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THE SABBATH RECORDER.

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HER GAIN.

Blue the sky, and warm the golden sunlight,
Yet to-day
In His arms the Shepherd took our darling
Far away—
Far away, beyond earth's toil and clamor,
To the home
Where through golden streets her suffering ended,
She may roam.

O God! Comfort us in this great sorrow!
Let us feel
That hand which wounded us so sorely,
Still can heal.
Let us know amid our bitter anguish,
Through our pain,
That our loss—how great no words can utter—
Is her gain.

Lies she quiet in her marble beauty,
On her face
Is the peaceful look, of one who dying
Knew God's grace.
Can we grieve for her that she is standing
Clothed in white?
That upon her eyes, no longer darkened,
Bursts the light?

With no fear, but with a sweet confiding
Did she go.
Death to her was as a beautiful angel,
Not a foe.
Teach us, too, to say though blinding tear-drops
Hide the sun,
Not our will, but Thine, oh Holy Father,
Thine be done.

—Our Glorified.

THE JOURNALIST.

Scribbling always with might and with main,
Turning out chaff along with the grain,
Writing in joy and writing in pain,
The journalist lives.

Telling how fortunes are made in a day,
Recording how millions have been swept away,
Telling the news of the grave and the gay,
The journalist lives.

In harrowing haste he scribbles each page,
Attent to the heart-beats of humanity's guage,
Writing the history of his feverish age,
The journalist lives.

Around him the presses are humming a song,
Of dollars and cents as the sheets fly along,
And, be his work weak, or be his work strong,
The journalist lives.

With eye on the future and heart armed for right,
Close up to the front in humanity's fight,
Battling to the end with valiant might,
The journalist dies.

J. R. S.

WE regret exceedingly that Mr. P. A. Burdick has been compelled to leave his field of work in Chicago on account of serious illness. He was brought to his home in Alfred last week where kind friends administer to his comfort and pray for his recovery, and for the continuance of his eminently useful career.

THE EVANGEL AND SABBATH OUTLOOK will probably enter upon its mission as an advocate of evangelical truth and Sabbath Reform the

first week in June. We ask all the readers of the RECORDER to give it a careful perusal and we would be glad to hear your opinion concerning its appearance and your hopes for its success.

THE English sparrow has evidently outlived its usefulness in our country. It is now generally regarded as a nuisance, and very difficult of abatement. In its rapid and harmful increase in our country it has its parallel only in noxious weeds and bad habits. This sparrow was first introduced to us in 1850. Eight pairs were then brought here from England for the purpose of helping to exterminate certain insects destructive to shade and fruit trees. As is sometimes true in medical practice, so in this case, "the remedy proved to be worse than the disease." Climate and conditions of life, here, were favorable to their increase. In twenty-five years it was found that this new bird had spread out until there was an area of fifteen thousand square miles covered by them. Ten years later (in 1885), they were found to cover five hundred thousand square miles—and still they spread. This bird was a native of Central Asia, and was introduced into England less than a century ago.

EFFORTS are constantly being made both to secure subscribers and also readers to the SABBATH RECORDER, and with varying results. One man writes rather discouragingly. Out on the frontiers he finds, in a faithful canvass of one society, only three persons who really want the RECORDER, (who are not already taking it) and they are too poor to pay for it. Others are indifferent, "No time to read it." Another reports several who cannot take it because they have no time to read it, and yet these very people take several other papers! Here is one kind of denominational loyalty! There are others who say they would spare any or all other papers rather than the RECORDER. Here is another view of the case. "Let every man be fully persuaded in his own mind." But all who are true and loyal can help to inform and persuade. If every man should "be fully persuaded," then there should be a true and loyal persuader. Pastors and people who see the necessity of extending denominational literature should be untiring in their efforts to secure the desired object.

ONE good evidence of the fruits of Sabbath seed-sowing came to our notice last week. Rev. J. Lee Gamble, formerly a minister and pastor in the M. E. Church, visited our town to see and become better acquainted with Seventh-day Baptists. He and his family, consisting of six members (four children) have been keeping the Sabbath for about five years. He was led to investigate the claims of the Sabbath through reading the *Outlook*. He resides in Callicoon, N. Y., and desires to remove to Alfred Centre, where he can avail himself of the privileges of a Sabbath-keeping community and of the Uni-

versity for his children. He also reports several other Sabbath-keepers in Callicoon, the outgrowth of his change of sentiment. At the last Board meeting Dr. Lewis read letters from two Baptist ministers who have recently commenced the observance of the Sabbath of the fourth commandment.

THE glorious work of divine grace now going on in Alfred Centre is not simply a local interest to be mentioned only in the column of Home News. By virtue of its intimate connection with our University the First Alfred Church becomes a church of general denominational interest in a sense above any other church. Here the young people of the denomination come to receive not only intellectual but also spiritual training. Hence it gives us unqualified pleasure to announce that the work already mentioned, under the management of evangelist E. B. Saunders, in this place, is going grandly on. It exceeds anything ever known in Alfred in its wide-spread and deeply rooted evidences of the work of the Holy Spirit. It is taking a strong hold upon the young, middle-aged and the old. Sinners are being converted, wanderers reclaimed, and faithful Christian workers greatly strengthened and encouraged. We are looking, praying and working for still grander victories over Satan's kingdom.

ANOTHER sweet and beautiful Christian life and light has gone out from our earthly home. No words can express our sense of desolation. We have no desire to dwell upon our sorrows, to an intrusive degree, in the presence of others who have sorrows enough of their own. But we hasten in this public way to give expression of our heart-felt thankfulness to a multitude of very dear friends who have rendered such valuable services of sympathy, love and thoughtful assistance in these dark hours of overwhelming sorrow. Never before have we experienced greater evidences of tender Christian love. On the very day of our sad bereavement telegrams and other communications were received while in the heart of the great city, proffering sympathy and substantial aid, and these dear messages continue to come from hearts that have passed through similar deep waters of affliction as well as those who as yet have not been thus tried. In the dear old church at New Market, N. J., which we had so recently left for our new home and work, nothing could exceed the tenderness and genuine sorrow of that dear people, and others in that vicinity. The ties of Christian love already existing have been greatly strengthened by these experiences; and certainly the ties that bind us to the Heavenly Kingdom are more and stronger than before. May God bless and comfort all of these dear friends and grant us all a glad reunion, by and by, in the world of never fading joy.

THE Geary Chinese exclusion law went into effect May 5th. The provisions of this unnatural and, we believe, unjust law are very severe

in their discriminations against the Chinese. Very few of those for whom the law was made have registered as required. They intend to bring about the authoritative consideration and final settling of its constitutionality. The Chinese propose to neglect its provisions, submit to arrest, go before the lower courts and secure their prompt decision, if possible, and then appeal to the Supreme Court for decision on the question of constitutionality. The principal contest will be over the section requiring registration of Chinese residence and the expulsion of those who fail to register. Other questions must also be settled. The writ of *habeas corpus* is denied a Chinaman seeking to land; also a Chinaman may be punished by hard labor in prison, if found to be here unlawfully. No other nationality is singled out and oppressed in this way. What a truly great and highly Christianized nation we are! Since the Supreme Court has not possessed sufficient grace and wisdom to rescue our government from the disgrace into which it has fallen, by so far yielding to the demands of unprincipled politicians, let us hope that Congress will yet repeal the odious law and deal honorably with all nations.

MANY people can be found who pursue a ruinous policy of home retrenchments. Parents, who think they cannot afford to provide wholesome literature, religious reading, denominational papers, attractive and harmless home amusements and recreations for their children, are often astonished to find that they have formed tastes for harmful literature, that they have imbibed irreligious sentiments, are altogether undenominational in their sympathies, and a prey to the companionship of evil associates and vile habits. These sad developments in children are often the most natural and inevitable results of the mistaken policy of parents. Why are they so blind to these most sacred interests? As a rule the child will grow up loyal and true to denominational principles if the parents are not only true themselves but careful to inculcate only such sentiments in their children. This second point cannot be made too emphatic. This is one of the saddest and most fatal neglects. Parents must not only be loyal but they must *act* loyal. They must talk loyally; they must be liberal; they must use every proper endeavor to see that their children respect and love their church, their pastor, their teachers in Sabbath-school. The habit of fault-finding and complaining of such religious leaders in the presence of children is almost sure to lead the children into a habit of disrespect, disloyalty, and most likely contempt for religious life and duty. And even now, while we write these things, one of our most painful convictions is found in the fact that few, if any, of the persons for whom the words are written will ever read them, and so much of their intended effect will be lost. But pastors and all who see this evil can do much toward pressing the thought in some way upon the attention of those who are careless. Line upon line, precept upon precept. This educating process is slow but it must go on.

CARLYLE W. HARRIS has attracted more than his rightful share of public attention, and, probably, of general sympathy. There seems to have been very little doubt as to his being guilty of all that was charged against him. His remarkable self-possession to the very last is not necessarily an evidence of his innocence. Neither was his assertion of his innocence only

a moment before his execution of sufficient weight to set aside the overwhelming circumstantial evidence that condemned him. Still there are very grave doubts concerning the wisdom and the rightfulness of capital punishment, founded on circumstantial evidence that leaves a chance for the possibility of a doubt. Imprisonment at hard labor for a term of years, or for life, would, in our opinion, be more profitable to the State, and more humane to say the least. The fact that many persons have been tried, condemned and executed on circumstantial evidence, which, at the time, seemed to be convincing, who have subsequently been known to be innocent, should cause our courts and judges to avoid any possible show of haste in such executions. The question of the right or wrong of capital punishment under any circumstances, is not here under discussion. But even granting the right, under some conditions of evidence, there must still be ground for doubt as to its application in certain cases. Evidently in the present case there was only one person living that knew whether Harris was innocent or guilty; and that one coolly and to the last asserted his innocence. He has now, by sentence of the courts, gone to meet his impartial Judge. If subsequent evidence shall be brought to light showing that the decision of the court was erroneous and Harris was innocent of the crime alleged, then he was the murdered person, as his immediate family caused to be expressed and inscribed on his coffin, and the court is the murderer.

INSTITUTIONAL CHURCHES.

BY REV. E. M. DUNN.

The above heading is a title recently given to, or assumed by, some churches, whose pastors with the hearty, or reluctant, assent of the board of officers have coupled with the work of the church, sometimes at considerable expense, a system of recreative and attractive amusements evidently for the purpose of popularizing the church. The question arises,—How does it work? Are Institutional churches a success? Do they achieve more good than other churches? Or is it the case that the experiment has not been tried sufficiently long to ascertain whether or not they are a success? From the nature of the case, does it seem that this would be a commendable, heaven-ordained method of building up the kingdom of God in the world? These are questions that must naturally be suggested by every well-wisher of God's cause.

Those of my readers who live in contiguity to such churches ought to be able to judge of their efficiency better than the writer. I wish I knew about it,—how many there are, and where they are located.

Some Unitarian churches in the West have this feature attaching to them, perhaps all would only for the cost, for it seems more in accord with the genius of a Unitarian organization.

Where they can afford it the church edifice is constructed with a parlor for sociables, a kitchen for cooking, a dining-room for feasting, a billiard room for recreation at billiards, a reading-room, amateur theatricals are encouraged, card-playing has its place, dancing is not forbidden, and provision is made for gymnastic exercises. How far all these exercises are encouraged in other than Unitarian churches I cannot say. I am of the opinion that the Congregational church at Elmira, N. Y., of which Thomas K. Beecher is pastor, may be styled an Institutional church. It may not

be a Congregational church, perhaps it is an Independent.

The Plymouth Congregational Church at Milwaukee is called an Institutional church, where the experiment is being tried of calling the young men and women, too, from the saloons and other immoral places into the environments of the church, whence it is hoped they may be gathered into the kingdom of God.

While visiting not long since at Beloit, I was entertained at the home of one of the Professors of the College, a devout, godly man, and a ripe theologian as well. He remarked that so far as his observation extended Institutional churches were not a success. He thought that the same amount of expenditure of energy and money upon the old-fashioned lines would bring more souls into the kingdom of God. It is easy to see how the plan savors of a blending of the church with the world, whereas the spirit of the Old and New Testament is *separation* from the world. From the call of Abraham to the latest injunction of the Apostle Paul, *separation from the world* is the scriptural idea of extending God's kingdom in the earth.

Why is it that Seventh-day Baptists, when they leave the old sacred fire-side of their religious home, are so apt to drift into those churches which have most of the world in them and the least of old-fashioned, self-denying obedience to the Word of God? I well remember while I was stopping for some months in the city of Elmira in the year 1873, and, religiously, was out in the world, sure enough, though a member of an evangelical church, and felt the need of a religious home where my conscience could be at rest, and yet I might enjoy life reasonably well and was in the habit of attending Mr. Beecher's church, with whose pastor I was on pleasant and somewhat familiar terms of acquaintanceship. I said to myself, now here are two ways which are open to me. I can leave the First-day Baptist church, of which I was then a member, which was either too rigid or too loose to give me the rest of mind I was seeking, and unite with a church like this, where not much of any thing is required of its members, as I then understood it; no questions will be asked whether I have been sprinkled or immersed, or either, whether or not I believe in the new birth, or have experimentally met with a change of heart; as to the person of Christ I may take my choice as to the Unitarian view or the evangelical; all that is required is that I give in my name. The other way was to go back to the old religious home, endure the mortification, live up to the requirements of the Word of God according to the best light I then had, or might hereafter receive, and say with the Apostles, "Lord what wilt thou have me to do?" I chose the latter. I have never regretted it. To-day I am as free as ever to continue on in this way, or to choose the other. I am best satisfied with this, and I sincerely believe there are others who would prosper better in all the characteristics of a successful life if they would return to the old paths.

THAT ESSAY.

Since the topic assigned us for discussion before the Ministerial Conference, *viz.*: "Is a change from the International System of Sabbath-school Lessons desirable, and if so, what shall it be, and how made?" involved more especially the question of an international system *vs.* a denominational system, and was so discussed, and believing that as a people we

are more interested in some change in the present system, or some new system that may become International, we have thought best merely to give an outline of the Essay, thus avoiding much that might be of little interest to the denomination at large.

The essay was largely devoted to the consideration of objections to the present system. The most prominent was, that with the International Lessons there comes into almost all our schools, and especially into the primary departments, lesson helps, which upon certain points of doctrine have so much of error and contradiction that it is poisoning the minds of our children, and as a result many are leaving the Sabbath.

We took the position that since this form of doctrine or teaching was extant in the land and our children must meet it sooner or later, that there could be no better time than while under the influence of Christian parents and teachers; that if along side this medley of contradiction, beginning with the Sabbath at creation, passing to the Decalogue, thence to the "Christian Sabbath" and ending with the "Holy and sanctified First-day of the week;" and burying them in baptism with a drop of water, these doctrines be taught truthfully, and a corresponding Christian life be lived by parents, Sabbath-school workers and church members, we shall do more to save our young people to the Sabbath than by any denominational system of lessons.

We favored an International System because it conduces to broadness, gives a bond of sympathy, by it we get the best religious thought of the land, while we believe that a mere denominational system would tend to exclusiveness and fossilization.

We were impressed that a change in the International System, or the introduction of a new system which should be made International, would be more beneficial and therefore more satisfactory than the change proposed. After a somewhat careful study of a pamphlet of some 18 pages entitled: "Adaptation versus Uniformity in Sunday School Lessons, by the Rev. Erastus Blakeslee," and published by the Bible Publishing Co., Boston, treating of the Blakeslee System, to which Bro. Daland referred in the RECORDER of May 4th, we suggested in lieu of an answer to the second question embraced in our subject, that we adopt this system.

