear Brother:—I feel that you should have a better knowledge of the work on this part of the field.

I have been teaching the past winter and have had but little opportunity for evangelical work, and winter is a bad time for such work here. Brother Lee has been with us a few days and strengthened us very much by counsel and encouragement from the Word. Our little band has many discouragements to contend with, but I feel that there are a few who have not forsaken God's law, and to whom it is a pleasure to do his holy will. They are pressing forward toward the mark of the high calling of God; and while they rely on him he will never forsake them. While some of our brethren of the North can see nothing to encourage and think that no good can come from working here, I feel that we should take courage from the past and struggle on.

This church was organized ten years ago this summer by the Rev. S. R. Wheeler, with seven constituent members. Of this number two have gone to their reward; one is a member of the Fouke Church, and four are still here to hold up the banner of Christ. There are also eight members here and one at Little Rock whom we believe to be faithful; and one other has gone to her rest rejoicing in a Saviour's love. These have been added to our number. Last summer a lady near Bro. Booty's made a public profession of religion in our meeting and desired to be baptized and join our little band. But her husband, though a believer in the Bible Sabbath and baptism, objected on the ground of the inconvenience of her keeping the Sabbath saying he must have his regular meals. Another young lady one and one-half miles from where we now live, has been keeping the Sabbath for a little more than a year, as well as she can. She is an invalid, and friends do not think it safe for her to receive baptism which she very much desires. She is not able to be with us in our little gatherings, and of course cannot be a member without baptism. Wife and I have visited her at her home, she is earnest and free in conversation on religion, wishing to learn truth and right. At our last visit she asked about Lent, of which I tried to tell her, and of

the origin of Easter, in which she seemed very much interested. She is a native of Charleston, S. C., and has a fair education and a comprehensive mind.

I could tell you much more but space will not permit; this is enough to show that we are not without some encouragement, even though we have been compelled to drop as many names from our roll as there were constituent members in the church. While, as I said, there are some who think we are loosing time here, we have received encouragement from some. Last winter, and also the year before, we received \$10 from the Ladies' Society of Rockville, R. I. Alfred and Alfred Center have furnished my family with the greater part of our clothing for two years, and the Ladies' Society of Leonardville had furnished us for three years. To them, and to Bro. Daland, I shall ever be under obligation for books and instruction which we can only repay by a more faithful application to the Lord's work. I am pained to see the great need of means on our field. As our circumstances are such that we can do nothing to help I can only say that I will do what I can for the service of God, and ask that our friends who have been so kind and helpful to us send their contributions for some one more worthy and more competent to do God's work.

Since I have taken up land near Bro. Booty I have concluded to try once more to have a church house built. I intend, if it be the Lord's will, to stay in this country one or two years more, then to go perhaps to Florida if the Lord will give us enough to pay our creditors and take us there.

The Open Letter is before me. I have one for each family and shall take pleasure in delivering them. The "Jubilee Papers" are a treasure; thanks to that dear sister for it.

Yours as ever,

J. L. HULL.

DE LUCE, Ark., April 18, 1893.

FROM GEO. W. LEWIS.

We have recently returned from a trip to Beuregard, Miss. Truly it was a visit that gave us feelings of joy mingled with grief. Of joy, in that the little church there was strengthened by four additions—three by verbal statement and one by baptism. Of grief, in that our aged and worthy brother, Deacon Wm. Saunders, one of the oldest and most substantial members, was summoned by the angel of death to try the realities of another world, a world brighter and more glorious than this, especially to one who had made such complete preparation as our brother and counsellor had. During the quarter just closed that church has also met with the loss, by removal to Calhan, Colo., of the two large and strong families of J. R. VanHorn and A. L. Clarke. The remaining ones, however, are holding on with commendable zeal, believing that yet a Seventh-day Baptist society can and will be built up at that place, and they are aiming to prove their faith by their works in a careful observance of all the appointments of God's house. Though weak in numbers they are strong "in the Lord."

At Hammond there has been no especial change since our last report. Everything seems to be taking on a stable and healthful growth, not forgetting, however, that there is ample room for a deeper consecration and greater zeal in the various departments of the Master's work. Our audiences are not quite so large now as during the winter months. Hammond is getting to be more and more of a great resort for the people of the North as a winter home, and as a place for permanent residence also—the

people thus escaping so much that is unpleasant and injurious to health. And although we gather for our preaching service on a different day than most denominations, yet we have had fully our share of this outside and transient population. But many of them have returned, and as a result our congregations have been somewhat depleted. But we are trying to make up the loss by the greater zeal we put into our work. Just now the church is negotiating for a bell, which, no doubt, if secured, will aid us much in calling in those who do not usually meet with us.

We are now in the midst of our busy season—the strawberry harvest. The yield is not quite up to the usual amount, owing in part to dry weather. The price also is below that of last year, notwithstanding the excitement and increased population of the World's Fair City, our usually best shipping point. But even with present prospects we think there will be sufficient for the necessities of life, and we hope a sufficient margin that we may aid our various Boards, and perhaps several of us get up to our General Conference at Milton, Wis., in August next. At the annual business meeting in January the church here voted that I should go to Beauregard at least one Sabbath every month. Please remember us in your secret devotions, that these visits, and the expense that they incur, may not be in vain or without profit to either the missionary, the churches involved, or the cause in general.

HAMMOND, La.

FROM G. VELTHUYSEN.

Dear Brother:—Immediately after the receipt of yours, March 10th, I ordered a photographer to make the pictures you wrote about. To-morrow I hope to be able to send them to Brother Ordway, Chicago. A picture of parsonage we cannot give, because we have not a parsonage. Next month of May I will change my home. So two pictures are made, one of the exterior, one of the interior of your meeting-house at Haarlem.

I had, thanks to God, a very good winter time. I lectured at several places on temperance, Sabbath, baptism, giving every time opportunity for debate. I did so six times at 's Gravenhage, two times at Rotterdam, four times at Amsterdam, four times at Naazdam. One of the consequences is that at 's Gravenhage believers of different denominations intend to form a "Society for the examination of the Scriptures." Commonly the debates are very lively. But people are complaining that their ministers do not "appear on the appel," as Dutchmen are wont to say. Here in Haarlem I gave a lecture on the "Time of the Resurrection of our Saviour." It happened not in our chapel. It seemed to me the better way to hire for this occasion a hall, used for weekly Bible lectures by ministers of the Reformed Church. We have here some religious people who seem to fear contagion by entering our little chapel. We had a good meeting; the audience was far more large than it would have been in our chapel. Just as the meeting would be closed a gentleman arose and asked leave for saying only a single word. I consented and now he told us: "I have no objection against what Mr. Velthuisen said concerning his proper subject, but he has said two times: 'The Bible does not contain contradictions,' and I say: The Bible does contain many contradictions. I am not one of those who speak without knowledge; I am very well acquainted with the Bible, being reared and educated in a Christian insti-

tution and having heard before I reached twenty years of age over 5,000 sermons." Because time did not permit to open further discussion I proposed to have another meeting, especially to handle this subject, but only between himself and myself as speakers, every one who would like to do so being at liberty to be present. He accepted my proposal and I said: "Then we will use the chapel of the Seventh-day Baptists, because it costs no money for hire." And consequently I had two public discourses with him. Now people seemed to have no objection against our meeting-house for it was filled up. The chairman gave him first twenty minutes; and then I got the same time; afterwards each of us ten minutes, and farther on each five minutes. At the end of the second meeting my opponent refused to have a third meeting and so I said to the people: Next Friday evening I will give a lecture, subject: "The Credibility of the Bible confirmed by testimonies of Deists and Atheists." Many of those who we call here Social Democrats came up.

It is our duty and our privilege to give testimony to the truth and show the people the untruth of unbelief. It is God's work to bring our testimony in the hearts of men. We cannot bring it farther than on the heart.

With deep regret I learned that our dear Bro. Potter, Adams Centre, and soon after him our dear Bro. Williams, Alfred Centre, left us, we know our loss is their gain; we trust they are now with Jesus and freed from all sorrow, sin and trouble, and God be praised for this great comfort. But nevertheless, we mourn; be it not like them who have no hope.

Dear brother, excuse my brevity. As soon as possible I hope to write you again. I hope you and your dear ones and all the dear friends may rejoice in God and enjoy temporal blessings. May God bless all their labors for his name's sake abundantly. Give them all our love. Accept my fraternal salutation.

HAARLEM, April 3, 1893.

FROM MISS BURDICK.

At an informal meeting held by the Association this morning, I was requested to express to the Board our pleasure that they have granted Dr. Swinney the privilege of returning home this summer for rest and needed change. The hope was expressed that it would be a rest indeed, and that she might come back to her work with new vigor and strength.

We are very grateful that Mr. and Mrs. Davis have been returned to us in health and safety, and it is indeed a joy to us, natives and all, to welcome them.

It is a matter of true regret to us all that Mr. and Mrs. Randolph are to leave China. We do desire that the blessing of God may abide with them wherever they may be.

SHANGHAI, China, March 17, 1893.

FROM JOSHUA CLARKE.

It is nearly one month since I left home for this place, and have spent four Sabbaths, having preached every night, and Sabbath and First-day; and although it has been an unfavorable time to hold meetings in view of the pressure of spring work, which if done at all must be done in its season, nevertheless, the attendance has been good, mostly filling the church, and a good interest, which has grown from the beginning, has characterized the meetings. Several have found Jesus, and there are those who see the Sabbath truth and frankly confess it. At the middle of our meetings one of the best men of the neighborhood, in one of

our meetings declared his faith in the Sabbath of the fourth commandment, and his purpose to keep it, and told me he would use the earliest opportunity to unite with the church. But in view of opposition in his family has deemed it best to defer for the present. In another family of six persons I found two candidates for baptism, and the whole family believing in the Sabbath, and all ready to unite with the church, except the head of the household, and he declared his purpose to do so in the near future. Indeed, the Sabbath question is being studied and talked about generally, and a large percentage of the people at once allow that there is no other Bible Sabbath. When I preached upon the subject of gospel baptism to a good house, a large percentage of whom belonged to Pedit-baptist churches, nineteen-twentieths of them rose, affirming their faith in the doctrine. I have preached two sermons upon the subject of the Sabbath to large and appreciative audiences. Last Sabbath seven persons, all heads of families, and four of whom kept their first Sabbath that day, united with the church, and one of them was a deacon of the Baptist Church. This was a grand day for this little church. One of these was a candidate for baptism, and there are a dozen more who should soon be baptized, and most of whom keep the Sabbath. The prospect for building up this church is good, if this work is followed up. I am sorry I cannot stay here another month. I am glad I came, and grateful that my home in the good family of Deacon Geo. Newton has been all one could wish. Brethren, pray for them and the cause upon this promising field. I leave here to-day for Attalla, Ala., where my friends can address me for the present. I have preached thirty sermons upon this field.

FAYETTEVILLE, N. C., April 24, 1893.