Under this system some definite subject is studied. The one now under consideration is the "Life of Christ." In it are three grades: 1st, A children's course for children under eight or ten years of age; 2d, An intermediate for those from eight or ten to twenty years of age; 3d, An advance course for all those above twenty years of age. For each of those grades are lessons assigned, fitted to the age tastes and capacities of the grades. The children's grade have lessons on the childhood and youthful experiences of our Lord. The intermediate will have such lessons as will be helpful to them, while the more profound will be assigned to the advanced grade. This system has already become to some extent, international in its scope, since plans have been consummated whereby they are to be placed in German as well as American schools and colleges.

To the question: "How shall the change be made?" we suggested that in connection with our General Conference our Sabbath-School Board, call a council to consist of delegates from our Sabbath-schools to consider this question, and if deemed advisable to adopt the "Blakeslee System," that we accept the system with the

helps published by the Bible Study Publishing Co. of Boston, Mass., or what would be preferable to us, secure enough pledges from our Sabbath-schools to justify the publishing of denominational helps that shall be second to none.

We wish to add that while we are decidedly in favor of our own helps, we recognize the fact that they must be of the best or "Seventh-day Baptist independence" will seek its helps from other sources; that while we recognize good helps as a great blessing in the study of the lesson, we regard them as a greater curse when used as a "pony" on which to ride through the recitation. J. T. DAVIS.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

HARRIMAN, TENN., May 19, 1893.

This city is situated on the line of the Queen & Crescent R. R., about 85 miles north of Chattanooga, and 255 miles south from Cincinnati. Its altitude above sea level is about 2,000 feet. But a little more than three years ago its first building lot was sold, and now the town numbers more than 4,500 inhabitants. It has splendid brick business blocks, and beautiful residences, representing modern taste and style of architecture. There are about one dozen church organizations, with seven completed church edifices, and a fine W. C. T. U. Temperance Temple, a creditable school building, and many more necessary improvements; and all upon an old plantation which a little more than three years ago abounded with farm products. The climate is fine, lying between the two extremes, and is all one could wish. The moral atmosphere is wholesome, as it is a temperance town, illustrating how prohibition prohibits. I am sorry to say that here, as elsewhere in the South, where I have been, a cloud of financial embarrassment hangs over all business prospects. And here, no doubt, it arises from the rapid growth of the place, which has not developed sufficient industries to support it.

Rev. R. B. Taggart is a resident of this town, and has been for one year. He came here as a missionary of the United Presbyterians. He and his family have been keeping the Sabbath for two months. For several years he had been studying this question, with others, and says the *Outlook* came to his support in the study of the Sabbath question. He is an educated clergyman and has a fine library, and has the appearance of a fine Christian gentleman; and although a believer in immersion he holds to pedo-baptism and to the use of the Psalms of David in public worship. He is fifty years of age, and was born and reared in the vicinity of Pittsburgh, Pa., where he commenced preaching in early life, and where most of his public ministry has been spent. He is letting his light upon this question shine, and he told me of a Free-will Baptist minister a mile away, who has seen the truth and is keeping the Sabbath. I hope to see him before leaving this town. I am with a family of life-long Sabbath-keepers, the son of the late Deacon Chauncey V. Hibbard, of Second Brookfield, N. Y. I find here a family,—the man and his wife I knew in Wisconsin—Alfred Dunham. He is conforming to the world and business interests, working upon the Sabbath, but his wife is keeping it.

I go from here to Dunlap, Tenn., where lives Dr. N. W. Blalock, a Sabbath-keeper, who has pressed me from my early arrival in North Carolina to come to his place. I go there early next week, where it is arranged for me to preach seven times. Then to Shephardsville,

Ky., for the first Sabbath in June, and where my correspondents may address me for two or three weeks. J. CLARKE.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., May 19, 1893.

The General Assembly of the Presbyterian Church brings to the Capitol this week freshly elected representatives from the churches of that faith in every part of the country; college presidents and professors, eminent judges, lawyers, politicians and business men. The committee of reception is headed by ex-Justice William Strong, and includes Justices Harlan, Brown, Jackson and Shiras, Senators Gorman, Frye, Gordon and Faulkner, Judges McArthur, Welden, Peelle, Nott, Kimball, Miller and Phillips, besides congressmen, generals and officials, including vice-president Stephenson, Gresham, Hoke Smith, Lamont, Wanamaker, Elkins and others.

The question which most interests the general public is what will the Assembly do with Dr. Briggs? To a layman and an outsider the matter seems a rock in the path of the Presbyterian ship, and how it can be escaped is not clear. Prof. Briggs asserts that the Unitarian Martineau by reason reached as high a place in the kingdom of heaven as Spurgeon by faith in the scriptural Christ; he affirms that there are errors in Scripture; he appears to affirm that some of the Messianic prophecies cannot be fulfilled; he teaches a "race redeemed" and a "race redemption" and that the process of redemption is not confined to this world.

These doctrines will be gravel in the shoes of Presbyterianism, and together with Prof. Briggs must be cast out. Or at least it is difficult to foresee any other result, though powerful influences work for tolerance, peace, and individual freedom of opinion.

Remarkable army statistics have just been published by the British Government, derived from reports from Berlin, Rome, Vienna and Paris. Italy has over two millions drilled and instructed soldiers trained during the last twenty years at a cost of about 56 millions a year. The United States pays about half that sum for its little permanent army of 24,000—permanent except for numerous desertions. The publication mentioned says that crime is almost unknown among these soldiers and that cases of drunkenness are but 3 to the 100. Our Surgeon General reports 40 cases to the 100 in the United States Army. The illiterate Italian soldier is taught to read. And generally in Europe the soldier when released from service is preferred for all kinds of practical work. His regular habits, discipline and subordination increase the value of his services. In Germany nearly 100,000 civil offices are reserved by law for non-commissioned officers who have voluntarily served 12 years. If the army systems of Europe take dull peasant lads and train them to regular habits of industry, cleanliness and due obedience they are not altogether waste.

Republicans give way to Democrats. Many resignations of division chiefs are now being demanded by different members of the cabinet, Secretary Carlisle taking the lead. There is much anxiety and uncertainty even among the clerks who are in the classified service. But probably the changes will be mainly confined to places above or below the classified service involving salaries of two thousand or more in one direction or of less than a thousand in the other. CAPITAL.

SABBATH REFORM.

PERSECUTION UNDER SUNDAY LAW IN MARYLAND.

MR. JUDEFIND'S TERRIBLE CRIME.

The trial and imprisonment of J. W. Judefind, of Rock Hill, Md., for husking corn on Sunday, Nov. 13, 1892, is the latest expression of narrowness and persecution which has disgraced Maryland and the United States. Mr. Judefind was once a Methodist. He became a Seventh-day Adventist, and hence felt bound to pursue his business on Sunday. Rev. Mr. Roe, pastor of the M. E. Church, saw Mr. Judefind husking corn on Sunday, and became the chief witness against him, after causing his arrest. The "Justice's Court" condemned this terrible assault upon the peace and good order of the Commonwealth of Maryland. Mr. Judefind appealed his case; and now we are told by the *American Sentinel* that "The Circuit Court of Kent County has not only affirmed the law, but has decided that in enforcing it justices and constables may ride roughshod over the statutory guarantees of the citizen. It requires only a like decision from the Supreme Court of Maryland to entitle that State to rank with Tennessee in the iniquitous work of persecution for conscience's sake."

Indignation and disgust contend for precedence when one considers such a state of things as this in Maryland. If Sunday was strictly observed in Maryland by the people who pretend to regard it, if there were no Sunday trains, no newspapers, no pleasure seeking, no debauchery, in Maryland on Sunday, and Mr. Judefind were the only man who dared to insult the majesty of the Sunday law of that State, the case would be different. But when business and pleasure-seeking and dissipation abound in a way to injure the interests of the community and the churches a thousand times more than ten thousand men could by husking corn in a "back lot," and only one man is arrested and he a devout observer of the Sabbath according to the law of God—which considerably antedates and outranks the law of Maryland,—it is evident that a mean spirit of petty spite lies at the bottom of the whole raid upon Mr. Judefind and the Seventh-day Adventists. If the intelligent and high-minded friends of Sunday desire to save their cause from the contempt of all right-minded men, they will do well to "call off" such men as Mr. Roe, who misrepresents the nineteenth century civilization and Christianity by a thousand years.

We are told by the advocates of Sunday law that it deals with Sunday as a "civil institution" only, and not on religious grounds. It is terrible to consider! Think of it carefully! How Mr. Judefind endangered the civil order and the foundations of the government of Maryland by husking corn on his farm in a retired lot on Sunday! The peculiar relations between Sunday and the civil government are so sensitive! How every husk torn from the ears of corn, which, in spite of civil law, had grown defiantly through every Sunday in the summer of 1892, must have made a corresponding rent in the civil order of that free and sovereign State! How the falling ears, thrown from Mr. Judefind's wicked hand, must have shaken the foundations of the long-established Commonwealth as they struck the soil named after England's queen! It is hoped that no Sunday train controlled by pious Sunday keeping stockholders ran near enough to Mr. Judefind's field to drown the noise of his husking or the deafening thud of the falling ears of corn. The old time scenes of the civil war and of terrible battles on Sunday grow pale in the lurid glare of Mr. Judefind's wicked assaults on Maryland's

Sunday law. Punish him? Certainly. A few dollars or "sixty days" in jail! What is that, when compared with such treasonable interference with the "civil Sunday"? To shoot a man in cold blood is something, but to husk corn on Sunday in Kent county, Md., to do it with deliberation and "malice aforethought," to lie awake nights and determine to do it, and to do it where Rev. Mr. Roe, by climbing on a fence, could see it done and be enabled to declare the crime under solemn "oath or affirmation"—what moral and civil and religious insanity must have possessed J. W. Judefind! But since he is now safe "behind the bars" Maryland can breathe easier and Sunday is safer.

IF A "CIVIL" SUNDAY, WHY NOT A "CIVIL" BAPTISM?

The agitation concerning Sunday laws is developing a wider range of application of the fundamental principles involved therein. We have often said that a "civil baptism" is as consistent with right and as proper a subject for consideration by law makers as the so-called civil Sabbath is.

The Right Rev. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware, in an article in the *North American Review* for January, has made a most suggestive discussion of the question under the title, "The Limits of Legitimate Religious Discussion." The Bishop asserts that many questions concerning religion are settled beyond discussion, and that no one has a right to go beyond or call in question these settled points. After an argument to prove that the United States is a Christian nation, the Bishop declares as follows:

So, then, I repeat that a discussion which would include within its limits an attack upon the fundamental principles of Christianity is, so far as that attack is concerned, distinctly illegitimate.

Among things fundamental, and therefore not to be questioned or discussed, the Bishop says:

None is more distinctly so than a belief in the personality of its Founder, Jesus Christ. And with this belief in his personality is the equally fundamental belief in him as both God and man.

But few persons question the fact of his existence. More refuse to acknowledge his divinity. And herein lies a transgression of the limits of legitimate religious discussion. Indeed, one who denies the divinity of Christ takes himself out of religious discussion altogether—at least, so far as this country is concerned. He robs Christianity of that which primarily makes it the religion of the world, and reduces it simply to a system of willful deceit and shameless wickedness.

As a necessary conclusion that which Christ taught may not be discussed or questioned. The Bishop is consistently logical in accepting this general conclusion; he says:

And these limits I would set not only as regards the discussion of his nature and his character, but also as regards the discussion of his commandments. Let me illustrate my meaning here by reference to the two great sacraments of the Christian religion, baptism and the Supper of the Lord. These were unquestionably ordained by Christ himself. And they are accounted "as generally necessary to salvation." Yet how largely are they ignored by people living in these United States. And how flippantly, often times, is the question of their obligation discussed! The question, I submit, is beyond the legitimate limits of a religious discussion. It is treasonable to the King of kings, and thus becomes in itself irreligious.

I am quite prepared to admit that there are some points in regard to the sacraments which may be legitimately discussed, *e. g.*, the mode of baptism. But as to their necessity, there is no room for debate. That question has been settled, and whoever, by argument or by practice, shows disrespect to such a fundamental principle of the kingdom puts himself out of court, and is, I repeat it, guilty of treason. It is not an open question. In fact, it has never been anything else but a closed question, except as those who are rebellious have dared to debate it.

This frank avowal of the most radical theory of united State and Church is commendable only for its fidelity and to legitimate conclusions. If the

theory were put into practice in a republic like ours these results would follow:

(a) A majority vote of the people, or of Congress, or both, would decide what is fundamental in Christianity; what men should believe and practice.

(b) These points being settled by civil law, a censorship of pulpit, platform and press would be established to prevent men from wickedly discussing or calling in question the theories and practices declared by law to be Christian.

(c) This would give, as companions to the "civil Sabbath," "civil" theology in general, "civil" baptism, "civil" Lord's Supper, "civil" forms of worship, and so on, back to the fully developed pagan poison with which Rome inoculated Christianity fifteen centuries ago. No doubt Bishop Coleman aims at a right end—the making of a Christian nation, but he seems to have wholly misapprehended the truth that Christ's kingdom is a spiritual one, in the hearts of individual men, and so in the world, and that this kingdom is established only when faith and love and obedience unite to enthrone Christ in men's lives. He does not seem to understand that men, and hence nations, are made Christian from within outward, and not outwardly by forms of laws. Nevertheless, we commend the Bishop's adherence to the fundamental idea that if the law can enforce a "civil" Sabbath, it can with equal propriety enforce "civil" baptism. That position is sound, and if we are to have it partially applied we wish it might be fully carried out. In addition to deciding what day is the Sabbath and what things may be done thereon, let it decide what "mode" of administering water is baptism, and who are the proper subjects; whether the bread used at the Lord's Supper is to be leavened or unleavened, the wine alcoholic or non-alcoholic, whether the emblems shall be received standing, sitting, or kneeling, and so on to the end of the chapter. All these are "Christian institutions," logically and historically, more than Sunday is. If a "Christian nation" must enforce "Christian institutions," the sooner we have "civil baptism" and the rest the better. The Roman mother church will hail this return to her century-old theories.

"SUPERFICIAL VICTORIES FOR SUNDAY."

The *Christian State* for Feb., 1893, contains some of the best things touching the present agitation and methods of "Sabbath Reform" that we have seen. It declares that the preservation of the "Sunday Closing" act by Congress, and the retention of the law of 1794 in Pennsylvania, are wholly "superficial victories." Nothing could be nearer the truth. These "victories" do not represent the real trend of thought and action in the nation. They are the shadow of coming failure, and not the promise of coming success. So the *Christian State* is wise in saying:

The real question is: Are the convictions and usages of the American people changing in favor of a Continental Sunday instead of the quiet and holy Sabbath of our fathers? To that question we are constrained to answer, Yes? No attentive and thoughtful mind can doubt it. We do not need to go outside of the church herself for the evidence. Multitudes of Christian people read the Sunday papers, and journey by Sunday trains, and use habitually the Sunday mails. These three great forces of our modern civilization are working a profound and far-reaching change on the life and habits of our people. And a change in popular usage is more important, more influential, more difficult to repair, than any change in the text of the laws. No law can long withstand or long survive a change in the social customs of which it is the legal expression.

It is refreshing to know that at least one advocate of Sunday observance sees the true state of the case. Too many seem to think that the greatest victory of the century was gained by the Congressional act in closing the World's Fair. But every thoughtful man must see that a closed Fair for a few weeks, will not check the popular downward trend. The views of the *Christian State* are to be commended.

MISSIONS.

FROM D. H. DAVIS.