FROM S. I. LEE.

In connection with my statistical report I will say that circumstances have not permitted me to devote much over half of the time to missionary work. Financial embarrassment prevented my traveling as much as I desired, but within the quarter I have visited Camden, Fordyce, Stuttgart, Harrisburg, Hydrick, DeLuce, and traveled some miles in the country. At several places I could make no arrangement for preaching and two appointments were failures on account of unfavorable weather.

At Harrisburg I heard of a Sabbath-keeper, Robt. J. Ellis, near Hydrick, and visited him. I found him and his wife, and a Sister Wright all Sabbath-keeping Baptist. Sister Wright has kept the Sabbath for 20 years. Brother Ellis is a man of influence in his community and has kept the Sabbath several years, and had often told the people that he expected to live to see a minister come among them who would preach the Bible as he understood it. He told them he did not know where the minister would come from but he believed God would send one. When I introduced myself he called his wife from another room and said, "Well, that Seventh-day Baptist minister has come."

They received me as one sent of God to them in answer to prayer, and the circumstances under which I learned of him when on my way to the depot, intending to go the other way, appeared indeed providential.

I preached in their neighborhood (Union Hill), 5 times to congregations of from 20 to 50. Several declared their determination to live for Christ, and 3 more pledged themselves to keep the Sabbath. I preached at Hydrick Sunday

morning and night. On my return I visited Brethren Hull and Monroe, of the DeWitt Church, and preached 3 times at a school-house near them, to small but attentive congregations. I desired to make another tour which would have taken 2 or 3 weeks, but circumstances were unfavorable. I hope to be able to visit the church at Elk, Ind. Ter., next month.

In the past quarter I have met many discouragements, but my visit to Cross county was one of the most pleasant occurrences of my missionary experience.

FOUKE, Miller county, Ark., March 31, 1893.

FROM HORACE STILLMAN.

While my work has been about the same as last reported with about the same result in the churches I have been made to rejoice many times at the special interest in our Sunday night meeting in Niantic. The Lord has truly blessed us there and it has done me good to see the faithfulness of many who but a short time ago were simply spectators in the house of worship.

These meetings were started several years ago by their present leader when he was a missionary pastor on this field and kept up by him so long as he remained in that relation to the church, and then by Brother Witter while he was a laborer here. Since then they have been continued most of the time till the present. We are reaping now what has been sown here, and by the different laborers at the Baptist church. The great curse of Niantic is the liquor traffic. How long the lovers of peace will fold their hands while the self-destroying army marches on in its work of dissipation and death I know not. I know that some are earnestly inquiring what they can do to dethrone the liquor traffic and save the rising generation from this great evil.

ASHAWAY, R. I., April 17, 1893.

EDUCATION.

EIGHTEEN of the 179 seniors of Yale University expect to study for the ministry.

WILLIAMS COLLEGE has graduated between three and four thousand students. The living alumni number 1,947.

THE oldest college in North America was founded in 1531—the College of St. Ildefonso, in the city of Mexico. The next oldest is the Laval College, Quebec.

THE mathematical lecturer at Bryn Mawr is Miss Scott, who was the first woman to appear amongst the wranglers in the Cambridge (England) Mathematical Tripos, some years ago.

THE trustees of Alfred University have recently voted to open the Library to the general public for reference. This act places the library under the provisions of the State to be benefited by the public library funds.

THE World's Fair is to include an exhibit of German libraries, under the direction of Dr. Welmann, of the Royal Library at Berlin, and Dr. Althoff, Privy Councillor in the department of Public Instruction.

HARVARD UNIVERSITY has received \$150,000 for the construction of a new dormitory and a sum probably equally as large for the erection of a library reading-room, which it is believed will be the largest and best appointed in the world.

THE class of '42 at Yale have raised \$2,000, the income of which is to be used by the University in encouraging the art of extemporaneous speaking among the students.

THE *Christian Inquirer* tells of a clergyman to whom a certain "college" offered the degree of D. D. He declined to accept the degree, however, until he knew more about the institution. On inquiry he found that the faculty consisted of the president, his wife and daughter, and that there were half a dozen students; but he had no sooner gained his information from outside parties than there came a letter saying the trustees had just met and voted to confer the degree upon him, and all that was necessary was to send a donation to the college.

POWER OF PERSONAL INFLUENCE.

Solomon tells us that there is nothing new under the sun, and many others have reiterated the sentiment in one form or another, so if I were to speak of my experiences they would be but those of the present generation.

One of the questions often discussed in my group of associates in our school days was in reference to large and small colleges, and "fine wool sheepskins" as compared with the coarser ones of the more rustic colleges. Such questions still agitate the young, and in dropping a few thoughts on educational matters it is simply in the hope of aiding some young student who may be where we once were in thought.

First, then, personal influence is the law of mental and spiritual growth. Even God himself moves the world through persons in whom his spirit works, through Moses, Paul, and highest of all, Jesus Christ, and the same law appears in the pagan religions, those based on a personality like Buddhism. Mohammedanism or Confucianism far out stripping in power and influence the non-personal ones.

In the smaller colleges the closeness of contact between teacher and pupil, giving far greater sweep to the personal influence of the instructor, counterbalances many advantages the larger and richer colleges possess. This is no doubt one of the reasons that most of the men who have done the most in the practical work of the world have been graduates of the smaller colleges, if graduates at all.

Young people often mistake as to what is most valuable in education, and are blinded by the glitter of a course of study of the real character of which they do not understand. The accumulation of facts is not in itself education; great libraries, cabinets and collections of apparatus do not necessarily educate. Some one has said that if Shakespeare had been a Senior Wrangler he would never have written his immortal dramas. He would have been so weighed down by his accretions of knowledge, his burden of facts, that his creative power would have been smothered and perished under the weight. Physiologists tell us that over-eating destroys the power of work, that nervous and physical energy are lost by the labor of digesting and assimilating so much food. This is, without doubt, a type of mental feeling and mental work. The men who do the most real work for the world, as a rule, are not men of great erudition, not men who know everything in every department of knowledge, but men who have the power to grasp principles and general laws, to bring their mental forces into active, energetic exercise, to think rather than simply to know.

The course of study, then, that energizes the mind, the entire soul rather, that puts a man

into the realm of thought rather than simply the realm of facts, that brings out his own resources most fully, is the best,—that college best that does it most fully.

Let me refer to my own experience, for instance in illustration of my thought. I read my first Latin under Pres. Kenyon and shall never forget the consciousness of mental life I then felt; Cæsar was one of the most inspiring authors I ever read of any kind or any time. I read Cyropædia and Homer to Prof. Williams with a similar feeling. These books were literature, full of richness and life. We certainly studied the grammar and historical allusions, but we studied that we might read Cæsar and Homer rather than read those authors that we might study grammar.

The life in the class manifested itself elsewhere. The literary societies were full of life, the debates were spirited and manly, the students were preaching and lecturing in the school-houses, and in many other ways were manifesting a genuine intellectual activity. I contrast that life with school life where the entire energies of most of the students were absorbed in the effort to get at, and remember facts where the texts of authors seemed to be merely a web into which to weave grammatical, philological and historical questions. The general life of the school corresponded. The literary societies dragged out a wretched and halting existence, no student would have dared to preach to his fellow students and none preached elsewhere. There was great mental activity but it was consumed mainly in memorizing, criticising or some unoriginal form of action.

I have had many chances to discover that much of the best results possible in a college course are lost to students in this mistaken policy of cramming them.

For instance, a successful minister—a graduate of Harvard—once said to me that he had never seen any Latin worth reading. I took down from my shelves Lucan and read Cato's reply, when urged to consult the oracle of Jupiter Ammon after the subversion of the Republic by Julius Cæsar [Pharsalia, Book 9., lines 564-604] when he replied, "I never found anything like that in Latin before." As a matter of fact he was young when he went through college, and an exercise in reading was a piece of mechanical work rather than the appreciation of literary workmanship. I have used the classics simply as an illustration, but could have found it in other departments. For example, I recall a mental science recitation in a prominent New York college where the Professor's regular question formula was, "What are the words of our learned author" on this, that or the other topic?

Let me not be misunderstood. I am not making a plea for slipshod work in school; I am not saying that bush whacking missionary work is better for a theological student than honest work in his classes. But I do say that the work that is worth most in education can be got in Alfred or Milton as well as in Harvard or Yale if an earnest spirit is possessed and correct methods of teaching and study are pursued. We must, however, emphasize "earnest spirit and correct methods" for they are essential and within reach; immense libraries, cabinets, apparatus, are not essential and are not easily in reach.

X. Y. Z.

GOD leaves a touch of the angel in all little children to compensate those about them for the inevitable cares they bring with them—*Miss Mulock*.

WOMAN'S WORK.

Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law, unseen and still,
Unfathomed purpose to fulfill.
Not as I will.

THE Missionary Secretary asked the Woman's Board to raise the money for Dr. Swinney's proposed return to the home land for a short visit, and the reply was we would try and do it. A good many personal letters have been written and most of them have received a prompt and generous response, for which the Board will never cease to be grateful. However, only about one-half the necessary sum has been received. No doubt there are many others who would gladly contribute, but it is impossible to write all who would most cheerfully assist in making it possible for her to visit her mother once more, who is waiting so beautifully in quietness and peace the Master's bidding. She writes she is "watching with deep interest and praying for the workers all along the lines." If all such will send directly to Mrs. W. H. Ingham, Milton, Wis., as quickly as possible, they will confer a great favor. It is time now the money was in the hands of the Missionary Society. A recent letter from Dr. Swinney states that she has arranged to sail on the "Empress of Japan" the 27th of May, due in Vancouver June 14th.

ASHAWAY, RHODE ISLAND.

The Secretary of the Eastern Association thinks our societies ought to tell each other what they are doing, for the sake of the interest it will arouse in the same line of effort. Paul says, "Let us consider one another, to provoke unto love and to good works."

With this object only in view, I will give a brief account of the work of the Ashaway Sewing Society the past winter. The disbursements of the previous year left the society with an absolutely empty treasury. A long series of revival meetings and an unusually cold and stormy winter prevented the usual number of evening assemblies, and lessened the attendance upon the regular sessions; but the few who could attend, were faithful and earnest. The first money collected, from dues and supper fees, was expended in blankets and other material to furnish one bed in Dr. Swinney's hospital, at Shanghai, to the amount of \$10. These articles were sent by Eld. Davis on his return to China. The Society has recently sent \$10 more for the purchase of mattress, pillows, and bedstead, which could be procured there more easily than sent so far. The home missionary box next called for attention, and through a little earnest effort, a box of new clothing (the estimated value of which was \$50); was sent to one of our home missionaries with the hope and prayer, that, coming in this name, it would bring light and cheer to tired hands and sad hearts.

The Society soon began preparations for their annual sale and supper, which occurred on the evening of March 25th. From the proceeds of this supper they were enabled to give \$25 to the Missionary and Tract Societies each, \$5 to the Woman's Board and \$5 to the Mizpah Mission, which sums, with \$12 for baptizing robe will probably constitute the disbursements for the season. These are small helps, indeed, compared with the needs in each department, to which it is sent, but many "littles" will make much, and let us not despise the day of

small things, but rather let us labor, working with our hands the thing which is good, that we may distribute to him that needeth.

M. B. C.

THE salary of Miss Burdick is raised outside of the Society and for this year amounted to \$38 25 from this society.

E. A. W.

LETTER FROM MRS. DAVIS.

YOKOHAMA, March 7th.

The last three days of our voyage gave us a little reminder of the disagreeable moods the sea is capable of taking, and we were very happy when Friday morning arrived bright and clear with fair prospects of entering Yokohama harbor before sunset.

About noon we heard the ever welcome sound, "land ahead," and knowing the distance from certain points we could readily calculate the time required to reach our destination. The afternoon was lovely, and as we entered the bay and gradually came in view of the city with its charming background of terraced hills and mountains, itself partly built upon the bluffs, with the sacred mountain "Fuji-Yama" towering its snow-covered peak in the distance, with the golden rays of the setting sun enshrouding it in its resplendent glory, we were led to exclaim, how beautiful! As we anchored, numerous small boats from the shore were drawing near, and all on deck were eagerly looking to recognize some familiar faces. As the friends came on board we, with others, were the happy recipients of several letters, ours from Shanghai were eagerly perused, and were rejoiced to find they contained favorable news respecting the recovery of Mrs. Randolph. We immediately went on shore and found a comfortable home with a kind lady who keeps a boarding-house especially for missionaries. The following day being Sabbath, we remained mostly in our room. Sunday morning we attended services at the Union church for foreigners, in the settlement, and listened to a very interesting discourse by Dr. Meecham, pastor of the church, and in the evening services at the Mission Hall. Subjects under consideration were missions in "Mexico," "West Indies" and "City Evangelization," three rather important subjects which could be hardly touched upon in the allotted time. Of course the services were full of interest. In talking of Mexico the speaker described some of the discoveries made there by missionaries regarding the power formerly held over the people by the Catholics and the terrible persecutions enacted by them. Monday forenoon we spent mostly in visiting the curio shops and other places of interest. In the afternoon Mrs. Woods and myself took a jin-ricksha ride out in the country, which was quite enjoyable. The wind, however, was very chilling, the surrounding mountains being covered with snow, though the hill sides and valleys were in many places beautifully green. Japan and China, like our own home land, have had a very severe winter. Tuesday morning at ten o'clock we bade our hostess good-bye and came on to our steamer, which left the harbor about noon. At four o'clock we are moving quietly along. The sea between here and Kobe is so often very rough we are gratified in finding it so quiet today. Just now our attention is called to an active volcano on a distant island which is mingling its smoke with the drifting clouds. The day previous to our leaving Yokohama we had a gentle reminder that we were in the land of earthquakes.

March 10th. Yesterday our steamer re-

mained at Kobe and most of our time was spent on shore. It was here I spent several weeks with our children the summer previous to our return to the home land, hence connected with this city are many sad, sweet memories. We called to see Mrs. Lambreth, who was our Susie's teacher for several years in Shanghai. Her husband was one of those who welcomed us on the steamer when we reached China thirteen years ago. Within a year he has passed to his heavenly home. Our ship to-day has been moving peacefully along through the "inland sea" noted for its unparalleled beauty of scenery. By terracing, the natives are able to cultivate many of these very abrupt mountains to the waters edge, which certainly forms a very pleasing sight, showing great patience and perseverance on their part.

March 17th. Here we are in the "mission home" in Shanghai. We arrived just before noon on the 14th. All of the friends were at the wharf when our ship arrived to receive us, all are looking very well except Mrs. Randolph, who has not yet recovered her usual strength since her severe illness. The prospect of their return home is a very discouraging feature of our work. But I must refrain from giving expression to my feelings on this subject now. I do want to thank you all so very very much for your dear kind letters which were such a comfort and inspiration to us on our voyage. It is difficult to fully realize we are really in the old home again. I sometimes feel like one in a dream as I move about in the familiar rooms. She, who was for so many years the joy and light of our home, returns no more, but we are comforted in the thought that she is safe in our heavenly home whose joys far exceed those of any earthly home.

Our boxes sent from Alfred are expected the first of next week, having already passed Singapore, only five days from Shanghai.

Now I must bring this letter to a close, however with regrets that it is not more interesting, also that want of time forbids my rewriting it. Must beg you to pardon all mistakes as the most of it was written on shipboard under rather unfavorable circumstances. It has given me much pleasure to talk with you thus by the way. Shall ever remember the months spent among you with tender love and gratitude to you all, for your kindness and sympathy expressed for myself and family in so many ways. May our kind heavenly Father bless you and keep you and cause his face to shine upon you, will be ever my earnest prayer.

THE New York *Sun* mentions Mrs. Julia Ward Howe and Mrs. Rose Terry Cooke as the two most important women American poets.

DR. KATE BUSHNELL and Mrs. Elizabeth Wheeler Andrews are holding evangelistic meetings under the auspices of the local W. C. T. U. in Australia.

MRS. KATE BUFFINGTON DAVIS has established the Woman's Publishing Company in Minneapolis. It is to be exclusively a work for women, and will be upon a much higher intellectual plane than anything hitherto attempted.

THE late wife of the Chinese viceroy, Li-Hung-Chang, was an intelligent, progressive, and influential woman. So pleased was she by her recovery from an illness several years ago, under treatment by an English physician, that she built a hospital herself and maintained it for the benefit of Chinese in Tientsin. One of her attending physicians during her last illness was an American lady.

WOMAN'S BOARD.

Receipts in April.

Young Ladies' Mission Band, Walworth, Wis., Miss Burdick's salary.....	\$20 00
Woman's Missionary Society, North Loup, Neb.....	8 33
Ladies' Aid Society, New Market, N. J., Miss Burdick's salary \$10, Board Expenses \$3.....	13 00
Ladies' Society, Leonardville, N. Y., Tract Society \$15, Miss Burdick's salary \$15.....	30 00
Women of Seventh-day Baptist Church, New York:	
Mrs. H. A. V. Babcock.....	5 00
" Adella B. Howard.....	1 00
" P. J. B. Wait.....	5 00
" Amos C. Lewis.....	2 00
" Sarah E. Rogers.....	1 00
" Julia A. Burdick.....	5 00
" Phebe A. Stillman.....	3 00
Miss Julia P. Langworthy.....	5 00
" L. Adelle Rogers.....	5 00
" Kate N. Clarke.....	2 00
" Hannah A. Babcock.....	5 00
" Addie Evans.....	1 00
Missionary Society \$20, Dr. Swinney's salary \$20.....	40 00
Ladies' Society, Nortonville, Kansas, Miss Burdick's salary.....	15 00
Alvit Clarke, Milton, Wis., Dr. Swinney's return.....	50
Mrs. S. J. Clarke.....	50
Ladies' Aid Society, Milton Junction, Wis.....	15 00
Ladies' Society, West Hallock, Ill., Miss Burdick's salary.....	11 00
Mrs. Eliza Saunders, Hope Valley, R. J., Tract Society \$150, Missionary Society \$150, Miss Burdick's salary \$200.....	5 00
By Secretary Western Association:	
Ladies of Wellaville, N. Y., Tract Society \$2, Missionary Society \$2, Board Expense fund \$2, Miss Burdick's salary \$8.....	12 00
Mrs. James Crandall, Ohi, N. Y., Miss Burdick's salary.....	1 00
" Myron Irish.....	1 00
" Yapp.....	1 00
By Secretary Eastern Association:	
Women of the Pawtucket Ch'ch, Miss Burdick's salary.....	43 60
" Mystic.....	8 00
" Waterford.....	4 00
Mrs. Wm. C. Daland, special thank offering, Dr. Swinney's return.....	5 00
Ladies First Hopkinton Church, Miss Burdick's salary.....	38 25
Sewing Society, Ashaway, R. I., Board expenses \$5, Hospital beds \$10.....	15 00
Mrs. H. Adelt, Belview, Minn., Missionary Society.....	1 00
Ladies of Nile, N. Y., Miss Burdick's salary.....	7 00
Woman's Evangelical Society, Alfred Centre, N. Y., Miss Burdick's salary \$15 00, Board Expenses \$6.....	21 00
Ladies of Chicago Church, Tract Society, \$1 90, Missionary Society \$2 90, Miss Burdick's salary \$5 20.....	10 00
By Secretary Eastern Association:	
Mrs. Julia M. R. Powers, New London, Conn., return of Dr. Swinney \$10 00, Miss Burdick's salary \$10 00 (her mother's pledge).....	20 00
By Mrs. O. U. Whitford, for Dr. Swinney's return:	
Ladies of New York Church.....	48 00
" Leonardville.....	12 00
" Nortonville.....	16 50
Mrs. Emeline Grandall, Westerly, R. I.....	5 00
" Abby K. Witter, Alfred Centre, N. Y.....	5 00
" Mrs. E. H. Carey, Milton, Wis.....	5 00
	91 50

E. & O. E. \$437 38
MILTON, Wis., April 30, 1893. NELLIE G. INGHAM, Treas.

CORRESPONDENCE.

It is only within the last few months I learned what I believe to be the truth with regard to the Sabbath, and was baptized and joined the New York Seventh-day Baptist Church. On March 4th I heard Mr. Randolph preach the sermon published in the RECORDER of April 20th, and the views expressed by him, coming from a minister of our church, surprised me greatly. Though they did not shake the foundation on which I built my belief, I nevertheless again examined it, for it was a great wrench to sever my connection with the old Episcopal Church, and I wished to make double sure in my heart and conscience that I had not after all made a mistake; for if the institution of the Sabbath on the seventh day does not rest upon divine authority, what matters it whether we observe Saturday or Sunday or any day as a holy day of rest? I certainly would not have left my old church had I not come to believe that the seventh day was divinely set apart and sanctified. The result of my examination has confirmed my belief that the seventh day is the Sabbath. Mr. Randolph says things "are in the Bible because they are true." This must be so (not that the Bible contains all the truth), therefore I must believe that the seventh day is the Sabbath and no other, because I find in the Bible that the Creator sanctified and blessed that day and no other, and also commanded us to "Remember the Sabbath-day to keep it holy." This therefore is truth, must be truth. What is truth? God is truth eternal. Truth and he is my authority for observing the Seventh-day Sabbath. My belief rests upon divine authority, and my obedience is due to a divine command. Is this a time to show the white feather, or to be ashamed of confessing the real foundation of our faith? How many converts to the Sabbath shall we make in the next century if we haul

down the banner with the words "The seventh day is the Sabbath, because the Bible says so." I venture to say, not one—those only will join our church who have found out that all their lives they have been unconsciously in error; having learned the truth, act accordingly. If some of our young people, for fear of ridicule or want of a real lasting faith, do now leave us, when they go out into the world how many more, think you, will do so, if we begin to teach them that we have been all wrong, and the day is not of any great importance? I think the church would soon be a thing of the past. No, let us hold fast to the truth, and not be luke warm or apologetic. But Mr. Randolph says he would not disregard the history of the day. Trace its history and where does it bring you? To the day after the six days of creation. Its history begins then, when the Creator sanctified and set apart the seventh day as the Sabbath of the Lord. Let us not only regard the history of the day, but let us take heed that we do not disregard the command of our Creator who sanctified and blessed the seventh day. The importance of the subject must be my excuse for so long a letter. T. P. LESLIE.