I send you in the mail that goes out to-morrow a sample, two each, of all the publications we have on hand. We are having some views of mission buildings taken, which I will send in next mail, they are not quite ready for this.

I spoke, the first Sabbath, in Chinese and found but little difficulty with the language. I conveyed the Christian salutations of the friends at home to this little church. Mr. and Mrs. Randolph have embarked for America. We trust they will have a pleasant and safe passage. I hope ere long we may have other faithful workers.

I think Miss Burdick will keep the boys school along for a time. I shall assist her what I can in various ways.

The passage of Dr. Swinney is engaged for the last of May. We shall feel quite lonely when she leaves us, but we are glad for her to have the change. We have heard indirectly, that you are, or are to be, the President of Alfred University. If it is a fact, I pray God to be with and bless you in the duties that will come to you in your new work. We are very sorry to have you vacate the Secretaryship of the Missionary Society.

SHANGHAI, March 30, 1893.

HOW THEY VIEW IT.

The evangelization and education of the millions of colored people in the South is one of the most important duties resting upon the Christians of America, and especially upon Southern Christians. And the following extracts from *Our Home Field*, published in Atlanta, Ga., will, we feel sure, be read with interest:

1. *In the old slavery days.* It is very popular now to talk of the "degrading influences of slavery" on the negro, as if he was sunk far lower in the scale of humanity by his servitude in the South than he was when first brought from the idolatry and degradation of the wilds of Africa. Of course, a moment's reflection will show that this is all stuff—that the general effect of slavery upon the negro was to enlighten, elevate, Christianize him, and that there were more Christian negroes in the South in 1860 than could be found in all of the Foreign Mission Fields of our evangelical Christianity.

It is not pretended that Christian masters at the South did their full duty to their slaves, and masters who were not Christians did not feel much responsibility in the matter. Some Christian masters in all ages and everywhere have neglected their duty to their servants—many parents neglect their duty to their children—and it would have been asking too much of poor, weak, humanity to have expected that Southern masters should meet the full measure of their duty.

And yet I affirm that a vast amount of faithful work was done—that our preachers generally, besides providing a place for them at all of the services in their churches, were accustomed to hold regular and special services for the negroes—that many of our laymen held frequent meetings for them—that in thousands of Southern homes they were instructed along with the children of the family—that they had Sunday-schools taught by many of our most intelligent men and women—and that no laboring class in the world was ever better provided with religious instruction by their employers, or made more rapid progress in religious knowledge. Passing by the faithful and effective work done by other denominations of evangelical Christians, I may say that our Baptist fathers were leaders in the work of evangelizing our negroes.

2. *I speak now of what has been done since the war.*

The condition of things in the South just after the war cannot be appreciated by those who did not pass through those cruel days. Exhausted by a four years' war, houses burned, fields desolated, property swept away, labor disorganized, States and individuals bankrupt, and the vilest set of plunderers that ever cursed a people fastened upon her by the bayonets of victorious armies, there was a reign of rapine, pillage, injustice and wrong which was a disgrace to civilization, and which should put to the blush every true American.

Naturally, under this state of things, there were cases of outrage upon the negroes, and many of even our best people were slow to inconvenience themselves or their families in order to provide for either the physical, mental, or spiritual good of "the wards of the nation."

And yet even during those dark days there was the kindest feeling between the freedmen and their former owners, many touching scenes were enacted between them, and much was done by our white people for the good of "our brother in black." Many of our white pastors continued to preach as regularly to the negroes as to the whites. I remember that "Stonewall" Jackson's old Sunday-school was kept up by Col. J. L. T. Preston, of the Virginia Military Institute; Prof. J. J. White, of Washington College, and some of the best men, and most accomplished women of Lexington. I recollect that in one neighborhood in Virginia one of our most gallant Confederate generals resigned his position as superintendent of the white school in order to take charge of a colored Sunday-school, and that a Confederate Colonel taught, by choice, the colored rather than the white day school. And I found all over the South colored Sunday-schools and day schools taught by the most cultivated of our Southern people. The oft repeated statement that it was considered a disgrace to teach in negro schools is abundantly refuted by the reports of our superintendents of schools, which show that a very large majority of the negro schools have been taught by white teachers, and that this has been done until there has been a clamor on the part of the negroes themselves for teachers of their own color, and this demand has been met so far as competent colored teachers could be found.

The "Reconstruction" period brought considerable alienation between the races, and when the whites saw the negro churches converted into mere political machines which disciplined their members for not voting to suit the "carpet-bag" leaders, it was very natural that they should not feel enthusiastic in helping them.

There came under my own personal observation, or were vouched to me by perfectly reliable eye-witnesses, such instances as these: An appointment had been made at Louisa courthouse, Virginia, to ordain a colored brother, who had been found worthy, to the ministry in the Colored Baptist Church there on a given Sunday afternoon. But when the white minister and other brethren, who had agreed to assist in the service, went to the church they were met at the door by a sentinel, who coolly said: "You can't come in. The Loyal League is in session, and will be until late in the night." And that important service of the church had to be postponed because a secret political club was occupying the church on Sunday at the regular hour for church services.

One of the best colored preachers in the South told me that it was no uncommon thing when he would announce some special service in his church for one of his deacons to rise and say: "You can't git de house on dat night, kase de League brethren are gwine to meet den." And he found this secret political organization frequently interfering with his work. Finally he was compelled to leave the church and give up a position of usefulness because he would not use his pulpit as a mere political hustings. It was very common for political leaders to bribe colored preachers and use them to reach their people, and I have known of cases in which colored pastors would stand at the polls, examine the tickets of their members, and openly threaten to "exclude from the church all who did not vote right." And I have known of a number of instances in which these threats were put into execution, and some of the best members excluded simply for "voting wrong,"

i. e., against the wishes of the purchased pastor and his partizans.

I knew one case in which a pastor refused to baptize men who would not make him a pledge to vote a certain ticket. Seeing the power of the colored pastors and churches in perpetuating the reign of "carpet-bagism," is it any wonder that many of our best white people were not enthusiastic in building up negro churches? And yet, even during these exciting times, there was scarcely a negro church built or repaired in the South that did not draw the funds largely from the whites, and our preachers generally stood ready to help them so far as their labors were acceptable.

As showing the feeling of our people at this period, I quote the following from the report on the colored people, unanimously adopted by the Southern Baptist Convention at its session in New Orleans, in May, in 1877:

"There are many among us, and among them, who can never forget the relations we have sustained to each other in the past. Memory brings forth from her silent halls no bright and joyous picture in which they do not find a place. They watched our cradle slumbers; they taught us the first steps of childhood; they hushed with tender words, and with their own peculiar melodies, the wayward cries of our infancy; and on their dusky bosoms sung us to our rosy rest. They watched with eager eyes our development into manhood; they rejoiced at our marriage festivities; they stood sentinel at the bedside of our sick; and, with hands made gentle and tender by the heart's deep love, they smoothed the pillows of our dying loved ones. They robbed the precious clay for its long and dreamless sleep, and with hearts overwhelmed with sincerest grief, followed it to the grave. Such memories crowd all the past of our lives, and as soon can our right hands forget their cunning, and our tongues cleave to the roof of our mouths, as we can cease to feel the influence of memories like these. In the judgment of your committee the time has now come when the Baptists of the South should redouble their efforts to promote the spiritual welfare of these people. The formidable barriers which formerly existed have now grown impotent, and are ready to yield to the pressure of the loving hand, which goes to them laden with the blessings of the gospel. Let us make the effort, honest, earnest, manly, and the opposing influence will give way, and there will be opened to its utmost bound a field for Christian activity, white already unto harvest."

During all the years since 1865 (and indeed since 1861, as far as they could reach them) benevolent organizations and individuals at the North have expended large sums for the education and religious instruction of the negroes at the South, and while their expenditures have not always been judicious, they have done a noble work in which we have rejoiced. But writers at the North, and even at the South, sometimes speak as if everything done for the education and elevation of the negroes had come from the North, forgetting that the sums which Southern whites have wrung from their hard taxes, and expended for the education of the negroes far exceed what has come from the North.

Jewish Intelligence quotes as follows from Major Conder's "The Future of Palestine:" What then we may expect to see, in the future—if the future be one of peace for Palestine—is the gradual increase of agricultural population and the spread of prosperous settlements. The presence of the Turks will not forbid such progress, though it may place obstacles in the way of its most rapid growth. This growth will be due, not to the schemes of individuals, but to the communication of man with man among the humbler classes of Jews and Christians.—The "return of the Jews" does not depend on any race but themselves; and they are already returning, and mean to return in yet greater numbers.

EDUCATION.

ITEMS FROM MILTON COLLEGE.

The College at Milton has furnished articles for exhibit at the World's Fair in the apartment assigned to the Seventh-day Baptists, in the building for Manufactures and the Liberal Arts. Among these articles are three photograph albums. One presents views of the different buildings, embracing the old "Gravel Academy," erected in 1844; "the palace," a private dwelling, in which recitations were heard for a time prior to 1856; the three present halls; the four boarding-houses; the residences of two members of the Faculty, and the chapel and recitation rooms of the main hall. Another album contains the likenesses of the founder of the school, the present officers of the Board of Trustees, and the present teachers of the college. The third album gives "snap shots" of groups of students belonging to the literary societies, classes, quartets, clubs, and other organizations in the college. The views were taken by Ellery H. Burdick, the likenesses by Chase A. Loofboro, and the "snap shots" by Allen C. Whitford, all of Milton. The work presents a very creditable showing. Besides the above, are sent all the old publications, either the whole or sample copies, issued by our people in this country. These are the earliest books, pamphlets, periodicals, and denominational papers, such as the *Protestant Sentinel*, the *Seventh-day Baptist Register*, and the *SABBATH RECORDER*. Books and tracts recently published, not by our Tract Society, and written by members of our churches, are included. To these must be added some old relics of our families' Chinese curiosities brought to this country by our first missionaries at Shanghai, and large portraits which hang in the College chapel.

The State of Wisconsin furnishes for the World's Fair a Columbian history of its educational movements, in a book of over 70 pages, finely printed. Among the articles appears a historical sketch of Milton College, which began as the third academy in the State, continuing its operations to the present time. Among the portraits of the work is that of Pres. W. C. Whitford, who is one of the very few teachers who has labored the longest in the State, and who is regarded as one of its prominent State Superintendents of Public Instruction.

On the last Wednesday of June, the alumni of the College propose to hold their annual session, in which addresses and a paper will be presented. A dinner will follow, furnished in the chapel, with toasts and appropriate speeches from old students and others. The President of the Association, Prof. Dwight Kinney, of Whitewater, is making all due arrangements for the occasion.

The Christian Association of the College has been most active all the past academic year. Its prayer-meetings have been largely attended, the spirit manifested has been earnest, and the work performed in the meetings and outside among the students and other young people of the place, has been wisely conducted. A considerable number of converts have been added to the roll of the students professing religion. Several of them, both ladies and gentlemen, have assisted in holding revival meetings among those in the vicinity who do not attend, usually, any regular religious services. These have, both by singing and speaking, effected much good for the cause of Christ.

Early in December, 1844, the academy in Milton was opened under the instruction of Rev. Bethuel C. Church. After a week or two he required his students to present declamations or original essays. The first called upon to speak was Abel D. Bond, whose parents had moved to the vicinity of Milton from West Virginia. Mr. Bond is not now living, but his family reside in the Black Hills country. The following is the declamation he presented, taken from the address to a young learner, written by the author of Kirkham's English Grammar, and published in the first part of the work:

"You are aware, my young friend, that you live in an age of light and knowledge,—an age in which science and the arts are marching onward with gigantic strides. You live, too, in a land of liberty,—a land on which the smiles of heaven beam with uncommon refulgence. The trumps of the warrior and the clangor of arms no longer echo on our mountains or in our valleys; 'the garments dyed in blood have passed away;' the mighty struggle for independence is over; and you live to enjoy the rich boon of freedom and prosperity, which was purchased with the blood of our fathers. These considerations forbid that you should ever be so unmindful of your duty to your country, to your Creator, to yourself, and to succeeding generations, as to be content to grovel in ignorance. Remember that knowledge is power; that an enlightened and virtuous people can never be enslaved; and that on the intelligence of our youth rests the future liberty, the prosperity, the happiness, the grandeur, and the glory of our beloved country. Go on, then, with a laudable ambition, and in unyielding perseverance in the path which leads to honor and renown. Press forward. Go and gather laurels on the hill of science; linger among her unfading beauties; 'drink deep' of her crystal fountains; and then join in the march of fame. Become learned and virtuous, and you will be great. Love God and serve him, and you will be happy."

DISCONTENT.

The landsman through a stormy street,
And shades of night, was going;
The ground was paved with shifting sleet—
The wintry wind was blowing.
"Heaven pity grant, and help," said he,
"To those who live upon the sea!"

The sailor clinched a trembling mast,
'Mid mountains round him flowing,
While through the darkness, thick and fast,
The wintry wind was blowing.
"Heaven save the landsman, now," he said,
"With chimneys toppling round his head!"

But when the world grew mild once more,
This tar, despondent growing,
Said, "If I could but walk the shore,
Though all the winds were blowing!"
The landsman thought, "Though storms there be,
I would that I could sail the sea!"

—Will Carlton, in *Harper's Bazar*.

THE PRESERVATION OF THE FORESTS.

While the protection of game has occupied the public mind for a considerable time, the preservation of our forests has had comparatively but recent attention. The past five years especially have seen more done in this direction than probably the previous ten. President Harrison and his Secretary of the Interior, Noble, brought their influence to bear in the good work, with the most satisfactory results: By their efforts alone no less than fifteen timber reserves were established, which included 1,239,000 acres adjoining the Yellowstone Park; 4,000,000 in Central California, 1,337,000 in Southern California; 4,000,000 in Colorado, 967,000 in Washington; 1,850,000 in Arizona, comprising the grand canon of the Colorado River, the site is the most rugged and magnificent scenery probably in the world; 311,000 in

New Mexico; and 142,000 in Oregon—altogether upwards of 13,000,000 acres.

Such an example by the government has had its effect on the States, and the general agitation of the subject has done much for the cause, not only in preservation of timber land, but in the protection of game.

Of all the States that have taken up the good fight none has accomplished so much as New York, and no single official has done so much as Governor Flower. Too much praise cannot be given Mr. Flower for lifting the matter of forest-preservation out of politics. It is to his efforts alone, it may be said, that the "Forest-Preserve Bill," recently passed by the New York Legislature, received the serious consideration it merited. He alone, of all in political power, appeared to grasp the necessities of the case, and in doing so he responded to the earnest desire of those who want to see the forests perpetuated in good order. What these great breathing-spots are to the people any one who studies the situation must realize. It is a subject of general rejoicing that they have been finally secured.

WOMAN'S WORK.

HOW CAN WE INTEREST THE MEMBERS OF THE CHURCH IN THE WORK OF THE CHURCH?*

BY MRS. S. E. BRINKERHOFF.

The question under consideration, is one of vast importance; one which I often ask myself, turn it over and look at it from different standpoints, and then put it aside unanswered. The part assigned to me, "What can the Ladies' Societies do?" I am not at all prepared to answer, and would at once have declined were it not that I am a firm believer in the power of woman as well as her responsibility. I am not much of a Society woman, but I am a thorough church member, through and through. I believe that this not only embraces all the rights and privileges of the church, but the work of the church also, and when the grace of God through Jesus Christ made me a child of God, I joyfully accepted whatever part he might assign to me of the work of his church militant; not as a duty, but as a glorious privilege. And believing that the Ladies' Societies embrace, or should embrace, the women of the church—especially those of mature years—I will offer a few suggestions which to my mind would go a great way toward making an active or interested church membership.