BLYTHEBOURNE, Long Island, April 25, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.
WASHINGTON, D. C., April 28, 1893.

Treasury gold and the financial situation continues to attract public attention. The gold reserve, though drawn upon last week, has been restored but is likely to be called upon again. It used to be charged as a fault against a certain general that he would not use his reserves in battle. Why is there so much fear that the gold reserve will be put to the use for which it was reserved? The financial world is very much like the old fellow who if he could draw his money from the bank didn't want it, but if he couldn't get it he wanted the money badly.

Federal offices, not counting those of the army, number nearly 200,000, or more than one to every 350 of the population, counting every man, woman and child. In 1881 there were 125,000, and in 1891 there were over 183,500 offices, increasing at the rate of nearly 6,000 a year. This is largely accounted for by the growth of the country, but beyond that there is a tendency to multiply offices to reward the "workers." It is an old trick to turn out a lot of minor officials with much noise about it and boasts of retrenchment and after a little quietly filling the same places with a new set. Occasionally Congress will abolish a lot of offices but restore them under another name and then push their own men into the vacancies thus provided. Reductions don't reduce, and offices like government expenses, steadily increase.

A. P. M. G. Maxwell who appoints to the small post offices has his hands full. An Indiana member canvassed his district carefully and prepared a list representing the wishes of the democrats as nearly as practicable and submitted the names with petitions, letters and other evidences, to the Assistant P. M. G. That official declined the Congressman's aid and the latter immediately informed his constituents and told them to "hunt for themselves," which they proceeded to do with such vigor that Mr. Maxwell was soon overwhelmed with applications, petitions, requests, interviews and "pulling" generally. He now wishes that he hadn't declined help.

P. M. G. Bissell has just done a good thing highly appreciated here, and particularly by government employes. It seems that a certain

Southern postmaster, to curry favor, turned out all his Republican clerks and carriers and filled their places with democrats and sent the news to Bissell. That functionary at once appointed a democrat in place of the superofficious postmaster who is about the only man concerned that doesn't enjoy the situation.

There is a Gresham story also. It seems that a citizen of Indiana, a former acquaintance of his, a man of considerable conspicuity and assurance and a confident applicant for an appointment abroad, telegraphed the Secretary frankly asking, "Why, don't you send me my commission?" To whom the Secretary replied "Because I do not intend to appoint you?"

The President has set the example in discouraging applicants but finds it a Sisyphus' job. It is said that he tells this story to illustrate the popularity of office seeking! An old colored man was convicted of stealing chickens and when asked if he had anything to say why sentence should not be pronounced, replied, "Judge, I is had a far trile, and I kin say nothing agin it, but judge you may sentens and sentens till youse black in yore face but yo' carnt make chicken stealing unpopular wid de cullud race.

CAPITAL.

NEW YORK CITY LETTER.

Our little church has had quite an increase in her membership this spring, seven in all, two by baptism. Mr. Leslie and Mrs. Paul Dealing both were brought up in the Episcopal Church; also by letter, Capt. F. M. Dealing and wife and Paul Dealing, of the Adams Centre Church, and Misses Anna Langworthy and Gertrude Hunting, from the church at Alfred Centre.

Last Sabbath our services were held in the 23d street Baptist church, when baptism was administered. Much interest was added to our services by Miss Hannah Babcock, who presided at the pipe organ, and the singing by Mrs. Musson, of Brooklyn. It is only necessary for me to say that Mrs. Musson is a niece of Mrs. Ida F. Kenyon, to assure all that it was a great treat to our little church. We hope that this will not be our last opportunity to hear Mrs. Musson.

Our regular communion service occurs the second Sabbath in May, preceded by the covenant meeting the evening of the Sixth-day at the residence of Prof. Stephen Babcock, 344 W. 33d St.

Our "New Mizpah" has its first anniversary birthday May 16, 1893. It will be just one year old. This birthday celebration will take place in our new rooms, 86 Barrow St. Our home will be at the same number. We have decided that it will make the work much easier, it will save so much running back and forth between our home, five blocks distant, and the mission. The interest of the work on the part of the men who throng our rooms each night was never better than at present. We dare not stop our work. If the friends who helped us last year will do the same thing this year, the work can go on quite successfully. New friends are coming to our help and we have promise of help from those who, until quite recently, were strangers to us. Now if you feel like continuing your financial assistance please notify Mrs. Dr. Russell, No. 151 E. 50th St., who is the Treasurer of the New Mizpah. Send money in postal notes. The committee, as it stands at present, is Mrs. J. G. Burdick, Superintendent; Mrs. Dr. Russell, Treasurer; Miss Grace Lewis, Secretary; Auditing Committee to be added. God has blessed us in this work far beyond our expectation.

J. G. B.

YOUNG PEOPLE'S WORK.

A SOLITARY WAY.

Proverbs 14 : 10.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel."
Such is the cry of each of us in turn.
We wander in a "solitary way."
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Matthew 10 : 37.

And would you know the reason why this is?
It is because He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me."
And every time we are "not understood,"
It is a call for us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have "a solitary way."

Psalms 34 : 22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which no one understands,
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understand it well,
In all points tempted, He can feel with you.
You cannot come too often, or too near;
The Son of God is infinite in Grace;
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."

—Selected.

We commend you to a second or even a third reading of the above poem.

PLEASE notice the letter from Fayetteville, N. C., and then "go thou and do likewise." Be benefited both by the example of those who have helped Miss Newton, and by her example in writing about it.

WILL each of the young people who read this page please call the attention of some one, young or old, who does not read it, to that article, poor as it may be, which in their judgment is most worthy of attention. Do this every week and perhaps you may succeed in interesting some one who now does "not have time to read the RECORDER."

THE President, E. B. Saunders, has started the plan of having quarterly reports from the young people. To this end blanks are being printed and will soon be sent to all the societies. Please do not get this confused with the annual reports to the Associations. It will require some little time and pains on the part of the secretaries, but it is an excellent plan and should meet with the full sympathy and support of every society. Please give it your attention.

FROM FAYETTEVILLE, N. C.

Though not a member of an Endeavor Society, it seems pertinent that I should acknowledge some benefits conferred by some of them.

Noting Mrs. Burdick's article, "Give them away," it gives me pleasure to say that I have received a large number of the *Youth's Companion*, and other papers, from Master Jesse Maxson, of Walworth, Wis. They came at an opportune time for distribution, and though unusually busy, it was no trouble to give them away as they were done up in convenient packages. It was a surprise to receive them in so

many separate bundles, but the extra trouble and expense was duly appreciated by the distributor; and the papers were gratefully received by the young people.

About the same time a box of clothing arrived, sent by the Plainfield Christian Endeavor Society, with a prayer that "God would bless them in their mission." Many needy ones have been helped, and my heart is full of gratitude when I think that their prayer is being answered now. The same Society, and the Rockville Y. P. S. C. E., have also sent contributions to aid me in the distribution of Sabbath literature. I am learning to love the young people more and more for the good work they are doing in many ways, and pray God to bless them in their endeavors to do something for Jesus. Rev. Joshua Clarke is with us. We are having interesting meetings, and the outlook is very encouraging.

EMILY P. NEWTON.

OUR NEED OF SPECIALISTS.

Denominationalism is too often a nurse of narrowness. Especially is this true in a small denomination where we necessarily aim to dwell together and employ our own members. Although we should in every case, other things being equal, give preference to our own people, yet the highest interests of the work should not be sacrificed to prejudice of any kind. We should rather endeavor to impress upon our young people that every one who expects to be self-supporting should choose some special work as a life-work and then avail himself of the very best preparation for that work.

The successful man or woman of to-day is the specialist. The time is past when a professorship in a college of high standing can be obtained by a person whose recommendation is simply proficiency as a student in the ordinary curriculum or in any other line of professional work. A Bryn Mawr or Yale professor would be proud of only those honors that might come as a reward for special attainment in his own subject. The man that speaks of library science as the "technique of the business" and a knowledge thereof as an unessential quality in a librarian, shows his ignorance of modern education as regards libraries.

In these days when scholarly investigation has revealed so much more in every line of study than can be mastered in a life time, it is only the very exceptional man or woman that can attain to the highest in more than one profession.

Our people need to be more thoroughly penetrated with the spirit of the specialist. Let us each seek to know all there is to be known about one subject, and if we can also know something about other subjects, we shall be the more useful. But let no one think because he has "dabbled" in a certain profession he is capable of taking therein an important position.

EVA ST. C. CHAMPLIN.

THE TOOTH-PICK.

ITS USE AND ABUSE.

The use of the tooth-pick for the proper cleaning of the teeth is doubtless to be commended, both as a guard against offensive breath, and for the safety of the molars themselves; but it is a toilet operation, pure and simple, and is no more to be performed at the table, or in the presence of other persons of refinement, than are operations of a like nature directed against the finger nails, ears, or nose. As to the vulgar practice quite common among young men and sometimes (oh, horrors!) copied by young women, of going about for an hour or two after dinner with a tooth-pick sticking from the mouth—there are no adequate words of condemnation. Fortunately the habit is now on the wane, and the sooner it is relegated to oblivion the better.—*Good Housekeeping*.

OUR MIRROR.

PRESIDENT'S LETTER.

If so many of the boys and girls continue to leave the farms, where are we going to find material for a future generation like the present; like our fathers and mothers? I tell you frankly, we are not going to find it elsewhere.

I have heard it recommended to choose a good grandmother. I am far more sure of its being a good choice that I was born and raised on a farm than that I ever left it. Abraham Lincoln would never have been Lincoln with the rail-splitting left out. We are all willing to be Lincolns, but so many of us want the rail-splitting and all the hard knocks left out. This takes the reality out, and makes poetry of the whole thing.

Figures show that much the largest proportion of successful business and professional men and women of to-day come from the farm. The second highest per cent come from the larger cities, and the third highest from the villages. The population is fast drifting from the country into the cities. The present education seems to encourage this. The hero of press and pulpit is always taken from obscurity and landed in luxury, but no credit is given to the obscurity. Let us magnify the business of the farm, shop, and kitchen, and those who adorn those places of industry, and when the young leave them to obtain an education let us bid them God-speed in their return, unless duty calls them in some other direction. I recall now several young men who have returned to the farm. They would succeed in and grace almost any calling in life. There is something wrong when so many flee from these industries. Hundreds of boys now have for their pulpit and rostrum the plow-beam and forge, when no eye is near. They honestly believe they are compelled to leave all these surroundings in order to attain to any respectable degree of success in life. They do not know they are having a training essential to their future success and usefulness, and that, too, as perhaps just where they now are.

The fire smoulders in their breasts until finally the boys go in an avalanche to the cities and villages, the last places in the world to find the goal of their desire. My dear boys, this ambition in the main is right, but you are deceived in this. You need not seek an opportunity to be great. Seek by hard study and the faithful discharge of present duties to prepare for the opportunity when it offers. It will confront you sooner or later. Take the life of Washington into the field and shop, read it while you pound and while the team rests for a moment. It need not interfere with your work, but you will do better work for it.

Do not read trash; study good books; study good men and their lives. Do not find fault with your lot or surroundings, but accept the situation; as bad as the world is, help make of it, by a practical gospel, just what it ought to be. A faithful preparation, and an honest desire to become useful, will build a structure as large as the foundation you have thus laid. Try it, boys and girls.

E. B. SAUNDERS.

—FROM a letter of recent date, received from Jackson Centre, Ohio, we gathered the following report of the Y. P. S. C. E. in that church: "In August, 1891, Mr. E. B. Saunders came to this village to organize a society of Christian Endeavor. There seemed almost no interest, but he succeeded in awaking the people to greater

zeal than had been manifested in years. The society was organized with thirteen active and ten associate members. Since then the number has increased to thirty-two active and fifteen associate members. Since the Milton Quartet was here the young people are more earnest and energetic than ever before, and are doing all in their power to build up the church and Sabbath-school. We feel that we need the prayers of all the societies in this Christian work. We should be grateful for any suggestions through the RECORDER for better work, and it is our prayer that we may be useful in the service of the Lord." C. B.

THE Social Committee of the Milton Y. P. S. C. E. gave a penny social in the church May 1st. Each person was provided with a pencil and card, and two lists of question, relating to the two sides of the penny, which they were expected to answer. A lunch was served and a pleasant evening enjoyed by all.

THE Junior Society of the Dodge Centre, Minn., Church is prospering under the leadership of an earnest, devoted committee appointed by the Y. P. S. C. E. Four lady teachers conduct the class work. The Society meets at 4 P. M. Sabbath-days. The pastor, Eld. Clarke, has been giving some black-board talks during the services, and on Sabbath afternoon, April 22d, the subject being "Self-denial," he addressed the children and illustrated the subject with two large pictures which he drew on paper. This pleased the Juniors, who asked for more from time to time.

THE Dodge Centre Y. P. S. C. E.'s are planning to paint the parsonage. They expect to labor more than ever for Christ and the church and to develop the Christian graces. The Thursday evening meetings are of interest and profit to all who attend.

REASONS WHY YOUNG PEOPLE SHOULD ENGAGE IN ACTIVE CHRISTIAN WORK.

BY MRS. N. WARDNER.

VI

Lastly, on account of the reward to be obtained. We are not working for Christ to purchase our salvation, as some seem to think. We are not working *to* our salvation but *from* it. Christ does not teach and drill us all our lives and not save us until death, but he saves us in the first place, and then trains us and drills us for his glory. Salvation is a gift, all we have to do is to accept it; but there is a reward promised to all those who serve. God will reward every man according to his works. Those that do little for Christ must expect a small reward.

A young man, converted on his death-bed, said to his friends, "I have no fear of death for Jesus saves me now, but O, how can I go to meet my Saviour empty handed! Not one soul with which to greet him. If I could only recall the years I have wasted in sin, how gladly I would give them to my Master."

We are assured that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But O, where will be the crown of rejoicing for the idlers in the vineyard!

The message to the church in Philadelphia contains the following words, "Hold fast that thou hast that no man take thy crown."

A few years ago I read of a minister that felt strongly impressed to go to a certain village and labor for the salvation of souls. The village was in a terrible state of demoralization and not a Christian within its limits. The minister

battled with his convictions for some time, but finally told the Lord he must excuse him, he couldn't go there. With this the conviction left him. Shortly after this he heard another minister was there at work and a mighty work of grace was going on. He was considerably exercised over it, and while in this state of mind; dreamed one night that he died and went to heaven. An angel met him at the gate and was conducting him through the city and showing him its beauties. In a little while they came to a large number of beautiful crowns which the angel told him were kept in reserve for the laborers in the vineyard on earth. While gazing with intense satisfaction upon them, he spied one, much more beautiful than any of the others and containing a larger number of stars. He ventured to ask who it was for? "That," replied the angel, "is the one that was intended for you had you gone to that village and done the work required of you; but you refused and the crown will be given to another." A solemn lesson that we will all do well to heed.

I have heard people say that if they could only get through the gate of heaven and see it shut behind them it was all they asked. Perhaps I am more ambitious than such persons, but I don't want to go to heaven in that way. I want to hear the welcome plaudit, "Well done."

I think much of the advice of the sainted Dr. Mackey, couched in the following language: "Dear fellow servant, get so accustomed to the service of the Lord Jesus Christ and him alone, that your entrance into glory will not be unnatural, and thus an abundant entrance will be yours." Would not that be a noble end to attain? Can anything be more soul-inspiring than that thought? May God in the fulness of his love so overshadow us with his presence, from day to day, that we shall be enabled to do properly our work, and when called to our final account, may we go with rejoicing, heavily laden with golden sheaves gleaned for our Lord and Master.

WHAT SAVED HIM.

Lucy Fairbanks was going home from school one afternoon, when she heard the voices of two of her schoolmates, who were standing inside the fence that surrounded the home of Dr. Mills. Lucy could not help but hear what they said, as they were speaking in quite a high key.

"Oh, Mamie! Did you see Mr. Fairbanks going past a few minutes ago?" That was Laura Mill's voice.

"I should think I did!" replied Mamie Lord, emphatically. "Isn't it just awful, Laura, the way he drinks?"

"Yes, indeed! My papa says if he keeps on, he'll become—a sot!"

"Oh, Laura, what's that?" asked Mamie in horrified accents.

"Oh, it's when a man drinks and drinks, till at last he becomes a sot, said Laura, impressively. "My papa ought to know because he's a doctor. I don't think I care to associate with Lucy Fairbanks any more, do you?"

"No, indeed," said Mamie, who generally agreed with her friend in every thing. Little Lucy, with a heavy heart, hurried home, filled with wondering thoughts. What did her papa drink to make it probable that he would become that mysteriously awful thing, a sot? And why should these two girls, who had always been friendly before, make up their minds not to associate with her on account of her papa's tendency to become a sot? Why did her papa want to drink? Was it because he was so very thirsty, and if he was thirsty, what harm could there be in drinking?

Lucy reached her home, a neat-looking white cottage in a small yard. Opening the door she ran in, bursting into a storm of tears and sobs.

Her mother came out of the bedroom, and in surprise inquired the cause of her tears.

Lucy tried to tell her, but the baby awoke and cried, and there was no opportunity just then for the child to unburden her heart.

"You may set the table for supper, Lucy," said her mother, rocking the baby as she spoke. "Your papa is not very well and has gone to bed."

"Is papa very sick, mamma?"

"No, dear, he'll be all right in the morning," said Mrs. Fairbanks, who looked sad and troubled. They had supper and Lucy tried to study her spelling lesson for the next day, but her heart was so heavy that she could not fix her mind on the words. When bed-time came, she kissed her mother, and going into her little room knelt by the neat little bed and prayed.

"O Lord, bless papa and mamma and baby, and if papa gets thirsty again, keep him from drinking so much. Make me a good girl, for Jesus sake, amen." Then she went to bed, where she cried herself to sleep.

Mr. Fairbanks appeared at the breakfast table his usual self, gentle and tender in his words to his wife and children. Lucy watched to see if he seemed thirsty, but he drank only one cup of coffee as usual. After breakfast he went away to business, and Lucy helped her mother with the work till it was time to go to school.

As she entered the school-yard she saw Laura Mills and Mamie Lord standing together, and with them Lula Hannon, who was Lucy's special friend. "The two Lus" they were often called. Lucy smiled, and was about to speak when Laura put her arm around Lulu and drew her away, while Mamie muttered something about "drunkards' children."

Lucy's eyes filled with tears, and she hurried up the steps and to her seat. She could not study, and failed both in arithmetic and spelling, and was kept in at recess. At noon she heard one of the girls say she was going to have a party but was not going to invite Lucy. The little girl felt that she was shunned by all the world, and when she tried to eat her lunch the food seemed to choke her.

As it was Friday, Miss Lee, according to her custom, read the scholars a story. This time it was about a little girl whose father drank whisky and abused his family, till one night he turned poor little Mary out of doors. Lucy listened to the story with terrified interest, her cheeks scarlet with excitement, her eyes open to their fullest extent. What if her papa become like this unnatural father of little Mary, and should abuse her mamma and baby and herself? The idea took such complete possession of her mind that she could think of nothing else.

She felt afraid to speak of her fears to her mother, and brooded over the matter till the sight of her father threw her into a state of nervous terror. She could not eat nor sleep, and her mother was very anxious about the child.

One evening Mr. Fairbanks came home so much the worse for liquor that he fell over the threshold. When his wife tried to help him he answered her so roughly that Lucy screamed aloud in horror, and ran to her own room, where she threw herself on the floor, moaning and sobbing in her agony. There her mother found her, and put her to bed, where she tossed all night, muttering and crying in her sleep. In the morning she was in a raving fever and Dr. Mills was sent for.

Even in her delirium Lucy recognized him as Laura's father, and she began to repeat Laura's name and to grow more and more excited.

The sight of her father threw her into paroxysms of fear, and she raved about his "drinking so much," and pleaded with him so excitedly "not to turn her out of doors" that the unhappy man, who dearly loved his child, was obliged to keep her out of sight.

Sometimes Lucy would be begging her schoolmates not to treat her so cruelly, and she mentioned Laura's name so often that the doctor suspected something. Going home, he called his little daughter and said:

"Laura, how have you been treating that little Fairbanks girl?"

Laura looked startled, and stammered: "I don't know, papa. Why?"

"Tell me the truth," he said, sternly, and as

she began confusedly to tell something of the facts of the case, he said: "I see. Well, my child, you have treated her most cruelly. That little girl, nervous and delicate to a remarkable degree, is lying at death's door; and it is extremely doubtful if she gets well."

Laura was shocked. "Oh, papa, let me go to Lucy, and tell her how sorry I am. I didn't mean anything."

"No, the sight of you would agitate her the more, and hasten the end. She has brain fever. You can do nothing now. Let this be a lesson to you, to be careful how you treat others. You may go."

Laura crept away, too miserable to do anything but cry. At last she knelt down and prayed to God to forgive her, and to make Lucy better. Then she went to Mamie and Lulu and told them how sorry she was for her naughty behavior.