1. *Personal Consecration.* Let every woman consecrate herself, with all her God-given powers, to Christ and his cause. Without this our efforts are futile. It is building up and tearing down at the same time. It is helping to convert other people's children and young people, while sending our own to death and destruction by our inconsistencies. It is laying the foundation for unbelief and skepticism in the minds of the children and youth who are in any way connected with us. It is in vain that we talk religion, or even go to church and prayer-meeting, while every energy of our lives is given to the world and worldly things. Our words and our actions are watched more closely than we are aware of, and by both are we judged.

Women of mature years have an influence, and a great one; the fruit which it bears eternity only will fully reveal. It is just as true to-day as it was in the beginning, "The woman gave me, and I did eat." This sentence is often made very light of by both sexes, but it states a great, deep fact, which I could wish were engraven

*A paper read at the Ministerial Conference of the Western Association, held with the First Alfred Church, May 3, 1893, and afterward requested for publication in the Woman's Department of the Recorder.

upon every woman's heart. It is not a slur upon the woman, nor is it an effort on the part of the man to clear himself of guilt; it is the simple statement of a fact, underneath which there is a grand truth which Christianity and the nineteenth century is bringing more fully to light than ever before. Namely, the inherent power of woman. The power to lead—not to rule—is within us, a part of us, we cannot get away from it if we would. Consciously, or unconsciously, we lead others up to God or down to hell.

This power was given to woman by an allwise Creator, for a grand and noble purpose. To mothers is given, in a great measure, the power to lead their children to pure, unselfish and holy lives, or to lead them to lives of selfishness and sin. To give them high and holy ideas of Christianity, or low and hypocritical ideas of it. To lay the foundation for a symmetrical Christian character, or for a warped, unsightly one. Mothers have, or should have the first ten years of a child's life, and these years, in a great measure, lay the foundation for the future life morally, at least, and in many cases religiously as well.

These are facts the Ladies' Societies must consider as the very first principle in interesting the members of the church in the work of the church. Know our own power, consecrate it to God, use it for his glory. Live the pure and undefiled religion of Jesus Christ every day in word and deed, and we, at least, will be interested in the work of the church, and ready to work for others.

2. *Consecrate the Children to God.* From their earliest infancy train them for God. In their youthful years lead them to God. Much depends upon this for their interest in the work of the church. We must not start them in the Christian life and then leave them to go alone. To this I believe may be attributed much of the indifference manifested in the work of the church to-day; and much of the crooked ways and means for carrying on the work of the church. Lead the young people, the children and youth, to God. Go before them to a throne of grace daily. Go before them to the prayer-meeting. Take them with you into the good old family pew. Teach them that the house of worship is a *sacred place*; that it is the place more than all others where children should be quiet and young people reverent and respectful; that while there they are in the more immediate presence of God and that he has said, "Reverence my sanctuary." This teaching must be backed up with our consistent example to be effective.

When money is to be raised for church purposes, let us not, as Ladies' Societies, resort to church fairs, festivals, dime sociables, or even to the last of Satan's devices, "the silver chain." Let the money in some way come out of our honest earnings or income, and though the offering may with many of us be small, and given by dint of the strictest economy, or even by the rigid self-denial exercised in the early days of Methodism, in the sight of him who sitteth over against the treasury the offering will be great. Let us set the children and youth an example in God's own method of supporting the ministry and carrying on his work in the world. Let us, as far as our example and influence go, keep the church of Jesus Christ clear of all questionable "schemes" of raising money; such things may do for the world, but not for the followers of the Lord Jesus Christ.

In regard to amusements, let us by precept and example—more especially the latter—teach the children and youth that the dance, the card

table, the euchre party, the theatre, and other places of worldly amusement, are all things calculated to draw the mind away from God, to stupify the highest and noblest aspirations of the soul, to dwarf the intellect, and thus unfit them for the highest usefulness for time and eternity. It is not necessary to denounce any of these things as extremely wicked, in and of themselves aside from their tendencies and associations; but in our own lives show the young a more noble, more elevating, more useful, and in and through all, a more truly happy way for the followers of the Lord Jesus Christ to spend their time and means, and use their influence.

3. *As Sabbath-keeping Christians*—as Seventh-day Baptist women—lead the children and young people to look upon the Sabbath as a delight, the seventh-day as honorable, the day of God's own appointing, and not as a yoke of bondage to separate them from the rest of the Christian world. Talk to them of its glory and grandeur as the great memorial of God's creative power, as the golden chain which binds earth to heaven and man to his Creator; reaching from the time when the morning stars sang together and angels rejoiced over a new-born world, until that glad day when they ascribe blessing, and honor, and wisdom, and power unto our God forever and ever, over a world redeemed from sin, sorrow and death. Help them not only to see that loyalty to God demands obedience, but that this specific day—as the memorial of Creation—is the great bulwark against skepticism, atheism and idolatry. Show to them that we believe that a Sabbath-keeping Christian, loyal to God and the Lord Jesus Christ, is one of the noblest men or women upon earth, no matter how humble their occupation may be. If there is one thing above another in church work that I would emphasize for the Ladies' Societies it would be this: To remember that the saving of our own children and youth to God and to Sabbath truth is the first step, the first and most important item in the work of the church. This done faithfully we are ready to go on and reach to all around us a helping hand.

4. *In each Society should be a Tract Depository.* Each member should take a part in the distribution of Sabbath truth particularly; not promiscuously, or at random; but wisely, judiciously, and with prayer for God's blessing upon the effort made, and the seed sown. Much work among us, as a people, is lost because it is not personal, and often costs us as individuals nothing. Each Society should pay for its own literature; give it, or send it out by its members—not by its Secretary or Literary Committee, but by its individual members—and follow it up by personal effort. This is a work specially adapted to women who cannot leave their homes, and if once entered into in the spirit of the Master will carry into the home life an inspiration that will be helpful and invigorating. This, I believe, would be an important step in our Sabbath Reform work, and should receive the earnest attention of the Ladies' Societies.

5. *The great work of sending the gospel of salvation to the "regions beyond."* In this work the Ladies' Societies can do much, if they will. *If they will.* Why is it necessary to say, *If they will?* Simply because many of us don't will. To will in a great measure is to do. We are not interested in this work as we should be. We do not think about it, talk about it, read about it, and plan for it as it is really our duty to do; and duty is but a poor beggarly thing for a Christian of to-day, compared with the

grand and glorious privilege of carrying the precious gospel of Jesus Christ to all the dark places of the earth. If the women of our Societies *willed* it so, aside from all else we are doing, we could raise \$2,000 every year for foreign mission and \$2,000 more for mission work in our own beloved land. This, of course, would call for self-denial, but we could do it, be happier Christians for the doing of it, and see results in our denominational work which we have never yet seen, and will not until the women of the denomination feel their responsibility to their own womanhood, to their Creator and Redeemer, to their children, and to the world.

Let us remember that while John and Charles Wesley were the founders of Methodism, it was their mother who inspired the movement. While Captain Webb, Philip Embury, and Robert Strawbridge were noble pioneers of American Methodism, it was Mrs. Barbara Heck that planted its banner in the New World. It was she who burned the pack of cards, warned her countrymen, besought young Embury to go and preach the gospel, went out herself and gathered to hear him his first congregation, and I doubt not in the least that the Master said, "She hath done what she could." And if, as Seventh-day Baptists, we are to let our light shine far and wide, if we are to be, through God, a power in the world, the Ladies' Societies must be more imbued with the spirit of missions, they must drink deeper from the wells of salvation, and feel that they have a work to do in this great world. The salvation of souls must be of more importance to them than the vanities of earth, and the love of God more deep and abiding than the love of the world.

May God help us to feel our responsibilities, know the power within us, and use it to his glory.

PROPHETIC.

The dread tornado hurled by the "prince of the power of the air" across the country through village and farm, is doing its devastating work. The earth shivers, as in fear, where such tremors are new and unaccustomed. The pestilence gathers its forces at the home of its birth awaiting its appointed hour to come forth. While crying "Peace! Peace!" the nations are building navies and equipping armies, and European coffers are filling themselves with American gold; and all this is for what purpose? What does it portend? Or does it mean nothing? The word of the Lord by his holy prophets has been fulfilled in the past. God's plans for this world are not yet complete. If they are not yet completed they must be in the course of fulfillment. If that be so what is the portion of the prophetic word applicable to this time? If these events now passing are in the line of prophecy, as they must be, then what comes next in the necessary sequence?—*American Sentinel.*

IF CHOLERA COMES.

It is well to keep in the medicine-chest, or where they may easily be found, a bottle of the spirits of camphor, and one of the old standard remedy known as the "Sun Mixture," the prescription published by the New York *Sun* under official direction, in the time of the great cholera epidemic, writes Helen Jay in a timely article on "If the Cholera Should Come" in the *May Ladies' Home Journal*. This medicine is not expensive, and can be bought of any druggist in country, town or city. Experienced bacteriologists say that five drops of camphor in a small glass of brandy is the best medicine to give until the arrival of a physician. For little children there are camphor pellets sufficiently sweet to be palatable. The use of these pellets is said to be an excellent "ounce of prevention" for those acting as nurses or otherwise exposed to contagion. To absorb disagreeable odors in a sick-room nothing is better than cascarilla-bark sprinkled upon hot coals. For an ordinary disinfectant rosin is excellent; but care should be taken not to place too much at a time upon the fire.

GONE HOME.

Arlouine Coon Livermore, wife of the Editor of the RECORDER, and daughter of the late Deacon Arza and Anna Eliza Coon, was born in DeRuyter, N. Y., Feb. 16, 1844. Most of her early life was spent at her native place, where she enjoyed the best facilities for common school and academic education. After this she studied at Alfred University, and was teacher of instrumental music in DeRuyter Institute for several years.

She made a public profession of faith in Christ in early life, uniting with the Seventh-day Baptist Church at DeRuyter. That profession was adorned by strict consistency of conduct, faithful and efficient service in all the relations of life, and by many sweet Christian graces. It was crowned by a most triumphant entrance into the life beyond.

She was united in marriage with Rev. L. E. Livermore on the 2d of Dec., 1868, with whom she lived in the most faithful and devoted companionship for almost a quarter of a century. She shared his labors, trials, and successes in the various fields to which he was called, helping and supplementing his work for Christ and the church, in ways which none but a pastor's wife can know. A pastor's wife is a far greater factor in his successful work than the world is likely to realize. Mrs. Livermore was especially distinguished for conscientiousness, unselfishness and Christian hospitality; she often overtaxed, and almost wronged herself, that she might serve others.

She was usually buoyant and cheerful. The deep sorrow which came into her heart, a little more than one year ago, when her sweet, Christ-loving daughter Corinne was called to the life beyond, was so great that she had never fully rallied from it. She did not complain; but rather said in trustful submission, "Thy will be done." But the tabernacle of clay was frail, and while she fulfilled life's duties as faithfully as before, it was easy to see that she hungered for the rest and reunion which awaited her, and that she was ripening for the heavenly message to "Come up higher."

Within a few months past a physical malady appeared—malignant cancer—which tested her womanly bravery and Christian fortitude in the highest degree, only to prove their complete supremacy. The swiftly developing disease compelled to action, and on the evening of the 6th of May, in company with her husband, she came to New York City and was placed in the hands of a skillful surgeon for treatment. In the face of possibly unfavorable results her cheerfulness and calmness were the wonder and the admiration of all her friends. The work of the surgeon was successful, and recovery seemed near. On Sixth-day, May 12th, her husband left her that he might spend the Sabbath at New Market, only to be summoned, in a few hours, to return. The summons was delayed and he found only silent lips; but these were glorified by the messages she had left, messages which told of perfect peace and hope and trust, "I would be glad to live for my family and for the Lord's service, but he knows best when my work is done. I hope I can live until my husband comes, but I am ready." Her passing to the glorified rest was calm and peaceful, fit ending of a ripened Christian life. There were no expressions of regret nor evidences of physical distress, as in the early hours of that day she exchanged the temporal for the eternal Sabbath, the fading and fleeting for the fadeless and enduring. A smile born of hope, and faith, and love, wel-

comed her husband, though the lips that it crowned moved not.

With the evening shadows of that Sabbath, he bore her casket to the home of his daughter in New Market, and his heart to the helpful sympathy of the people whom they had left one month before. On the 16th of May, amid flowers and tears, with sympathy, sorrow, thankfulness and undimmed hope, we laid her dust away. Blessed, thrice blessed, are the dead who die in the Lord. Their works do follow them to bless, and the music of their rejoicing floats down to us from the heavenly choirs which teach them the "New, new song."

A. H. LEWIS.

PLAINFIELD, N. J., May 16, 1893.

IN MEMORIAM.

Daniel Horace Maxson, M. D., was born in Petersburg, Rensselaer County, N. Y., June 8, 1823, and died in Humboldt, Nebraska, May 5, 1893. The funeral services were held in the Baptist church and a sermon was preached by Elder Nettleton, of the Seventh-day Adventist Church, after which he was laid away to rest in the beautiful cemetery of Humboldt, May 7, 1893.

Mr. Maxson was the son of Daniel and Susan Maxson. Probably he has one brother Eld. Thomas A. Maxson living, and one sister, Mrs. Estee, lately of Alfred Centre, N. Y. He moved from Petersburg to Deerfield, Portage county, Ohio, in 1862. Here he enlisted in the army to conquer the Rebellion in 1862, in Co. F. 115 Ohio Reg't of Vols., and served a term of three years, and was honorably discharged from service. He then moved to Richardson county, Nebraska, in 1866, and took a homestead on which he lived until 1877 when he moved to the town of Humboldt. He professed faith in Christ early in life and joined the Seventh-day Baptist Church, serving as its deacon for many years. In 1877 he withdrew and joined the Seventh-day Adventist Church, in which he served as an Elder until his death. He lived a long and quite useful life, and was highly esteemed by his fellow-citizens, and died a quiet, peaceful, death being well and lovingly cared for by his companion who was his third wife, and by his children who were permitted to be with him in his last sickness. He leaves a wife and three children to mourn their loss, one son, Gerritt S., a child by his first wife, who with his companion, was permitted to attend the last sad rites of their father; one son by his last wife, Horace, who with his companion helped to minister to the wants of their father in his last hours of sickness and extreme suffering; and one daughter, Susie, who lives with her husband in Milwaukee, Wis., who had been with her father and helped to care for him for several weeks previous to his decease, but was not permitted to be with him in his last moments of sickness and departure. He sleeps in Jesus and we hope to meet him in the resurrection morning with all the faithful who have washed their robes in the blood of the Lamb.

U. M. BABCOCK.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 14, 1893, at 2 P. M.

Chas. Potter, President, presided.

Members present: C. Potter, J. F. Hubbard, L. E. Livermore, Wm. M. Stillman, A. H. Lewis, J. D. Spicer, C. C. Chipman, H. V. Dunham, J. A. Hubbard, J. G. Burdick, Stephen

Babcock, D. E. Titsworth, E. R. Pope, G. E. Stillman, C. F. Randolph, H. M. Maxson, A. L. Titsworth.

Visitors: W. H. Satterlee, R. Dunham.

Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

The report of the Committee on tribute to memory of Rudolph M. Titsworth was received and ordered placed on record, as follows:

A TRIBUTE TO THE MEMORY OF RUDOLPH MITCHELL TITSWORTH.

"At the annual meeting of the American Sabbath Tract Society, held in 1885, Bro. Rudolph M. Titsworth was elected a member of the Executive Board, and for seven years he continued a faithful, efficient director, until called to his reward on Oct. 10, 1892.