There came a day when Lucy lay helpless and exhausted on her little bed. Dr. Mills said, in answer to Mr. Fairbanks' frantic questions: "To-day will decide. There is a possibility of her recovery, but you must be prepared for the worst." The miserable man left the house, and was gone several hours. During that time he had asked God's pardon for his past sins, and resolved to begin a better life. It was late when he returned. The house was very quiet. The baby was asleep, and his wife, tired out, was lying on a couch.

Mr. Fairbanks crept into the sick-room. There lay Lucy, perfectly quiet, all the fever gone from her face. Her eyes were closed; the head, shorn of the pretty hair, was motionless on the pillow. So she was gone! With a cry, her father knelt by the bed, and kissed one of the little hands. "Dear papa!" said a weak voice, and a faint smile parted Lucy's lips.

"My darling!" murmured her father, "the Lord has saved you. Do you love me still, Lucy?"

"I love papa," she whispered.

"Thank God for his goodness! Lucy, he has saved me from my sins, and I shall never drink another drop, God helping me!" The setting sun shone on Lucy's happy face, and rested on a beautiful Easter lily sent in by Laura, Mamie and Lulu to their little friend. "Oh, Lord Jesus, I am so glad!" sighed the little girl.—*Helen Somerville, in Union Signal.*

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 Temperance.....	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 VIII.—AGAINST INTEMPERANCE

For Sabbath-day, May 20, 1893.

SCRIPTURE LESSON.—Prov. 23: 29-35.

GOLDEN TEXT.—*Wine is a mocker, and strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1.*

INTRODUCTION.—The Book of Proverbs is especially for young men and women, and the lesson before us a character-sketch, a drunkard's photograph, that all may be warned and escape the dangers of drinking the first glass of intoxicants. With all that has been said and done, the nation is yet conscienceless on the temperance question. The great burning issue of the times is scarcely referred to by our statesmen. They write messages and make speeches about fish, forests, canals, and dogs, but give no attention to that which, a thousand times more than anything else, is impoverishing and demoralizing the people. Let Christian people and Bible students keep this question before the world.

THE LESSON CONSIDERED:

v. 29. Who can answer these questions? Many an aching heart that in secret is travelling the road to ruin. Bodily woes, mental woes spiritual woes, family woes, and no alleviation. Quarrels and bickering. Excited tongue and brain. "Wine in, wit out." Passions inflamed. The marks of sin in the eyes. Complaining and shouting. All going wrong with the drinker, even his family and best friends are the subject of his complaints. Wounds, accidents, perils.

v. 30. One drink calls for another. One hour in the saloon, or one minute in the wine cellar demands another until they "tarry long." "Mixed wine." Drugged, medicated to increase the powers of intoxication and add to thirst. The rum-seller plots for victims, and that appetite may be the quicker formed, and he may adulterate his liquors and increase his ill-gotten gains, he puts in cherry-laurel water, aloes, bitter almonds, lime, logwood, lead, oil of turpentine, gypsum, nux vomica, copperas, oil of juniper. And mortal man pours this down his throat and smacks his lips!

v. 31. Do not put yourself in ways of temptation. Be not deceived and charmed by the beaded bubbles, the sparkling, brilliant appearance of the drink. Do not sip one drop. It is only the shining side of hell.

v. 32. O, the bitter end. "At the last." There is a first cup, a first sip, which seems pleasant. Be wise and see the end from the beginning. The serpent shows you his brilliant color, but the bite will surely come with all its poison. The adder's sting will never fail. Stimulate yourself at the first, but at the last the fire cannot be quenched.

v. 33. Delirium, perverted vision, everything at opposites, vile imaginations, lust and a defiled character. Behold the foolishness, the nonsense, confusion of tongue. And all this from man made in the image of God, with faculties capable of unlimited development. And a hundred thousand victims dying annually like fools!

v. 34. He lieth down as one in the midst of the sea, as one asleep in a sinking vessel and not knowing the danger. Upon the mast's top, an unsteady place for one with a swimming head. Reckless and defying death and destruction.

v. 35. Admonish the drinker, and he laughs at your fears. "I am strong, I know when to stop. My hand does not tremble yet, I have never been in the gutter, I have felt no wounds, I am no fool." Drinking breeds contempt, hates warning, drinks again to spite the pleader and show his control of himself, but he stands over the bottomless pit, ready to go through the rotten floor. Come away, "wine is a mocker," "touch not, handle not." But he replies, "I will seek it yet again." I will have rum. Give me rum instead of manhood. Give me the cup of serpents instead of heaven and glory. Mad infatuation. Sabbath-school scholar, in Jesus' name, in your mother's name, in manhood's name, be warned and be saved. "No drunkard shall inherit the kingdom of heaven."

EVILS AND THEIR CURE.—Intemperance produces bodily ailments and disease; touch not the wine. It sends the soul to perdition; taste it not. It ruins the mental faculties; handle it not. It breeds idleness and unfits for business activity; go not in a drinking place. It leads to poverty and wretchedness; sign the pledge. It brings one into wicked company; keep only the company of the temperate, and of Christians, if possible. It comes to hate religion and good people; watch and pray. It destroys family happiness and drives away friends; be an active temperance worker. It is a great source of temptation; read well the arguments for temperance and social purity. It is the greatest breeder of crime; labor for the abolition of the saloon. It endangers the prosperity and stability of our nation; vote only for temperance candidates, and exclude rum-sellers from caucus and convention.

PUBLIC SENTIMENT.—The grog-shop ought to be treated as yellow fever and Asiatic cholera are—put under quarantine. All the law we need is a law that will suppress the saloon entirely in every community which has a public sentiment strong enough. A license gives legal protection to a public curse. Let the issue be sale or no sale, saloon-keeping for everybody or saloon-keeping for nobody.—*T. L. Cuyler.*

What are the underlying causes of intemperance? 1. An inherited appetite for strong drink, which, when uncontrolled, develops into an insatiable mania for intoxicants. 2. The use of food that is too stimulating, and an indulgence in tobacco, which demoralizes the physical system and is likely to beget abnormal desires. 3. The social drinking customs of society. 4. The wretched condition of the lower classes, and the barrenness of their homes and lives, which drives them to the saloon for pleasurable excitement.—*Mary A. Livermore.*
The most formidable hindrance to actual temperance

reform is supplied by the defenders of so called moderate drinking. Under their lead and encouragement, hundreds of new recruits are daily mustered into that monster host referred to by Chauncey M. Depew, when he said, "the saloon destroys eighty thousand youth annually by sending them to drunkards' graves."—*The Traveler.*

Let the youth of our country take a strong stand for temperance. Let them, in God's name, go forth and rescue those who are falling into the saloon-traps of every village and town, and lead them to Christ, who only can make them strong to resist this attraction and death.—*Cook.*

The duty of total abstinence must urge itself with peculiar force at this present time upon all men who are truly concerned for the temporal and spiritual welfare of their fellow beings. No one who has eyes to see or ears to hear can deny that the results of the liquor traffic upon the world at large are most alarming and deplorable. The evidences are overwhelming. It is difficult to understand why men, especially Christian men, should persist in giving the aid of their influence to the perpetuation of the drink habit and liquor business. There is but one true and Christian ground to take: "If meat make my brother to offend, I will eat no flesh while the world standeth." When will Christian men open their eyes to this truth?—*Hallock.*

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 14th.)

TARRYING NEAR TEMPTATION.—Prov. 23: 30, 31, Matt. 26: 41.

Who hath sorrows, and woes, and babblings, and no end of trouble? Many people, but without question all who tarry long at wine, hard cider, beer, cigarettes, clay pipes, opium, morphine and all such narcotic, stimulants, etc.

What length of time would the wise man permit us to tarry, or continue at these things, or in these indulgences? Just once, or twice? Once a week, or month, or year? Just when it seems social with friends? But few men and women now lost, now filling dishonored graves, ever began any other way or had any other purpose. They knew they were strong, could stop before they reached the Niagara over which others went. They would tarry ten minutes at the bar, would drink just one or two glasses of ale, would smoke just one cigar at a time, and not repeat it again in a month. Didn't they know enough to keep out of danger? Were they not out of strong-minded, respectable families? Yes, as strong, and manly, and sober, and conscientious as you are to-day. Their mother's knew, too, that they were too good, and loved the mother heart too well to go astray. But where are they now? The tombstone in your village cemetery does not have the story chiseled on it. You have heard it though. Are some of them living yet? Yes, but how their hands tremble when receiving your gift, how strange their eyes look, how deadened is their sense of right and wrong, how hard are their hearts. Are they willing that you should tell them that wine is injuring them, or tobacco injuring them, or that these things hinder the progress of truth in the world? They resent it. And you are no stronger, nor better at heart than they were if you tarry one moment near temptation. Tarry not one second. Do not even look upon wine, nor even handle to raise, buy or sell tobacco. You give no man an equivalent for the money you get. You help him on to sorrows and woes when you sell wine, ale, tobacco, opium for the usual purposes to which they are put. "Touch not, taste not, handle not."

The Sabbath-school lesson will furnish Scripture references.

—SOME time ago we expressed a desire to have a revival of Sabbath-school Institutes. The Rev. James Gardner has recently written some helpful thoughts and we can do no better than to use the scissors for our department this week.

—CONCERNING the nature of an institute he says: "A few considerations must be premised to throw additional light on the value of such an assemblage. Organization is the dominant habit of men in the present day to a degree hitherto unknown. Lyceums, clubs, societies, trusts, corporations, companies, orders, unions, lodges, circles are as numerous and diversified as the objects of human pursuits and desires, whether these are civil, social, literary, political, religious—good or bad. These are not of ar-

bitrary formation or a *priori* invention, but the outcome and fruitage of our present civilization. Civil and ecclesiastical absolutism had crushed and almost extirpated the independence of the individual. The spirit of the Reformation lifted man up to the perception and assertion of his individualism, so that civil and religious liberty became the watch-word. For a time, however, it was largely forgotten that no man liveth to himself and that every man is his brother's keeper. The grand idea of mankind (man-kinned) began to move. The brotherhood of man followed and the true Christian doctrine, One Body in Christ, claims and receives heartiest recognition. The one church is composed not only of individuals, but has as a great army has, its divisions, brigades and regiments. The value of organizing, is so clearly shown that the people of this generation copy this great church idea."

—THE idea is that we are now in "the age of the child." He is set in our midst, and the school is a training ground for him. It does not supercede the home, or the church, but is an ally to both, carries the spirit of both to the outside, the "unchurched." It communicates religious instruction. Preaching service and teaching service are both church services. Both are parts of the church.

—"Now," proceeds Mr. Gardner, "the Institute is a gathering of workers within convenient distance for mutual benefit. No man, school, nor denomination possesses all wisdom and ability; each has some specific excellence and nothing in Christian work is private property. It is not only useful but necessary that "assembling of yourselves together" occur. Isolation produces stagnation, pride and dullness. The gathering together produces enthusiasm, imparts force and fire to the individual—why, to many a teacher it is an education. Our teachers are not all college graduates. Most are in the hurry and struggle of ordinary work (and for such work, thank God), feeling a sort of incompetence to instruct; they would rather be learners. Pastors and Superintendents are often at their wits end for teachers and are compelled to take such material as comes to hand. The very superintendent cries out for help, he wants to know more and be more and do more. A friend said lately that it was easier to find a poor minister than a good superintendent. And this age of skilled labor demands the best work in the school. The boy, the girl of to-day is well instructed in the day school and it is a mistake to furnish inefficient teaching in the highest of all truths, the religious. This leads to the remark that the first, the indispensable qualification for officer and teacher, is spirituality—to be a temple of the Holy Ghost. His enlightening presence imparts what college training cannot do, and without which learning is a delusion. Then we want good sense, and from it flows great power for usefulness."

—THE above shows, in part, the nature and effects of an Institute. These institutes were made much of by our late beloved brother, T. R. Williams. Himself a devout, active, wise man, full of faith, he had in mind for these assemblages a well arranged course of thought as to the school, its officers and work. Such meetings encourage teachers, impart energy and bring Christ; his service, his doctrine, nearer to us.

"GIVE the devil his due" is all wrong. Give him your "don't" and you'll be happier.

IN MEMORIAM.

William Ladurney-Vincent Crandall was born in Almond, N. Y., March 16, 1816, and died at Barron, Wis., April 13, 1893, aged 77 years, one month and 2 days.

The subject of this notice was hopefully converted when 15 years of age, at which time he united by baptism with the First Seventh-day Baptist Church of Alfred, N. Y., Eld. Daniel Babcock pastor. In May, 1846, Bro. Crandall went West, and settled in the town of Milton, Wis. Oct. 13, 1846, he was married to Harriet Wygant, who survives him. To them were born six children, all of whom are still living. When the Seventh-day Baptist Church of Rock River, Milton, Wis., was organized he became one of the constituent members, and was chosen deacon.

Bro. Crandall was for several years a trustee of Milton College; he was also a member of the Missionary Board of the North-Western Association for some years. In the spring of 1882 Bro. Crandall moved to Dacota, Wis; but finding himself failing in health he moved to Barron, Wis., to make his home with a daughter residing there, by whom he was tenderly cared for to the last. His funeral was attended April 15th, and a sermon preached on the occasion by the Rev. Mr. Griffith, of the M. E. Church, of Barron, from the text, Job 5:26.

Bro. Ladurney, or as he was familiarly called, "Uncle Ladurney," will long be remembered as a devout and earnest Christian. During his early life, and after a period of decline in religion, he met with a marked renewal of Christian experience, and ever after enjoyed a lively sense of acceptance with Christ. He loved the house of God and the preaching of the Word, and his "amens" were hearty and emphatic. He was ever a peace-maker, cordial in his greetings, and a bright example of the saving power of divine grace.

The deceased will be recognized by friends East and West as a brother of Mr. Ira B. Crandall and Mrs. W. C. Burdick, of Alfred Centre, N. Y., and of Mrs. Mary E. Post, of Chicago, Ill., to whom, as to other surviving relatives, will be extended the sympathies of many friends.

L. C. R.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Leaving Manchester, N. C., April 24th, I reached Atlanta, Ga., the next day about 9 A. M., having been detained eight hours in Greenboro, N. C., waiting for the train. Here, in Kirkwood, a little town about four miles out of the city, I found Mrs. L. A. Hull, widow of the late lamented Rev. N. V. Hull, and her son Fred. They have a beautiful home of about twelve acres of choice land, abounding with fine shrubbery, and the commodious house stands amid a large variety of charming roses and other flowers. They are living for Jesus and humanity, keeping the Sabbath, and their light shining. They are highly respected and wielding a good influence among the people. I spent two days here most pleasantly, looking over old battle fields and portions of this beautiful city. Thursday, at 4.10 P. M., I left for Attalla, Ala., where I arrived about 6 o'clock the next morning. I preached that evening at the house of Rev. R. S. Wilson, to a good audience, and had a good meeting, also Sabbath-day and evening, and First-day and evening. These meetings have all been characterized by a promising interest. This week meetings are to be held in the College hall every night. One lady of about 40 united with this church

night after the Sabbath, and others are to unite next Sabbath. I am pleased with the people so far, and with the interest thus far manifest in filling our places of meeting, and in seeking Jesus. May God bless us greatly for Jesus' sake. Brethren, pray for us.

J. CLARKE.

MAY 1, 1893.

TRACT SOCIETY.

Receipts in April, 1893.

Church, Shiloh, N. J.	\$ 11 15
" Brookfield, N. Y.	16 78
" Walworth, Wis.	10 50
" Waterford, Conn.	5 06
" West Edmeston, N. Y.	12 25
" Milton Junction, Wis.	24 22
" North Leup, Neb.	3 78
" Farina, Ill.	2 75
" New Auburn, Minn.	3 75
" Nile, N. Y.	2 75
" New Market, N. J.	25 00
" Leonardville, N. Y.	6 01
" Chicago, Ill.	15 50
" Hebrew Paper,	4 50
Sabbath-school, Farina, Ill.	4 54
Prof. A. R. Crandall, Lexington, Ky.	25 00
S. D. B. Missionary Society, Topeka, Kan.	2 50
J. A. Baldwin, Beach Pond, Pa.	1 25
Mrs. H. A. Barney, Belmont, N. Y., (Outlook)	1 00
A Friend	1 00
Mrs. C. A. Britton, Marquette, Wis., (Reform Library)	25
Employees Publishing House, Alfred Centre, N. Y.	5 00
Samuel N. Stillman, Alfred Centre	10 00
Perry F. Potter	5 00
Sewing Society, Ashaway, R. I.	25 00
Woman's Executive Board	18 00
Bequest, Diana Hubbard	53 00
Angeline Page	55 00
Interest, B. G. Stillman	35
J. G. Burdick, Agent, Reform Library, New York Office	65 70
	\$419 74

E. & O. E. PLAINFIELD, May 1, 1893.

J. F. HUBBARD, Treasurer.

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.

CUTTING WORLD'S FAIR RATES IN THE WEST.

CHICAGO, April 27th.—The first gun in the expected battle in the World's Fair rates east of Chicago was fired to-day by the Nickel Plate. It came in the shape of an announcement of a cut in the round-trip rate between Cleveland and Chicago from \$15 to \$13 50. The Baltimore and Ohio promptly met this, and further trouble is looked for at once. It is rumored that rates from Detroit and Buffalo as well as other Eastern points will be cut before many days. The Lake Erie and Western has started trouble in another direction by announcing a rate of \$3 50 from Indianapolis to Chicago by way of Michigan City, against the present rate of \$5. This will undoubtedly be met.—*New York Tribune.*

THE LOST NARONIC.

As time passes, the chances of learning the history of the mishap which caused the loss of Naronic grow less and less. Any reasonable theory on the subject is of interest, but we do not believe that much importance can be attached to a story which comes from Pittsburg, and represents that the boilers of the vessel were in such a bad condition that she had difficulty in making her last trip eastward. The Naronic was a comparatively new steamship, and by all accounts was well constructed in every particular. It is not in the least likely that the White Star Company would accept faulty boilers or neglect making repairs whenever necessary.—*New York Tribune.*

POPULAR SCIENCE.

NEARSIGHTEDNESS is increasing yearly and alarmingly among school children.

A PETRIFIED man weighing seven hundred pounds and in perfect preservation has been dug up in Salt Lake City.

DR. HERMAN STRICKLER, of Reading, Pa., has been engaged in collecting butterflies and has 100,000 specimens in hand.

AN electric locomotive of 2,000 horse power—nearly twice the power of the largest steam locomotive—is reported as finished at Baden, Germany.

LARGE deposits of nickel ore have been discovered in Michigan. The ore is richer than any previously discovered, having nine per cent of the metal.

PROF. ZAMAKAWA, of the University of Tokio, has devised an electrical machine by which each member of a legislative assembly can record his vote without leaving his seat.

THE most valuable bit of ore ever melted in the world, so far as known, was a lot containing 200 pounds of quartz, holding gold at the rate of \$50,000 per ton, and was found in a mine at Ishpeming, Mich.

THE new uses of electricity have been a great benefit to the owners of copper mines. There is such a demand for copper wire and other apparatus to be used in the application of electricity that all the copper mines of the world are taxed to the utmost to supply it.

THE MODERNIZED CLOCK.—An extension of the clock's usefulness has been sought by a St. Petersburg inventor. His dial is a human face, whose mouth, by a phonograph attachment, is made to call out not only the hours, but any directions that may be left with the apparatus.

THE newest snow plough is the invention of a Marylander, whose State has so little use for such an implement it seems strange that he turned his attention to it. It not only throws the snow from the track, but takes it up in big scoops and supplies the boiler with water.

It is proposed to establish an immense electric plant at Nelsonville, Ohio, which shall be capable of operating all the coal mines within eleven miles. The power will be carried from the centre by wires to each mine, and used to light the mines as well as to operate electric mining machines.

A NOTIFICATION has been received at the Lick Observatory, California, that the Leland prize of the Paris Academy of Sciences was awarded to Professor Barnard, of the Lick Observatory, December 19, 1892, for his work in astronomy, especially for his discovery of the fifth satellite of Jupiter.

A NATION'S PHOTOGRAPH.—A national photographic survey has been proposed to the Photographic Society of Great Britain, an account being given of a local photo-survey of Warwickshire already in progress. The idea is to secure the co-operation of all photographers in the preparation of a pictorial record of the country's present condition.

BLACK DIAMONDS.—The largest black diamond yet discovered is in the possession of Mr. Edwin W. Streeter. It is not particularly beautiful, but its hardness is very great. A year's work was devoted to polishing and cutting it from 169.7 carats in the rough to a brilliant of 66 carats, and 160 carats of bort were used.—*Horological Journal*.

THE most remarkable experiments were made recently at the meeting of the Electro-Therapeutical Society, New York City. An Edison incandescent sixteen-candle lamp, requiring 117 volts to light, was held in the operator's left hand. With his right he touched an electric wire and took enough current through his body to light the lamp. Then he lit a smaller incandescent lamp by holding it to his mouth while his body acted as a circuit. Another successful and remarkable experiment was to charge gas fixtures and a showcase with the current, so that the lamps when held within a few inches of the metal without touching it would glow brightly. Dr. George J. Engleman, of St. Louis, exhibited a new Faradic medical battery, invented by himself and made for him by Dr. Henry E. Waite and his son. The battery, which was no larger than any of the common medical batteries, was the one which generated the electricity that lit the lamps. Its novelty consisted in a new principle of adapting various coils containing different sizes and lengths of wire to produce varying strengths of current. By means of a mechanical device the current can be so controlled that a human being can take, without the slightest inconvenience, a current of such great strength that it would under ordinary circumstances cause great pain at least. Other interesting experiments were shown.