"While he was not what might be called a 'talking' member, he was always in his place, deeply attentive to every detail of business, and no one excelled him in deep and abiding interest in the work of the Board, and in everything pertaining to its welfare, and his words, whenever he did participate in the discussion, carried weight as coming from a man of deep convictions, and who had carefully considered the questions in hand.

"We who have been associated with him in this relation will miss the quiet dignity of his presence, the wisdom of his counsel, and the inspiration of his earnest devotion to whatever was for the good of the cause for which we labor, and we are grateful for the rich lessons of faith and trust his life taught us, as when storm after storm of sorrow swept over him he took a stronger hold on the eternal verities, as the oak strikes its roots deeper into the earth while it bends before the blasts.

"Of him it can be said truly 'Blessed are the dead who die in the Lord; . . . they rest from their labors, and their works do follow them.'

"In token of our appreciation of him as a man, a Christian brother, and a fellow worker, we, his brethren, affectionately inscribe upon our records this tribute to his precious memory."

The Committee on printing first number of the *Evangel and Sabbath Outlook* reported the appointment of F. E. Peterson, by the Missionary Board, as associate in editing the paper. A good portion of the first number is in type, and will appear on or about the first day of June.

The Committee appointed to enquire into the matter of issuing the *Evangel and Sabbath Outlook* from the New York Office presented an exhaustive report, which was received.

Voted that the new paper be issued with the imprint of the New York Office.

Correspondence was received from H. D. Clarke, L. C. Randolph, J. P. Mosher, Rev. Richard Bradshaw and D. W. Leath.

Treasurer presented his third quarterly report, which on motion was adopted. He also reported bills due \$322 62.

Bills were ordered paid.

By a rising vote the Recording Secretary was instructed to enter upon the minutes of this day's session a full expression of the deepest personal sympathy and brotherly regard for Bro. Livermore, in his extremely sad and sudden bereavement by the loss of his wife, Arlouine Coon Livermore.

In making this record, the many sad circumstances connected with the last illness and final departure of Mrs. Livermore appeal to our sympathies in an especial manner. Sorrow has

come with its deep shadows and darkened many of our homes this year, and we have extended the warm hand-clasp and given expression to words of sympathy before to fellow-workers, and now do we desire to extend these in fullest measure to him, who has endeared himself to each member of the Board by his warm personal friendship, to many of the Board as a beloved pastor, to the entire Board in the marked wisdom and fidelity of his official capacity as its Corresponding Secretary, and to this community and the entire denomination before whom he has stood so many years in faithfulness and helpfulness as a Christian minister. We commend to you, dear brother, in this dark hour, that divine solace which it has been your good office so often to extend to us; the love, the wisdom, the abiding presence of the Comforter, and the faithful promises of the Word. May these comfort and uphold you in your loneliness, and as one by one the companions of earth are called to their reward, may we, in our organized and individual lives, dedicate ourselves in greater completeness to the work of the church they loved so well.

The Corresponding Secretary explained the general plan of the catalogue of the publications of the Society to be on exhibition at the Columbian Exposition.

The Committee on translation and plates for the Articles of Faith in German reported the same prepared and ready for the printer.

Minutes read and approved. Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

CORRESPONDENCE.

THE following letter, written in German, was translated into English by Mr. S. Greenwood, of this office, and will be read with interest. We have already learned something of this interesting colony of German Sabbath-keepers through Bro. D. K. Davis. Probably they will be visited this summer by one of our brethren who can speak German, and so gratify their earnest wishes:

WITTENBERG, Hutchinson Co., South Dakota, }
April 26, 1893. }

To the Editor of the SABBATH RECORDER:

What we have to say herewith is that we are trying to be on the Lord's side. Two Sabbaths ago two more brethren were baptized in the name of the Father, Son, and Holy Ghost. There have also joined us two who were members of the Adventist Church, and there are many others who keep the Sabbath, and to whom the Adventists appeal in vain. We distributed all around here many of your tracts and told them about you and your belief—as far as we know. They became very much interested, and would be very much pleased if they could hear more of you through a German preacher. I think that many others have written you about it. One man was here preaching, and as soon as he heard about Seventh-day Baptists, he preached against the Sabbath and said that the Seventh-day Baptists will soon keep Sunday, that they might not be persecuted; but I said the devil is a liar; my dear brethren, hold fast to the word of God in humbleness, for surely he scorneth the scorners; but he giveth grace unto the lowly.

Is it not possible to have a weekly German paper? I could spread it all over the country, and could get in a short time several hundred subscribers. We have brethren in many places in this State and in Kansas, and we would gladly help in this mission work.

Dear brethren, please be attentive to this

Macedonian cry, by the Lord's help you will not regret it. Please let us hear from you soon, and tell us also where the Conference will be held, but please write us in German.

Yours in Christ,

JOHN BAUMBACH.

To the Editor of the SABBATH RECORDER:

NEW YORK, May 20, 1893.

Dear Brother;—The committee having charge of packing and shipping the China Christmas-box once more calls the attention of its many friends to the fact that all contributions for the box must be in the hands of the committee by the 10th of June, as the box or boxes cannot be made until after the goods are received, and the packing has to be done in the week ending June 16th. From the list of articles desirable to be sent, published in the RECORDER Supplement of last year, we copy the following as a guide for those who may wish to contribute:

For the hospital; wools and yarns, oakum, muslin of all kinds, old and new, flannels, canton flannels, "tailor's cabbage," pieces of old flannel, towelings, thin towelings for dust cloths and window washing, bedquilts and blankets, pieces of calico, knitting cotton, knitting needles, picture cards, scrap-books, tooth brushes, soap of all kinds, sponges—surgical and bath hot water bags, small feather pillows, hip pillows or pads with open centers, handkerchiefs, needles, pins, safety pins, blank books, lead pencils, scissors, and spools of cotton and linen thread.

For the boys' school; strong unbleached muslin and cotton flannel, heavy twilled cotton cloth, cotton handkerchiefs (good sized), tooth brushes, white thread, Nos. 30-40, pieces of muslin or cotton flannel for patches, black dress braid, soap and jackknives.

For the native Christians; soap, towels, handkerchiefs, needles, not too long and slim, pieces—a yard or more—of white muslin, pretty calico in three yard lengths for little dresses, thread, and tooth brushes.

For girls' school; unbleached cotton cloth, calico, purple or dark blue preferred, pieces of cotton cloth and of calico for patching, scraps of clean silk or ribbon, remnants of wool goods, "tailor's cabbage," wools and crochet hooks, cakes of perfumed soap, towels, handkerchiefs, tooth brushes, papers and books, such as flower catalogues with pictures that can be cut out, and picture cards.

The committee suggest that donors kindly designate for which department their gifts are intended, as it will save much time in packing, and also that the above list be preserved for future reference.

P. J. B. WAIT, M. D., }
H. A. W. BABCOCK, } *Com.*

412 NINTH AVE., New York City.

HOME NEWS.

New York.

SECOND BROOKFIELD.—One of the most pleasant and profitable occasions in the services of our church is the Annual Roll Call, which was held Sabbath-day, May 13th. It was a service deeply refreshing and long to be remembered. Several of our members were present who have served Christ over fifty years, and still testified that "He is just the same to-day." Some felt that it was their last roll call in this life, among them was Sister Sarah A. Williams, who is in her eighty-eighth year. Although the day was a rainy one, out of two hundred and

eighteen members ninety-four were present in person, and fifteen sent letters or excuses. The church feels that it has been bountifully blessed by a harvest of souls during the past year. Over forty have been added to the church—most of whom are young people and were converted last August under the labors of Evangelist Wm. E. Geil.

We have an earnest Society of Christian Endeavor which is a good school for the young people to "grow in grace and the further knowledge of the Lord."

On Fifth-day, May 18th, the Bible-School Convention of Brookfield was held with our school.

The church which has been owned and occupied together by the First-day and Seventh-day Baptists for more than fifty years is in process of being repaired to the amount of \$3,000.

An addition is to be built on the south side and two furnaces are to be placed underneath. Also a baptistry, prayer-meeting room, new windows, seats, etc., will make a modern and suitable place of worship out of the old building which is sacred to so many.

May God bless us that we may do our part of the great work that is before us. C.

Wisconsin.

WALWORTH.—Cool weather, plenty of rain and a late spring is the order of the day at this point. But we have been more highly favored than some other localities in that we have had no cyclones or other hard storms. Sickness has prevailed to some extent, but not severely. Farmers have been delayed with their spring work so that they are two or three weeks behind. Grass and grain are beginning to grow quite rapidly; early potatoes, peas, lettuce, radishes, etc., have braved the low temperature and are showing encouraging signs of life.

Indications of life and growth are seen in other directions also. The brothers and sisters of the church have interested themselves in improvements on the church building and parsonage, and as a result a new carpet has been purchased for the church, the walls of the church papered, some inside painting done, and the parsonage has been treated to a new coat on the outside.

We are looking forward to the Quarterly Meeting, which is to convene with us the last Sabbath in this month, with a good deal of hopefulness, trusting that the power of the Holy Spirit may be manifest in quickening and saving power. S. H. B.

MAY 16, 1893.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer is a true and honest man;" but when there is no need to express an opinion let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them; and as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the mission of every young man or woman to detail and report of it. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity. — *The Rev. John Hall, D. D.*

YOUNG PEOPLE'S WORK.

TWELVE boys, students of Milton College, have taken lodgings at the "Outlook" for a week early in July.

THE same pledge which enjoins "some part in every meeting aside from singing," also requires an attendance at the regular prayer-meeting of the church.

YOUNG people ought to hail with delight the agitation of the Sabbath-school Lesson question. We trust that it will be discussed with so much *intelligent interest* at the Associations that our people will be ready to take some definite action at the next General Conference.

YOUNG friends, we ought to keep the Sabbath better. We do not mean in the outward form, as regards our actions as seen by men, although there is a chance there for improvement; for such things as pleasure rides, reading worldly books, visiting, and the like, are in themselves of such a nature that it is next to impossible for any one to engage in them and maintain a Sabbath spirit. What we mean is that we should cultivate a *Sabbath spirit*; a spirit of worship, of praise, of thanksgiving, of communion with our Lord and Master; and whatever outward actions, whatever occupations of the mind and of the body will best advance and strengthen this Sabbath spirit, these are the things which should employ the blessed hours of the holy Sabbath-day.

FRIENDS, the pigeon hole of our writing desk which is labeled "contributions for the RECORDER," is in the same condition that Mother Hubbard's cupboard was when she made her world renowned visit to it in the interest of her famishing dog.

THE WORK OF THE CORRESPONDING SECRETARY.

Since the President asked me to write upon the duties of the Corresponding Secretary, I have come to realize in full force that "'twere easier to tell twenty men what were best to be done, than to be one of the twenty to follow your own teachings." So I shall beg the privilege of giving a few suggestions as to the methods which commend themselves to my mind, without incurring too severe criticism from my fellow workers for failure in carrying them out.

A cursory glance at the list of officers and committees naturally impresses one that no easier task could be assigned them than to be appointed to this office; yet, I believe that rightly handled it becomes one of the most responsible duties in connection with Endeavor work which we have.

Perhaps the first thing which the Secretary should realize, is that he becomes the reflector which casts abroad the light of the society, and whether in reality our lights be bright and burning, or dimmed by the dust of neglect, the judgment passed by our co-workers will be based on the reflection cast by the Corresponding Secretary. If the State hears nothing from a society in response to their queries, and the denomination cannot get needed reports, although it may be solely through the carelessness of *one person*, that society is branded as dead. Is there not then a responsibility which *demand*s that the Secretary shall be a truthful exponent of the society which he represents?

Besides giving out the work of the society, the Secretary should be a gleaner of the fields and bring to our notice things which are outside ourselves. As a stimulant to this I would suggest that at the monthly business meeting the Secretary be given a few minutes regularly in which to bring before the society any outside matter requiring their attention. I believe we would be surprised to find how many things ought to be brought to the notice of our societies if only we stopped to think the matter over. Another special requisite of a good secretary is promptness in answering all communications. In this age of advertisements there is a tendency to treat all aside from personal correspondence lightly, and cast it aside as "only a circular." Let us be very careful that no Christian Endeavor matter is treated in this manner. As a rule the State and denominational workers in Christian Endeavor are busy people, and when they make a request of a secretary it is to settle some point and not to find something to do. Nor do they ask for statistics, reports or pledges until they can use them. If our services were employed by a business man to attend to his correspondence we would not expect to suit our own inclination or convenience entirely in attending to it. We would feel sure that such neglect would bring disastrous results. Ought we not to remember that "One is our Master," and to him is due as ready, loyal service as though in helping to carry on his business we received tangible requital for our labor?

In many societies there is a kaleidoscopic shifting of personnel in the make up of the organization, and in order that when members go out from the shelter and watchcare of the home society they may not drift away entirely from home life, it would be well if each secretary kept an absent list, and through correspondence kept the family ties unbroken. It would be a special source of help to the wanderer to know that the prayers and interest of the society followed him out in his new surroundings. Not less perhaps, would be the good influence exerted by an earnest letter to those at home by one cut off from the privilege of active service in the practical work of the society.

SECRETARY.

RESOLUTIONS.

SINCE in the providence of Him who doeth all things well, and to whom belongs the issues from life, our esteemed young friend and brother, John C. Butts, has been removed from us by death; therefore

Resolved, That we, the West Hallock Society of Christian Endeavor, hereby express our sense of the loss we have sustained and deeply feel, in the early death of our beloved brother and fellow member in the Christian Endeavor Society and work.

Resolved, That we herein bear testimony to his manly, noble ways, his intelligence, efficiency and conscientious Christian integrity, and to that ever kindly thought and spirit which has characterized his intercourse with us and others, and won for him the confidence and love of a large circle of friends.

Resolved, That we tender to the family of which he was a beloved member, the sincere sympathy of this society, and prayerfully commend them to the loving care and help of Him who is touched with the feeling of our infirmities and knows best how to comfort those that mourn.

Resolved, That a copy of these resolutions be placed on the records of this Society, that a copy of them be presented to his bereaved family, and that a copy of them be forwarded to the SABBATH RECORDER with the request that they be published in the Young People's Department of that paper.

In behalf of West Hallock Christian Endeavor Society,

S. BURDICK, }
H. C. STEWART, } Com.

OUR MIRROR.

PRESIDENT'S LETTER.

The old complaint that the city is turned up side down (beer kegs and all) is as true to-day as when first made, and charged to the gospel. We never before felt so forcibly the truthfulness of this charge. The revolution is genuine and from God, for it is reforming lives, homes and places of business. It is the one topic of conversation on the streets, and in shops, and factories. The settling of this question right is proving the right solution to nearly every other mooted question in town. Sabbath-day at Alfred Centre was devoted to revival meetings, forenoon and afternoon. Many new ones started. It was thought best to rest the night after the Sabbath, having held meetings every night through the week, and so late too, so Mr. Shaw and myself arranged to go to the Second Alfred church and hold a meeting; some forty people went with us, and before the close of the meeting about fifteen had come forward for prayers and to find Christ. Arrangements were made to hold meetings Sunday night at both First and Second Alfred churches. As many as seven cottage prayer-meetings have been held in a day, and four public meetings. The eight o'clock meeting at the church has been large, from three to five hundred people. From fifty to sixty forward for prayers, some of them backslidden, others unconverted people. One of the grandest meetings I ever attended in my life was a man's meeting at the Terra Cotta Works at 3.30 o'clock Friday afternoon, lasting 30 minutes. Other factories or shops closed down and we met in a work room, about sixty men all joined in singing, and many spoke. Rev. J. B. Clark is superintendent of these works. He opened the meeting and hearts of all with a few well-chosen words. Elder Livermore, with his forces from the RECORDER office, were present. Pray for the continuance of this work of grace in the hearts of men here.