SPECIAL NOTICES.

THE regular quarterly session of the Young People's Societies of the Seventh-day Baptist churches of Southern Wisconsin will meet in connection with the Quarterly Meeting at Walworth the last Sunday in May.

PROVISIONAL PROGRAMME.

1. Devotionals.
2. Business and Tabulated Reports from the Societies.
3. A Free Parliament.
 - a. How to Study the Bible for Effective Use. Mrs. G. W. Hills. Discussion opened by E. A. Witter.
 - b. Value and Methods of Personal Work. Charles Clarke. Discussion opened by G. W. Hills.
 - c. The Summer Campaign. Chas. S. Sayer. Discussion opened by E. B. Saunders.
4. Consecration Service.
5. Adjournment and Benediction.

Music by the Walworth Quartet.
W. H. GREENMAN, *Pres.*
EDWIN SHAW, *Sec.*

PROGRAMME SOUTH-EASTERN ASSOCIATION. To be held at Lost Creek May 25-28, 1893:

FIFTH-DAY MORNING.

- 10 A. M. 1. Introductory Sermon. L. D. Seager.
2. Report of Executive Committee.
3. Communications, { From Churches,
 { From Associations.
4. Appointment of Standing Committees.

AFTERNOON.

2. P. M. 1. Annual Reports.
2. Report of Committee on Resolutions. Chairman, F. P. Ford.
3. Essays, { Luther Brissey,
 { Ivie VanHorn Davis
4. Woman's Hour, Conducted by Elsie Bond.

SIXTH-DAY MORNING.

9. A. M. Devotional Services, led by President of Association.
- 9.30 A. M. Roll Call of Delegates, and Reports of Standing Committees.
- 10.30 A. M. Tract Society's Hour.
- 11.30 A. M. Miscellaneous Business.

AFTERNOON.

2. P. M. Unfinished Business.
- 2.30 P. M. Devotional Exercises, led by S. D. Davis.
- 2.50 P. M. Missionary Society's Hour, followed by joint collection.
- 3.50 P. M. Miscellaneous Business.

SABBATH MORNING.

10. A. M. Sabbath-school, conducted by Superintendent Lost Creek Sabbath-school.
11. A. M. Sermon. L. R. Swinney, Central Association.

SABBATH AFTERNOON.

2. P. M. Sermon. L. F. Randolph, Delegate Eastern Association.
3. P. M. Young People's Hour, led by S. H. Davis.

FIRST-DAY MORNING.

9. A. M. Devotional Services. M. E. Martin.
- 9.30 A. M. Miscellaneous Business.
10. A. M. Educational Interests of the South-Eastern Association, led by T. L. Gardiner.
11. A. M. Sermon. Delegate Western Association.

AFTERNOON.

2. P. M. Sermon. Stephen Burdick, Delegate North-Western Association.
- Unfinished and Miscellaneous Business.
- The Committee on Resolutions consists of delegates from sister Associations, and representatives of all denominational bodies present, with F. P. Ford for chairman.

L. D. SEAGER, *Moderator.*

F. P. FORD, *Secretary.*

COUNTY CONVENTION OF THE YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.—The annual convention of these societies for Allegany County will be held in Wellsville, at the Congregational church, Thursday, May 25, 1893, convening at 9.30 a. m. Delegates are expected from every society in the county. An interesting programme has been prepared, mention of which will be made hereafter. It is especially desired that every society in the county be represented, and make it their convention. For further information enquire of the president of your own society.

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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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, New Mizpath, No. 86 Barrow 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. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere 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.

JORDAN—CLARKE.—At the parsonage in Nile, N. Y., May 1, 1893, by Pastor M. B. Kelly, Mr. Ernest Leroy Jordan, of Nile, and Miss Alice May Clark, of Wirt.
WARNER—NEWBY.—In the town of Verona, N. Y., March 22, 1893, by Rev. Wm. Morrell, Mr. H. B. Warner and Miss Vie J. Newby, both of Higginsville, N. Y.
EDWARDS—SWEET.—At Westerly, R. I., April 27, 1893, by the Rev. Wm. C. Daland, Mr. Bernal C. Edwards, of Canonchet, and Miss Aora G. Sweet, of Westerly.
SHERMAN—CAHOON.—In Rockville, R. I., May 1, 1893, by Rev. A. McLearn, Mr. John A. Sherman and Miss Ruth A. Cahoon, both of Hope Valley, R. I.
CONLY—FAUGH.—At the home of the bride's parents, at Lost Creek, W. Va., by Rev. L. D. Seager, March 28, 1893, Mr. Arthur Conly and Miss Florence V. Faugh.

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.

PIERCE.—In the town of Alfred, N. Y., May 1, 1893, Mr. Isaac Pierce, in the 67th year of his age.

The deceased had been in declining health for several years. He was by occupation, a carpenter and joiner, and a good workman. He was raised in the town of Alfred, and was extensively and favorably known. He was a man of good parts, intelligent, quite and dignified, a great reader, and fond of reading the Bible, though not a professor of religion. He was regarded as upright, and strictly honest in all his dealings. Dec. 30, 1869, he was married to Miss Amarinda Allen, who survives him. He leaves two brothers, James and William, residing in Wisconsin. His funeral was largely attended at his late residence. L. C. R.

SHAW.—Mrs. Flora Leonora Vincent Shaw, daughter of Daniel G. and Lucretia Vincent, and wife of Mr. George B. Shaw, was born Nov. 3, 1844, and died May 1, 1893, aged 48 years, 5 months and 28 days.

The deceased was hopefully converted at the age of sixteen, at which time she united in membership with the Second Seventh-day Baptist Church of Alfred, in which connection she continued a worthy and beloved member until death. She was married to Mr. Geo. B. Shaw, Oct. 12, 1867, and has ever been devoted to the welfare of her home, a faithful wife and loving mother. As long as strength was given her she attended church and looked after its interests most faithfully. She was a teacher of the Sabbath-school in her neighborhood, and also an active member of the Ladies' Aid Society. In her declining health she has repeatedly born good testimony to her loving trust in the merits of her dear Redeemer, and endured her bodily sufferings with remarkable patience. All was done for her that medical skill and the kind and constant attention of friends could do, but these could not restore her to health again. It had pleased the heavenly Father to take her to himself. She will be greatly missed. She was ever amiable, courteous, kind and good, an ornament to the society in which she moved, and a true and faithful friend to all. Our greatest comfort in this bereavement is that our departed sister has through grace divine, won the Christian's victory, victory over sin and death, and triumphed gloriously. A husband and four sons, a mother and three brothers survive her. Her funeral occurred on the 3d inst. and a large number of people were in attendance, the religious services being held at the Second Alfred church. L. C. R.

LEWIS.—L. Erlo Lewis, son of the late Rev. Chas. M. Lewis, died in Buffalo, N. Y., April 20, 1893, in the 42d year of his age.

He was the only son and the last of the family. The funeral was held at the First Verona Seventh-day Baptist church, Tuesday, May 2d, and the fu-

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

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neral sermon was preached by Rev. Mr. Dopp, of the M. E. Church of New London, the pastor of the Seventh-day Baptist Church being absent. He was buried in the Verona Mills Cemetery beside his father and mother. W. H. L.

GREENE.—In Berlin, N. Y., April 25, 1893, Mrs. Lucy Ann Greene, aged 83 years.

The deceased was the daughter of James and Desire Maxson, and widow of the late Ray Greene. In early life she chose Jesus Christ as her Saviour and became a member of the Berlin Seventh-day Baptist Church. After a life of usefulness, honored and respected by all who knew her, she has entered into rest. Children to the fourth generation remain to hold her memory dear. The funeral service was upon Sixth-day, April 28, conducted by the pastor of the Berlin Church. W. C. W.

BURDICK.—At the home of her son, in Lincklaen Centre, N. Y., Sabbath afternoon, April 29, 1893, in her 83d year, Clarissa Nichols, wife of Daniel C. Burdick, deceased.

Sister Burdick was born near this place, and was well known and loved by all. With her husband, she united with the Lincklaen Church in 1832, one year after its organization, and for more than fifty years, till disabled by old age, they were leading members of the church and society, and were faithful to the end. Funeral services were held at the Seventh-day Baptist church, May 2d, conducted by the pastor. Sermon from Amos 4: 12, "Prepare to meet thy God." Interment in Lincklaen Centre Cemetery. O. S. M.

CRANDALL.—In Ashaway, R. I., April 24, 1893, Mrs. Hattie M. Crandall, aged 29 years, 2 months, and 17 days.

Mrs. Crandall was the only daughter of Thomas and Matilda Webster Edwards, of Canonchet, R. I. In early life she made a profession of religion and united with the First Hopkinton Seventh-day Baptist Church. In the winter of 1883 she was received by letter into the Seventh-day Baptist Church in Rockville, continuing her connection with the latter body till her death. On Feb. 7, 1883, she was united in marriage to Charles C. Crandall, of Rockville, and they lived there till last fall, when they removed to Ashaway. In less than five months after moving to their new home, the angel of death invaded the family circle and left a sorrowing husband and two little boys to mourn their sad loss. A. M. L.

LANGWORTHY.—At the residence of his son-in-law, S. J. Carlisle, near Farina, Ill., March 30, 1893, Robert Langworthy, in the 77th year of his age.

He was born in Brookfield, N. Y., and was the son of Dea. Saunders Langworthy and Mercy Langworthy. At the age of fourteen he was baptized by Eld. Eli S. Bailey and united with the Seventh-day Baptist Church of Brookfield. Afterwards he moved his membership to the Church in DeRuyter, while attending school at that place. In 1842 he was married to Eliza Irish, with whom he lived happily thirty-four years. He moved to West Hall-ock, Ill., in 1855, where, in 1876 his wife died. In 1880 he was married to Miss Sarah Burdick, who died about two years ago. He was a member of the church at West Hall-ock while residing in that place. He moved to Farina in 1875, and united with the Farina Church, of which he was a worthy member till his death. He was a consistent Christian, and without doubt was ready for the messenger death, which came while he was sitting out of doors, and without a moment's warning. Of his six children, four survive him. O. A. B.

BURDICK.—Mrs. Sarah Francis Burdick was born in Western New York, in 1837, died at No. 47 Columbia Place, Chicago, April 27, 1893, after an illness of five days with pneumonia.

She came with her parents to Milton, Wis., when quite young. She was married to Ira D. Burdick, in 1856. Her married life was spent in Janesville, Wis., Dakota, Minneapolis, Minn., and Chicago. Her remains were brought to Milton Junction, Wis., for interment. She leaves her husband and one son to mourn their loss. G. W. H.

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Foreclosure Sale.

ALLEGANY COUNTY COURT. THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY, Plaintiff, against Silas C. Burdick, Mary T. Burdick, Charles C. Champlin, Henry Seranton, 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 6th, 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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