E. B. SAUNDERS.

—THE Walworth Society have a collection the first Sabbath in each month for the benefit of the New Mizpah Mission.

—LINCKLAEN CENTRE.—Our Society at present is nearly broken up for the summer by the absence of members, who are away at work. Through February and March we had very interesting meetings, and the members have taken hold of church work nobly.

—ADAMS CENTRE.—The Y. P. S. C. E. keep adding to their numbers, and we trust to the knowledge of the wisdom that is in Christ Jesus. During the press of spring work a part of the young people made arrangements for a fine temperance entertainment, which was very successfully presented on the evening after the Sabbath, April 29th. The public seem to have been generally captivated, and it has been asked by many whether it would not be repeated. The financial receipts were over \$51. The Society has determined to reseat our prayer-meeting room with comfortable chairs, and otherwise aid in the general repairs now being undergone upon the church building.

A.

—OUR Society at Nile is comparatively small, not so much from lack of numbers as actual workers, though there are the faithful ones who do all they can to make our endeavors a success. We think our Society is growing in interest, although there are discouraging feature connected with our work which makes us often fail to see the bright side. We hold our meetings on

the evening after the Sabbath. At the first meeting of each month we have a short literary programme in connection with a business session. The other evenings are devoted to prayer and praise service, the last evening in the month being the consecration meeting. We find that systematic giving by use of the pledge cards eclipses anything we have before tried for raising funds.

—WE all enjoy attending Christian Endeavor Conventions, from a district to the national, and feel amply repaid for sending delegates from our societies, because of the inspiration they bring home with them. Why not make our Associations this year more than Christian Endeavor Conventions, where we will receive not only help and encouragement from contact with our Endeavorers, but also be strengthening our interest in denominational work by attendance upon the other sessions? Let us think about it and see that each society is represented by one or more delegates. Our Associational Secretaries are preparing excellent programmes for the Young People's hour, and we hope they will feel amply repaid for their trouble by the manifest interest of many of our young people in attendance.

DUTIES OF LOCAL PRESIDENTS.

The interests and welfare of a Christian Endeavor Society depend greatly upon the President. In the first place care should be taken in selecting one that is well fitted for the office. He must be thoroughly interested in the work of the Society or he can not do good work; and in order to be interested he must be a true Christian, one who is not only willing but anxious to lead souls to Christ, thus by his example encouraging and helping others to work for Christ and the Church.

Perhaps he sees that some members are withdrawing into the background, losing their interest, or giving place too much to those of more active, energetic temperaments. Here is a chance for him to exert all his tact and skill, and, either personally or through some one else, win them back to more earnest endeavor.

The President should make an effort to be present at every meeting of the Society, especially the business meetings, where he is expected to preside. This means something more than simply sitting in a chair and putting motions to vote; as far as possible he should know before hand what business there is to attend to, and have it arranged in some order so that he may save time and avoid awkward confusion. He should be cheerful, gentlemanly, active, earnest and prompt, especially should he be prompt in commencing the meeting at the appointed time, even though there are only a few present, otherwise the meetings are apt to drag and become wearisome.

If the President is unable to attend the business meeting, I think it is a good plan for him to notify the Vice President of the expected absence. By so doing it will save time and the Society will not be kept waiting expecting the arrival of the President, and the work of presiding will not fall on one who is not prepared and does not understand the business of the society as well as the president is supposed to.

Our constitution tells us that the duty of the president is to "have special watch over the interests of the society," and "to see that the different committees perform the duties devolving upon them." He is not to *domineer*, or be a mere *figure-head*, but he is to be the connect-

ing link between the pastor and work of the society.

We think the most successful president is the one who has the rare faculty of inspiring and leading the members and the committee of the society to accomplish the greatest amount of work.

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It seems to me that such a service repeated once in six months would have a most benefiting and stimulating influence upon the society at large. Is not this an advance step that your society may take at once? Try it, and see if it does not lead to greater faithfulness on the part of every member, active and associate, and upon every committee.

RENA COTTRELL.

MILTON JUNCTION, Wis.

For the SABBATH RECORDER.

FRIENDSHIP.

Of the many ties which bind us,
To our brothers here below,
There is one which always helps us
In each other's strength to grow.

When we see another struggling
In his feeble way and slow,
We in friendship would assist him,
Lend him strength to onward go.

And when we ourselves are faltering
'Neath a heavy, grievous load,
While so steep and rough and rugged,
Full of pebbles is the road.

Then we look to some one stronger,
Who, our load will make more light,
And the sunshine of whose faces
Makes our life and pathway bright.

If our trouble be heart-rending,
If no human power can sooth
All our spirit's sad emotions,
Or our ruffled conscience smoothe,

We may look to one still higher,
Who looks down with gracious mien,
And with infinite compassion
On the mortal deeds of men.

Friendship when not purely heartfelt,
Is at best but poorly clad;
Deeds, though good, are cold and worthless,
Unless kindly thoughts be had.

This is friendship, true and noble,
Which in time of greatest need
Lends a hand both strong and willing,
And a sympathetic heed.

ALVIN A. LEWIS.

A MAN.

Before a boy has doffed his kilt
He wants a sword with a flashing hilt;
He must manage a train, though it be of chairs
He must beat a drum; he must hunt for bears;
In fact his highest ambition and plan,
His dearest wish is to be a man.

But many a boy is unmanly to-day
Because there was so many "ifs" in the way;
He scorns this "if" and he frowns at that;
He shirks his lesson to wield a bat;
And so he will go as best he can,
From youth to old age without being a man.

Oh, there are so many "ifs" in the road
That leads to manhood's highest abode!
Kindness, purity, courage and truth,
Stumbling-blocks these to many a youth;
For he who will not make these his own,
Can never reach manhood's glorious throne!

So who would be manly should keep in mind,
He must ever be gentle and brave and kind;
Obedient always to right's fair laws;
A brother to every noble cause:
Thus shall he serve God's cherished plan,
And come to the stature of a man.

SHOW YOUR COLORS.

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window brought nothing more interesting to view than pine trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blaspheming I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed,"

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes; I am willing."

"Very well, will you let them know it?"

I thought a moment, and then said: "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said: "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out; "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices

YOUNG PEOPLE'S WORK.

TWELVE boys, students of Milton College, have taken lodgings at the "Outlook" for a week early in July.

THE same pledge which enjoins "some part in every meeting aside from singing," also requires an attendance at the regular prayer-meeting of the church.

YOUNG people ought to hail with delight the agitation of the Sabbath-school Lesson question. We trust that it will be discussed with so much *intelligent interest* at the Associations that our people will be ready to take some definite action at the next General Conference.

YOUNG friends, we ought to keep the Sabbath better. We do not mean in the outward form, as regards our actions as seen by men, although there is a chance there for improvement; for such things as pleasure rides, reading worldly books, visiting, and the like, are in themselves of such a nature that it is next to impossible for any one to engage in them and maintain a Sabbath spirit. What we mean is that we should cultivate a *Sabbath spirit*; a spirit of worship, of praise, of thanksgiving, of communion with our Lord and Master; and whatever outward actions, whatever occupations of the mind and of the body will best advance and strengthen this Sabbath spirit, these are the things which should employ the blessed hours of the holy Sabbath-day.

FRIENDS, the pigeon hole of our writing desk which is labeled "contributions for the RECORDER," is in the same condition that Mother Hubbard's cupboard was when she made her world renowned visit to it in the interest of her famishing dog.

THE WORK OF THE CORRESPONDING SECRETARY.

Since the President asked me to write upon the duties of the Corresponding Secretary, I have come to realize in full force that "'twere easier to tell twenty men what were best to be done, than to be one of the twenty to follow your own teachings." So I shall beg the privilege of giving a few suggestions as to the methods which commend themselves to my mind, without incurring too severe criticism from my fellow workers for failure in carrying them out.

A cursory glance at the list of officers and committees naturally impresses one that no easier task could be assigned them than to be appointed to this office; yet, I believe that rightly handled it becomes one of the most responsible duties in connection with Endeavor work which we have.

Perhaps the first thing which the Secretary should realize, is that he becomes the reflector which casts abroad the light of the society, and whether in reality our lights be bright and burning, or dimmed by the dust of neglect, the judgment passed by our co-workers will be based on the reflection cast by the Corresponding Secretary. If the State hears nothing from a society in response to their queries, and the denomination cannot get needed reports, although it may be solely through the carelessness of *one person*, that society is branded as dead. Is there not then a responsibility which *demands* that the Secretary shall be a truthful exponent of the society which he represents?

Besides giving out the work of the society, the Secretary should be a gleaner of the fields and bring to our notice things which are outside ourselves. As a stimulant to this I would suggest that at the monthly business meeting the Secretary be given a few minutes regularly in which to bring before the society any outside matter requiring their attention. I believe we would be surprised to find how many things ought to be brought to the notice of our societies if only we stopped to think the matter over. Another special requisite of a good secretary is promptness in answering all communications. In this age of advertisements there is a tendency to treat all aside from personal correspondence lightly, and cast it aside as "only a circular." Let us be very careful that no Christian Endeavor matter is treated in this manner. As a rule the State and denominational workers in Christian Endeavor are busy people, and when they make a request of a secretary it is to settle some point and not to find something to do. Nor do they ask for statistics, reports or pledges until they can use them. If our services were employed by a business man to attend to his correspondence we would not expect to suit our own inclination or convenience entirely in attending to it. We would feel sure that such neglect would bring disastrous results. Ought we not to remember that "One is our Master," and to him is due as ready, loyal service as though in helping to carry on his business we received tangible requital for our labor?

In many societies there is a kaleidoscopic shifting of personnel in the make up of the organization, and in order that when members go out from the shelter and watchcare of the home society they may not drift away entirely from home life, it would be well if each secretary kept an absent list, and through correspondence kept the family ties unbroken. It would be a special source of help to the wanderer to know that the prayers and interest of the society followed him out in his new surroundings. Not less perhaps, would be the good influence exerted by an earnest letter to those at home by one cut off from the privilege of active service in the practical work of the society.

SECRETARY.

RESOLUTIONS.

SINCE in the providence of Him who doeth all things well, and to whom belongs the issues from life, our esteemed young friend and brother, John C. Butts, has been removed from us by death; therefore

Resolved, That we, the West Hallock Society of Christian Endeavor, hereby express our sense of the loss we have sustained and deeply feel, in the early death of our beloved brother and fellow member in the Christian Endeavor Society and work.

Resolved, That we herein bear testimony to his manly, noble ways, his intelligence, efficiency and conscientious Christian integrity, and to that ever kindly thought and spirit which has characterized his intercourse with us and others, and won for him the confidence and love of a large circle of friends.

Resolved, That we tender to the family of which he was a beloved member, the sincere sympathy of this society, and prayerfully commend them to the loving care and help of Him who is touched with the feeling of our infirmities and knows best how to comfort those that mourn.

Resolved, That a copy of these resolutions be placed on the records of this Society, that a copy of them be presented to his bereaved family, and that a copy of them be forwarded to the SABBATH RECORDER with the request that they be published in the Young People's Department of that paper.

In behalf of West Hallock Christian Endeavor Society,

S. BURDICK,
H. C. STEWART, } Com.

OUR MIRROR.

PRESIDENT'S LETTER.

The old complaint that the city is turned up side down (beer kegs and all) is as true to-day as when first made, and charged to the gospel. We never before felt so forcibly the truthfulness of this charge. The revolution is genuine and from God, for it is reforming lives, homes and places of business. It is the one topic of conversation on the streets, and in shops, and factories. The settling of this question right is proving the right solution to nearly every other mooted question in town. Sabbath-day at Alfred Centre was devoted to revival meetings, forenoon and afternoon. Many new ones started. It was thought best to rest the night after the Sabbath, having held meetings every night through the week, and so late too, so Mr. Shaw and myself arranged to go to the Second Alfred church and hold a meeting; some forty people went with us, and before the close of the meeting about fifteen had come forward for prayers and to find Christ. Arrangements were made to hold meetings Sunday night at both First and Second Alfred churches. As many as seven cottage prayer-meetings have been held in a day, and four public meetings. The eight o'clock meeting at the church has been large, from three to five hundred people. From fifty to sixty forward for prayers, some of them backslidden, others unconverted people. One of the grandest meetings I ever attended in my life was a man's meeting at the Terra Cotta Works at 3.30 o'clock Friday afternoon, lasting 30 minutes. Other factories or shops closed down and we met in a work room, about sixty men all joined in singing, and many spoke. Rev. J. B. Clark is superintendent of these works. He opened the meeting and hearts of all with a few well-chosen words. Elder Livermore, with his forces from the RECORDER office, were present. Pray for the continuance of this work of grace in the hearts of men here.

E. B. SAUNDERS.

—THE Walworth Society have a collection the first Sabbath in each month for the benefit of the New Mizpah Mission.

—LINCKLAEN CENTRE.—Our Society at present is nearly broken up for the summer by the absence of members, who are away at work. Through February and March we had very interesting meetings, and the members have taken hold of church work nobly.

—ADAMS CENTRE.—The Y. P. S. C. E. keep adding to their numbers, and we trust to the knowledge of the wisdom that is in Christ Jesus. During the press of spring work a part of the young people made arrangements for a fine temperance entertainment, which was very successfully presented on the evening after the Sabbath, April 29th. The public seem to have been generally captivated, and it has been asked by many whether it would not be repeated. The financial receipts were over \$51. The Society has determined to reseat our prayer-meeting room with comfortable chairs, and otherwise aid in the general repairs now being undergone upon the church building.

A.

—OUR Society at Nile is comparatively small, not so much from lack of numbers as actual workers, though there are the faithful ones who do all they can to make our endeavors a success. We think our Society is growing in interest, although there are discouraging feature connected with our work which makes us often fail to see the bright side. We hold our meetings on

the evening after the Sabbath. At the first meeting of each month we have a short literary programme in connection with a business session. The other evenings are devoted to prayer and praise service, the last evening in the month being the consecration meeting. We find that systematic giving by use of the pledge cards eclipses anything we have before tried for raising funds.

—We all enjoy attending Christian Endeavor Conventions, from a district to the national, and feel amply repaid for sending delegates from our societies, because of the inspiration they bring home with them. Why not make our Associations this year more than Christian Endeavor Conventions, where we will receive not only help and encouragement from contact with our Endeavorers, but also be strengthening our interest in denominational work by attendance upon the other sessions? Let us think about it and see that each society is represented by one or more delegates. Our Associational Secretaries are preparing excellent programmes for the Young People's hour, and we hope they will feel amply repaid for their trouble by the manifest interest of many of our young people in attendance.

DUTIES OF LOCAL PRESIDENTS.

The interests and welfare of a Christian Endeavor Society depend greatly upon the President. In the first place care should be taken in selecting one that is well fitted for the office. He must be thoroughly interested in the work of the Society or he can not do good work; and in order to be interested he must be a true Christian, one who is not only willing but anxious to lead souls to Christ, thus by his example encouraging and helping others to work for Christ and the Church.

Perhaps he sees that some members are withdrawing into the background, losing their interest, or giving place too much to those of more active, energetic temperaments. Here is a chance for him to exert all his tact and skill, and, either personally or through some one else, win them back to more earnest endeavor.

The President should make an effort to be present at every meeting of the Society, especially the business meetings, where he is expected to preside. This means something more than simply sitting in a chair and putting motions to vote; as far as possible he should know before hand what business there is to attend to, and have it arranged in some order so that he may save time and avoid awkward confusion. He should be cheerful, gentlemanly, active, earnest and prompt, especially should he be prompt in commencing the meeting at the appointed time, even though there are only a few present, otherwise the meetings are apt to drag and become wearisome.

If the President is unable to attend the business meeting, I think it is a good plan for him to notify the Vice President of the expected absence. By so doing it will save time and the Society will not be kept waiting expecting the arrival of the President, and the work of presiding will not fall on one who is not prepared and does not understand the business of the society as well as the president is supposed to.

Our constitution tells us that the duty of the president is to "have special watch over the interests of the society," and "to see that the different committees perform the duties devolving upon them." He is not to *domineer*, or be a mere *figure-head*, but he is to be the connect-

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"Henry, that man belongs to the devil."
"There is no doubt about that," I replied.
"He is not ashamed of it."
"Not a bit ashamed,"
"Whom do you belong to?"
"I belong to the Lord Jesus Christ."
"Are you glad or sorry?"
"I am glad—very glad."
"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes; I am willing."
"Very well, will you let them know it?"

I thought a moment, and then said: "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

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And sinners, plunged beneath that flood,
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Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said: "What are you doing?"

"I am singing," I replied.
"Well," said he, "any fool can understand that."

"I am glad you understood it."
"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."
"Quit what?"

"Quit singing your religion on the cars."
"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out; "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices

to help me. When the song service ended, an old man came to me, put out his hand, and said: "Sir, I owe you thanks and a confession"

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."—*Rev. C. H. Mead.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

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

LESSON X—REVERENCE AND FIDELITY

For Sabbath day, June 3, 1893.

SCRIPTURE LESSON.—Ecc. 5: 1-12.

GOLDEN TEXT.—Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12: 11.

INTRODUCTION.—The book of Ecclesiastes is generally believed to be the later writings of Solomon. See chap. 1: 1. This has not been seriously questioned except by a few modern critics who express the opinion that it is of later origin and that it is a dramatic personation of character, letting the experience of Solomon utter its teachings. We can hardly doubt Solomon's authorship, notwithstanding "the tendency of modern scholarship." Modern scholarship often has a mania for seeing things differently from any other scholarship. The word Ecclesiastes is from the Septuagint, a Greek translation of the Hebrew קהלה, *qohelah*, meaning to call together a congregation in order to teach the people. Thus the A. V. has it, "Ecclesiastes, or The Preacher." The question of authorship in this case affects no truth taught in the book.

The sayings may not always be truths, but real experiences, the expression of man's feelings and what he often says. These are written for the purpose of guiding men in their search for the highest good. Wealth and pleasure do not furnish the satisfaction longed for. Honors, position, do not quench the thirst. Pure religion, undefiled, obedience to, and trust in, God, this solves the problem.

EXPLANATORY NOTES.—"Keep thy foot." Walk uprightly, be orderly, do what is becoming. "Be more ready to hear." Come for the purpose of learning duty, come with willingness to do God's will when made known. "Sacrifice of fools." 1 Sam. 15: 22. Obedience is better than careless, thoughtless sacrifice, or performance of ceremonies. "Consider not." Do not observe that evil results from their action. They insult God by irreverence and thoughtless worship. They stand in the way of others. v. 2. "Rash with thy mouth." Use not vain repetitions, make no hasty vows or thoughtless prayers. "Hasty to utter anything before God." Do not pray for anything and everything before ascertaining whether it seems proper and consistent. "Words be few." That they may be true, "yea, yea, and nay, nay." Consider well their meaning and what may follow before saying much. v. 3. "A dream cometh." As business cares and anxieties trouble sleep and the dreams are a whirl of everything passing through the mind, so all the wishes and thoughts of the fool enter into his rash prayers. His heart is preoccupied when he appears to worship and thus religion does not comfort him. "Multitude of words," Like the praying wheels of the heathen turned

long and rapidly; like the Roman Catholic's repetition and counting of beads. v. 4. "When thou vowest . . . pay it." God strictly charged his people to be careful of their vows, and when once made to be not slack in fulfilling them. A promise is a sacred affair. Children should early be taught this. He who makes rash promises is classed among fools. Men in distress, sickness, under excitement, etc., promise God great things, but without considering their ability or what is involved in the promise, and too often break them as rashly as they were made. All this is hateful to God. v. 5. Better to make no promises at all, even though they should be made and performed, than to rashly vow and then break the promise. It is a lie, often, to the Holy Spirit, as in the case of Ananias and Sapphira. v. 6. "Mouth cause thy flesh to sin." As Jephthah did in a rash vow (Judges 11: 30), or Saul (1 Sam. 14: 24). "Before the angel." God's messenger. Do not go before a minister or servant of God and say that the vow was more than could be fulfilled and therefore a mistake. Why should God be made righteously indignant by such lies and dishonest actions? v. 7. Repeating the statement of verse 3. v. 8. The house of God has been in the preacher's mind, now he offers a few maxims helpful in everyday life. "Seest the oppression." Occasioned, perhaps, by the corrupt political rule of unjust men. "Perverting of judgment." Occasioned by the taking of bribes and from selfishness. "Marvel not." Such things are not strange while human selfishness abounds. Be hopeful, for "He that is higher . . . regardeth." If lower courts pervert justice, then appeal to the higher; if one officer does not justly, then come to the king who is over all. Also, if man oppresses the poor God regardeth it. Trust in him. v. 9. "Profit of the earth is for all." God intends that the earth shall yield enough for all. No man should have a monopoly of earth's profits. "King himself is served." He, too, must depend upon the produce of the farm, therefore if he oppresses the tiller of the soil he decreases his own revenue, weakens his army, or injures his government. v. 10. Too great devotion to worldly business increases covetousness, and there can be nothing that really satisfies such a person. It is all "vexation of spirit." v. 11. With increase of wealth comes increase of population. A rich man multiplies his servants, and numerous guests call for large outlay. If he pile up riches he can no more than behold them with his eyes. v. 12. "Sleep of a laboring man." He has exercised sufficiently to need refreshing sleep. He is contented and not disturbed with feverish anxiety. "Abundance of the rich." Prevents his happiness because that is his chief desire, to gain larger possessions. "Godliness with contentment is gain. Surely the experience of this writer should make wise all who read.

LEADING THOUGHT.—We should indeed be industrious, but making the kingdom of God our chief concern.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 28th.)

VOW AND PAY.—Ecc. 5: 4, Col. 3: 22-24.

Christian Endeavor and Junior workers constantly meet with opposition by those who profess disbelief in pledges. "I do not believe in taking a pledge," they say, *i. e.* the endeavor pledge, because these good friends are always vowing unto the Lord and in many ways do show a belief in taking and asking for pledges. They sign the temperance pledge, make the marriage vow, ask their children to promise to be good and not disobey them again, and if they are church members they have made the most solemn vow, promise, or pledge mortal man can make. Just think of all the sacred promises involved in the Christian life and in the church covenant, and yet when asked to promise to read the Bible and pray, and testify for Christ, they, of a sudden, conclude that the Christian Endeavor pledge is wrong.

But certainly we ought not to rashly vow. The Endeavor pledge does not call for rash, hasty promises. It is to be considered slowly, reverently and truly. "Be not rash with thy mouth!" That is very foolish. Do not vow when in a state of high feeling, with thoughtless utterance as Jephthah did (Judges 11: 30), or like Saul (1 Sam. 14: 24). Are the things those we ought to do, and in doing them will we please and honor God and help our fellowmen to a better life? Are they right and do we believe in the grace of God to help weak, sinful men? If so, be thoughtful and intelligent, and then for your own and others good, enter into covenant relations with them, make the promise, and with a purpose born of faith in God pay thy vows. Thus doing it is right to pledge ourselves. Certainly no man and woman can become husband and wife without taking a pledge, no one can become a Christian without

vowing unto the Lord. And by the grace of God he can keep it.

REFERENCES.—Deut. 23: 21-23, Matt. 23: 16-22, Num. 30: 2, Psa. 66: 13, 14, Acts 5: 4, Psa. 50: 14; 76: 11; 116: 18; 65: 1, Gen. 28: 20-22, Num. 21: 2, 3, Acts 18: 18; 21: 23.

—GRANDMOTHER, aunt, visitor, the little wee one, indeed, the whole family should have a part in the home preparation of the Sabbath-school lesson, and truly be interested in it.

—BEGIN the very first of the week, take a bit of time in the evening when father is at home, or ought to be, with his family. Read the lesson together, talk a little while about it, read together the references and helps. Commit to memory together the golden text and leading thought, and then sing a hymn appropriate.

—O YOU busy fathers and mothers, thinking that your life almost depends upon working every moment from out of bed to into it again. You are losing the happiest, sweetest part of life with your children. Wake up, spiritually, and establish the custom of studying and reading the Bible together. Stop robbing the Lord of his sacred time and your best opportunities by so much Sabbath-day visiting and picnicing and reading of news and politics.

—ON Friday hold up your work. You are not in danger of the "poor-house," or of poverty. With the exception of a few necessary chores, stop your general secular work by four o'clock, and "wash up" and black boots and shave and be rested for that soul-feast, the prayer and conference meeting. Be "dressed up" early Sabbath morning and have harness on the horse in time for a half-hour's family reading of Bible or religious journal, or worship before time to start for church. What are you living for any way?

—Now this is not a mere theory. Many practice it, live as well or better than others, are happy and useful and God sends down his blessings upon them.

—BUT how practical may the truth contained in the lessons be made at home! Fathers and mothers know the peculiar temptations of their children and can help them to a higher life and the understanding of God's word as no one else can. Do any wonder why the children are so influenced by their street companions? Have you and your boy or girl ever prayed together and talked about the right and the wrong? This may possibly answer your question.

A BIT OF SUNSHINE.

Sing, sing, you sweet bird, my yellow canary,
You friend of my silent hours!
However the moods of the household may vary
There's a bright note from you, my yellow canary;
Your song soon follows in showers.

Supposing the telephone call is most trying.
Or the organ-grinder is heard,
Or unwelcome care is knocking and prying,
'Till we all aver we would rather be dying—
Still you trill and trip it, my bird!

In the hush of summer when robins are dozing
Your warble rolls clear in a tune;
When callers are fanning and laughing and prozing,
And I am a tropical yawn half disclosing,
Your cheery roulade is a boon!

You-like my carressing, my glance and my praising;
You hop and you perk, don't you, Dick?
Your intelligent ways are simply amazing;
The whole day long you are never caught lazing.
For you peck and you sing "double quick!"

But at dusk you mount the perch of your choosing,
To dream through a "sleep of the just;"
You tuck your head in to avoid risk of losing,
And each fairy feather stands guard while you're snoozing,
Dick, you look like a star of gold dust!

—Rose Hawthorne Lathrop in *May Ladies' Home Journal*.

For the SABBATH RECORDER.

WHY?

BY A. E. WENTZ.

Why, my heart, by sorrow riven?
Why, my soul, bowed down with care?
Is there not a friend in heaven
Who will answer every prayer?

Saith he not to all the weary,—
Cast thy burdens unto me?
Faint ye not; in places dreary
He is ever near to thee.

Trust, for He is ever guiding,
Though the thorns may pierce thy feet;
By thy side He's still abiding,
Leading to the pastures sweet.

Humbly, then, his mercy seeking,
Bring to Him thy load of sin;
Thou shalt hear him gently speaking:—
Rise, I'll make thee pure within.

Though the clouds hang darkly over,
Through a rift He'll show his face;
And the darkness ne'er can cover
Aught of its redeeming grace.

SPEARVILLE, Kan.

TRACT SOCIETY.

Third Quarterly Report, from February 1st to May 1st, 1893.

J. F. HUBBARD, Treasurer,
In account with

THE AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

Table with columns for Dr. and Cr. entries, including 'Balance from last Quarterly Report', 'Cash received since as follows', and 'Cash paid as follows'.

NEW YORK OFFICE FUND.

Table with columns for Dr. and Cr. entries, including 'Balance from last report' and 'Cash paid as follows'.

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., May 1, 1893.

We examined the above account and compared the same with vouchers and found it correct.
MAY 14, 1893.

J. A. HUBBARD,
E. R. POPE, Pro tem, } Auditors.

CORRESPONDENCE.

I read with joy the article of Brother M. B. Kelly, in RECORDER of April 20th, in regard to lessening the expense and labor of entertaining our Associations, and feel impressed to second the suggestion, and doubtless hundreds of weary, careworn sisters would gladly respond with a hearty amen to the commendable plan under consideration.

A VOICE FROM THE "CENTRAL."

TEMPERANCE.

LICENSE is wrong in principle. No Christian man can consistently give it his sanction.

A WOMAN exclaimed when her husband had signed the pledge, "God bless thee, Sam, and now let the devil drink his own broth."

THE Congo lands were bought with liquor, and in all the Dark Continent a bottle of rum is current coin. Samoa was seized because of the value of the German trade in liquor with that island.

REV. DR. HALE, of Boston, remarked: "Take away the saloons and bars for the sale of spirits from Boston, and my church will take care of all the poverty and distress of the city without any strain."

WHISKY is at the bottom of more trouble than it gets credit for. It is the devil's anesthetic for sorrow and shame, and it plunges the victim into deeper shame. A whisky bottle is generally part of the effects left by a suicide.—Cumberland Presbyterian.

A BREWING company's circular, which to-day's mail brought to my desk, is most appropriately, but unwittingly, entitled "Untold Secrets." It contains the boast that the company put upon the market last year more than a million barrels of beer.

"CATHOLICS nearly monopolize the liquor traffic. Catholics loom up before the criminal courts of the land, under the charge of drunkenness and other violations of law resulting from drunkenness, in undue majorities; poor houses and asylums are thronged with Catholics, the immediate and mediate victims of drink; the poverty, the sin, the shame that fall upon our people, result almost entirely from drink, and God knows these afflictions come upon them thick and heavy."—Archbishop Ireland.

THE dignified municipality of Pittsburg is shocked. Within its walls three boys—aged seven, eleven and twelve years respectively—were found unconscious from the effects of liquor. The patrol and the surgeon were summoned and the boys' lives were saved with difficulty, but, true to the instincts of older and tougher offenders, they refused to tell where they got the liquor.

"GIVE ME A DRINK."—There's my money—give me a drink! There's the clothing and food and fire of my wife and children—give me a drink! There's the education of the family and the peace of the house—give me a drink! There's the rent I have robbed from my landlord and innumerable articles I have from shopkeepers—give me a drink! Pour me out a drink, and yet more—I will pay for it! There's my health of body and peace of mind; there's my character as a Christian. I give up all—give me a drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed, there, there is all hope of salvation. I give up my God! I give up all that is great and good and glorious in the universe! I resign all forever that I may be drunk!—Catholic Review.

"How do you know he loves you?"
"He said he would die for me."
"Is that all?"
"Isn't that enough?"
"Certainly not. If he had said he would give up smoking for you that would be a proof of his love.—New York World.

HERE is a sentence from the pen of Dr. Albert Barnes, which is worthy of careful reading. It should be remembered that Dr. Barnes was a man of careful, judicial habits of mind, and that these words were written before there was any general agitation of this subject, when the terms "prohibition" and "high license," as party shibboleths, were as yet uncoined: "A law which assumes that a thing is wrong, and yet tolerates it; which attempts to check and regulate it without utterly prohibiting it; which aims to derive a revenue from it for the purpose of government; which makes that which is morally wrong legal, is one of those things in human affairs with which the throne of God can have no fellowship." These are not the words of a partisan fanatic. They are words of eternal truth.

POPULAR SCIENCE.

SCIENTIFIC research shows that the ocean contains nearly every element that exists upon the earth.

SCIENTIFIC research shows that the ocean contains nearly every element that exists upon the earth.

AN APPLICATION OF ELECTRIC HEAT.—The warming of conservatories by electricity, the idea of two Swiss electricians, gives promise of good results wherever, as in Switzerland, cheap motive power may be had. A dynamo sends the current into receivers of special metallic composition, which become rapidly heated to a moderate temperature only, and give forth the heat like steam-radiators. The advantages are considerable. The apparatus is very simple and cleanly, injurious gases are avoided, and the temperature can be readily controlled without risk of fire.

HYPODERMOKLYSIS.—Certain physiologists have been able, with injected fluid, to wash out the system through the natural channels of circulation; and Dr. Max Hildebrand, of San Francisco, states that it is possible to infuse into the veins, without danger to the organism, an amount of fluid equal to four times the normal quantity of blood. In experiments made about three years ago, a 7-10 per cent solution of salt was injected directly into the veins of dogs and rabbits. At a certain rate, the salt water could be forced for hours, and was promptly discharged in the urine, but too great pressure was fatal, and the injection was safe only when the heart was healthy. By a new method, due to Cantani, the injections are now made hypodermically without risk, this power being called "hypodermoklysis." It was first employed to prevent drying up of the tissues after great loss of blood and in cholera, but has given promising results in cleansing the blood from poisons, such as those of typhoid fever, uraemia, septic blood poisoning, gastric or intestinal ulcers, and snake bites. In asphyxia from chloroform it has saved life when electricity and artificial respiration had failed. The salt water, with antiseptic precautions, is injected into the cellular tissue under the skin, usually of the abdomen, causing a tumor which lasts two or three hours. The usual time for injecting 30 ounces of solution is about five minutes.

SPECIAL NOTICES.

THE next Semi-Annual Meeting of the churches of Minnesota will be held with the church at New Auburn, commencing Sixth-day before the second Sabbath in June, W. H. Ernst to preach the Introductory Sermon, O. U. Whitford, alternate. Essayists, Mrs. A. G. Crofoot and Mrs. Geo. Greene, to select their own subjects. H. C. Sweet—What efforts can we put forth to keep small churches alive and cause them to prosper? And Mrs. W. H. Olin—Women's Christian organizations, their work, methods, and success.

R. H. BABCOCK, Cor. Sec.

THE SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 C, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

THE North-Western Seventh-day Baptist Association will convene with the church at Farina, Ill., on Fifth-day before the fourth Sabbath in June, 1893, (June 22d) as per adjournment from last session.

The following programme, subject to necessary changes, will be carried out:

FIFTH-DAY MORNING.

10 A. M. Call to order by the Moderator. Report of Executive Committee. Introductory Sermon by E. H. Socwell. Alternate, E. A. Witter. Communications from churches. Adjournment.

AFTERNOON.

2 P. M. Devotional Services.
2.15 P. M. Communications from churches continued. Communications from Corresponding Bodies. Miscellaneous Communications. Report of Delegates from sister Associations. Appointment of Standing Committees. Miscellaneous Business. Adjournment.

EVENING

7.45 P. M. Devotional Services.

8 P. M. Sermon by G. J. Crandall, delegate from the Eastern Association.

SIXTH-DAY MORNING.

9.30 A. M. Report of Standing Committees.

10 A. M. Essay, "How to secure personal activity among all our membership," by L. C. Randolph. Devotional meeting fifteen minutes.

11. A. M. Missionary Board Hour. Adjournment.

AFTERNOON.

2. P. M. Annual Reports. Miscellaneous Business. Essay, "To what extent has tradition molded our present Theological Belief and Teaching?" by C. A. Burdick. Devotional Services fifteen Minutes.

4 P. M. Woman's Board Hour. Adjournment.

EVENING.

7.45 P. M. Praise Service by G. M. Cottrell.

8.15 P. M. Sermon by delegate from the Central Association.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superintendent of the Farina Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western Association.

4 P. M. Young People's Hour.

EVENING.

7.45 P. M. Praise, Prayer and Conference Meeting conducted by H. D. Clarke and L. C. Randolph.

FIRST-DAY MORNING.

9.30 A. M. Reading of minutes and correcting the list of delegates.

9.45 A. M. Tract Society Hour.

10.45 A. M. Devotional Services.

11. A. M. Sermon by delegate from the South-Eastern Association followed by collection for Tract and Missionary Societies.

AFTERNOON.

2 P. M. Devotional Exercises.

2.15 P. M. Unfinished and Miscellaneous business.

EVENING.

7.45 P. M. Sermon by H. D. Clarke, followed by Consecration Meeting conducted by S. H. Babcock.

COM.

THOSE expecting to attend the Eastern Association convening with the Berlin (N. Y.) Church, June 1-4, 1893, are requested to send their names, at as early a date as possible, to the undersigned, chairman of committee on entertainment.

ARTHUR E. GREENE,
Berlin, N. Y.

THE next Semi-annual Meeting of the Seventh-day Baptist Churches of Berlin, Marquette and Coloma will meet with the church at Coloma on the first Sabbath and Sunday in June. Elder N. Wardner is expected to be here to preach the Introductory Discourse at 7 P. M. All lovers of the truth on the field are cordially invited to attend, also any from abroad will receive our hearty welcome.

E. D. RICHMOND, Clerk.

PROGRAMME for next Ministerial Conference to be held at Walworth, Wis., at 10 A. M., May 26, 1893:

1. What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth? O. U. Whitford.

2. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Prof. A. Whitford.

3. What are the best methods to be employed in the evangelization of the world? G. W. Hills.

4. How can a better discipline be secured and maintained in our churches? E. A. Witter.

5. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing and evangelizing the people? F. O. Burdick.

6. In controverting the Seventh-day Sabbath, it is urged that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore, the principles of Sabbatizing, z. e., the observance of one day in seven is all that is required at the present time. Reply by N. Wardner.

7. What relation has prayer to spiritual life and character? Phoebe Coon.

8. Exegesis of Romans, 14th chapter, 5th and 6th verses. S. H. Babcock.

9. Exegesis of 2 Cor. 3d chapter, 7th to 11th verses. E. M. Dunn.

THE Quarterly Meeting of the Utica, Albion, Rock River, Milton Junction, Milton and Walworth Churches will hold its next session with the Walworth Church May 26, 27, 28, 1893. The following programme has been prepared:

SIXTH-DAY EVENING.

7.45 P. M. Sermon by E. M. Dunn.

SABBATH-DAY.

11 A. M. Sermon by E. A. Witter, followed by Sabbath-school.

3 P. M. Sermon by N. Wardner.

7.45 P. M. Prayer and conference, conducted by G. W. Hills and L. C. Randolph.

FIRST-DAY.

10.30 A. M. Y. P. S. C. E. meeting, conducted by E. Shaw.

2.30 P. M. Council meeting, examine candidates for deacons.

E. A. WALTERS, Church Clerk.

THE regular quarterly session of the Young People's Societies of the Seventh-day Baptist churches of Southern Wisconsin will meet in connecting 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.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, New Mizpath, No. 86 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. 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.

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

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 no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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By decision of the Supreme Court, given May 15th, the Geary law is declared to be constitutional, the court standing five in favor and three against the law, Justice Harlan being absent. The dissenting judges are chief Justice Fuller and Justices Brewer and Field.

The Superintendent of Police of Philadelphia has ordered the withdrawal of three immoral books from the sidewalk news stands. The agent for the sale of one or more of these publications claims that leading booksellers in the same city have given orders for the vile books.

In the Editor's Study of Harper's Magazine for June, Charles Dudley Warner will discuss the evolution of the popular lecture in America, with thoughts upon such kindred themes as the after-dinner speech, author's "readings," etc. The characterization of John B. Gough and Wendell Phillips, the greatest of our platform orators, will afford him the theme for one of his happiest efforts.

Six young women were consecrated as deaconesses of the Methodist Episcopal Church in Chicago, the occasion giving opportunity for some interesting addresses on the growth of this movement in the church. The movement began in the Methodist Church of this country five years ago, and it now has over two hundred deaconesses, seventy-five of them ordained.

Mrs. J. F. Jennings of Los Angeles, Cal., is preparing for exhibition at the World's Fair a tapestry picture representing the surrender of Mary, Queen of Scots, to the Lords, in 1567. The study is 6x4 feet, and will contain, when completed, the figures of thirty-five men and women, four horses, four banners, a large tree with a foreground of grass, shrubbery and other accessories.

A great Presbyterian Congress is to be held at Saratoga on June 6th, 7th and 8th. The plan of the Congress embraces the presentation in turn of the work of each of the eight boards of beneficence of the Church. No such attempt has ever been made before to bring together the various objects of denominational interest and to impress the Church with the scope and importance of its work under conditions which prevent the dissipation of interest and enthusiasm by the consideration of legislative and judicial questions. Ample time is to be given for the presentation and discussion of each cause. The list of speakers already secured includes many of the most prominent Presbyterian ministers and laymen.

William Black's new novel, "The Handsome Humes," will begin in the June number of Harper's Magazine.

A correspondent from Jasper writes to the Farmer's Weekly, warning people against traveling salesmen, who call at the house and want to do silver plating on old knives, spoons and thimbles. He makes the articles look very fine and then offers to sell the plating fluid at a good price. After he is gone and the articles are exposed to the heat they turn black and brassy.

The cable road in Broadway is at last completed. The second trial trip of the new cable cars over the entire road was successfully made recently at noon. Two cars left the station of the Broadway and Seventh avenue Railroad Company, Broadway and Fiftieth street, at noon, with John D. Crimmins, the President of the road, and the other officers of the Company on board. The time necessary for the first car to make the round trip was one hour and forty minutes. Everything worked smoothly. The entire road is now complete, the Houston street power house, as far as the machinery necessary to run the road is concerned, being ready for use. In about two weeks the 180 new cable cars will be running over the road.

MARRIED.

BABCOCK—YOUNG.—At the residence of A. L. Maxson, in Little Genesee, N. Y., May 16, 1893, by the Rev. Geo. W. Burdick, Mr. Frank D. Babcock, of Leonardsville, N. Y., and Miss Alice E. Young, adopted daughter of the late James Young, of Little Genesee, N. Y.

WHEELER—HAYWARD.—At the parsonage in Little Genesee, N. Y., May 6, 1893, by the Rev. Geo. W. Burdick, Mr. Riley Wheeler, of Millport, Pa., and Miss Flora Hayward, of South Bolivar, N. Y.

DAVIS—HOFFMAN.—At the home of the bride's parents, near Shiloh, N. J., May 18, 1893, by the Rev. I. L. Cottrell, the Rev. B. C. Davis, late of the Yale Divinity School and pastor of the Seventh-day Baptist Church of Alfred Centre, N. Y., and Miss Estelle W. Hoffman.

COON—VAN HORN.—At Welton, Iowa, May 14, 1893, by the Rev. E. H. Scowell, M. D. Burdett Coon, of Chicago University, Chicago, Ill., and Miss Cordelia Van Horn, of Welton, Iowa.

BABCOCK—CRANDALL.—At the home of the bride's parents, Mr. and Mrs. W. H. Crandall, in Walworth, Wis., by Pastor Babcock, May 3, 1893, Mr. Chas. H. Babcock and Miss Nellie M. Crandall, all of Walworth.

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.

JOHNSON.—In Almond, N. Y., May 22, 1893, of heart failure, Mrs. Elsie Clare Johnson, in the 49th year of her age.

The deceased was a respected member of the society in which she had so long resided, and her death will be deeply and widely felt. Three daughters survive her. A large circle of friends and relatives gathered to attend her funeral. The services were held in the Baptist church, May 24th, in the presence of many sympathizing neighbors, and lessons of instruction and comfort were found in the text, Matthew 14: 12. L. C. B.

ENGLISH.—In Scio, N. Y., May 14, 1893, Mrs. Louisa English, daughter of Jesse Hall, in the 78th year of her age.

Mrs. English was born in Dryden, Tompkins Co., N. Y., and in early life moved with her parents to Alfred, and from thence to Scio, where she lived until death.

MAXSON.—At Westerly, R. I., May 15, 1893, of atrophy, William Edgar Maxson, in the 53d year of his age.

Mr. Maxson was a son of Deacon William Maxson and the late Sarah Rogers Maxson, and was born at DeRuyter, N. Y., Oct. 12, 1840. In his childhood his parents moved to Waterford, Conn., and thence to Westerly. Early in life he gave his heart to Christ, and in 1855 he united with the Pawcatuck Seventh-day Baptist Church, of which he always remained a member. In the autumn of 1860 he entered Alfred University, but in the spring of the following year he enlisted in Co. K, 23d N. Y. Volunteers, and for two years faithfully served his country. Since the war he was engaged in business, for the most part in Westerly. In 1875 he married Miss Margaret A. Niblock, of Westerly, who bore him four children, three of whom are still living. His wife, a brother, and his father are left to mourn his loss. He was upright, manly, and generous, domestic in his tastes, devoted to his family, and tender-hearted. These qualities endeared him to many friends. Funeral services were held from his late residence in Westerly, May

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

Royal Baking Powder ABSOLUTELY PURE

18, 1893, conducted by his pastor, assisted by the Rev. S. H. Woodrow. Interment in River Bend Cemetery, Westerly, R. I. W. C. D.

BURDICK.—At Clifford, Pa., Dec. 24, 1892, E. B. Burdick, aged 68 years, 7 months and 19 days.

ZINN.—Mrs. Nancy Rogers Zinn was born Jan 31, 1820, in Preston Co., Va., and died at her home in Farina, Ill., May 8, 1893.

After a hard day's work she was taken sick in the night with what seemed to be congestion of the lungs, and died before the village physician could reach her. In her girlhood she confessed Christ in baptism and united with a Baptist church. She was married in 1840 to Otho Preston Zinn, with whom she settled on Hughes River, Ritchie Co., Va. (now W. Va.), where, about the year 1847, both embraced the Sabbath and united with the Hughes River Seventh-day Baptist Church. In 1857 she was left a widow with eight children, all of whom, except one, she kept together and raised to maturity. This she did by industry and excellent management, with the help of the older children, without diminishing the estate left at her husband's death. In 1866 she emigrated with her family to Farina, and became a member of the Farina Church. Her convictions of truth were very strong and she lived according to her convictions. In her death the Farina Church has lost a devoted member, and her surviving children—four daughters and one son—an affectionate mother and a wise counsellor. Her funeral was attended at the church by a large concourse though on a week-day. Discourse by her pastor from 1 Thess. 4: 13. O. A. B.

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

She was born at West Hallock, Ill., May 30, 1869, and was married to Wm. E. Mansur, March 4, 1890. She leaves a widowed mother, a brother and sister, a loving husband, and many warm friends to mourn their loss. Sermon by the writer from the words, "All these things are against me." N. W.

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Literary Notes.

The next number of Harper's Weekly, published May 24th, will contain many timely and interesting features. Prominent among these will be an article by Senator Wolcott, of Colorado, giving the Western view of the Silver Question; a sketch by Julian Ralph, entitled "A Day with a Chinaman"; a valuable paper on Nicaragua, accompanied by a portrait of the President of that republic and numerous illustrations of scenery; a Decoration Day poem by Margaret E. Sangster, illustrated; an article, with illustrations, on the Swedish Tricentennial Celebration at Minneapolis; an illustration of the new steamship Campania, etc., etc. The illustrations of the World's Fair will include views of the Macmonnies Fountain, of the Northern Entrance to the Machinery Building, and of the Obelisk and Stock Building. The usual variety of short articles, stories, thoughtful editorials, etc., will aid in making this a very valuable number, unrivalled in the quality of its contents.



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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 Scanton, 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. FREDERIC H. CHURCH, Referee. HENRY L. JONES, Plaintiff's Attorney.

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