

The Sabbath Recorder.

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THE SABBATH RECORDER.

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NOT CHANGED BUT GLORIFIED.

BY T. P. M.

"The trumpet shall sound, and the dead shall be raised incorruptible."

Not changed but glorified! Oh beautiful language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep!

Hushed into silence, never more to comfort
The hearts of men,
Gone, like the sunshine of another country,
Beyond our ken.

Oh, dearest dead, we saw thy white soul shining
Behind the face,
Bright with the beauty and celestial glory
Of an immortal grace.

What wonder that we stumble, faint with weeping,
And sick with fears,
Since thou hast left us—all alone with sorrow,
And blind with tears.

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face that we have cherished,
When next we meet?

Will it be changed, so glorified and saintly,
That we shall know it not?
Will there be nothing that shall say, "I love thee;
And I have not forgot?"

Oh faithless heart, the same loved face transfigured
Shall meet thee there;
Less sad, less wistful, in immortal beauty
Divinely fair.

The mortal veil washed pure with many weepings,
Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same face that we have loved and cherished
She shall arise!

Let us be patient, we who mourn, with weeping,
Some vanished face,
The Lord has taken, but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows,
Beyond these skies,
In the fair city of the "sure foundation,"
Those heavenly eyes.

With the same welcome shining through their sweetness
That met us here;
Eyes, from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's waters
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand.

Till through the storm and tempest, safely anchored
Just on the other side,
We find thy dear face looking through death's shadows,
Not changed but glorified.

WE most humbly beg pardon of the Executive Board of the Eastern Association for omitting to publish the programme last week. The copy was received in time for insertion but in the confusion of mind and work incident to the experiences of the past three weeks we fear many duties have been neglected.

JUST as we go to press we clip the following item from an exchange, which the many friends and acquaintances of Prof. Cornwall will read with sincere sorrow:

WATERTOWN, S. D., May 20th. — Prof. A. R. Cornwall, late lecturer of the Prohibition party, died suddenly at Ashton, May 14th. He was the most able exponent of prohibition in the State.

A LETTER from Bro. A. B. Prentice, of Adams Centre, N. Y., says: "We are anticipating a good attendance at the Association which is to be held with us this year. The Rome, Watertown and Ogdensburg Railroad offer our guests, who pay full fare coming, a return fare of one-third, provided twenty-five going over the road are in attendance."

BROTHER JOSHUA CLARKE was called home last week by telegram on account of the serious illness of his son-in-law, P. A. Burdick. We are happy however to report more favorably this week. On last Sixth-day a surgical operation was performed on Mr. Burdick's leg, where the seat of the trouble seemed to be. The operation was under the skillful management of Dr. Wilcox, of Buffalo, and hopes are now entertained for his recovery. Brother Clarke greatly enjoyed his work in the South for the past two months and was intending to spend another month in Tennessee and Kentucky. We trust he may be able to return to that interesting field of labor.

THE Editor of the RECORDER will not be able to visit all of the Associations this year, but he hopes to have faithful representatives of our publication and Tract Society interests at each meeting. There should be a grand rally in loyal support of every denominational interest, this Columbian year. Let us as a people do something worthy of being remembered. This will be done as a people in the proportion that it is done as individuals. We cannot merge our personal responsibilities in the masses so that we can in any way be excused from personal effort. We will be of value to our denomination and to the cause of Christ in general, only as we are valuable in individual, and home, and church life.

AND still the case of Dr. Briggs, in the great Presbyterian Assembly in Washington, drags its weary length along. Several stormy scenes have occurred reminding us more of the sharp discussions common to legislative halls than those of religious assemblies. Probably the case will be disposed of in some way and the Assembly closed before this paper reaches most of its readers. So far as we can understand the case the doctrines taught by Professor Briggs are not gaining ground with the masses of thinking people. There is a general feeling of regret that he has deemed it best to put forth his views in the objectionable way that has been noticeable from the first. Let us have a rest.

THE good but extremely indignant Christian people, who are pledging to boycott the World's Fair in case of Sunday opening, should try to be consistent as well as conscientious. They should neither buy nor read any newspaper published by a company who issue a Sunday paper. They should never travel over any railroad that will allow trains to run on Sunday; nor patronize any post office that is open to the public on Sunday. Make a clean sweep now the work is so well under way. Get Congress to stop Sunday travel and Sunday traffic in general, and if they will not do it then boycott Congress as vigorously as it is proposed to punish the World's Fair.

WHAT a relief comes to the true believer in the inspired Word of God when he reflects that Jesus is the everlasting Rock on which he can rest his faith. Higher Criticism cannot move this Rock of Ages. It matters little that apparent discrepancies in chronology, or slight errors in translation, or unauthorized interpolations, or unsettled question of authorship shall be pointed out by eminent scholars, whether as the friends or the foes of the Scriptures, so long as the facts remain that Jesus Christ the Son of God lived among men, taught the sublimest doctrines ever revealed to mortals, died according to prophecy, rose from the dead, ascended into the heavens and ever liveth to make intercession for us. These facts remain unmoved and immovable and here we may rest with the most implicit confidence.

ONE of the most noticeable facts in the general college news items published by some of our most popular journals is the prominence given to athletic sports. Very little is said of the curricula of studies that will afford desirable information, or of the value of college life and discipline, that will give inspiration and aspiration to the young. It is mainly concerning "The winning of the American cup by college yachtsmen;" "The Inter-collegiate Athletic Championships;" "The Broad jump;" "Changes in the Harvard Nine;" "Yale will take five points in the mile run with Morgan, and Harvard will probably take the other three;" "Of the entries (for games and sports) this year Yale sends 82; Harvard, 78; College of City of New York, 68; University of Pennsylvania, 67; Princeton, 58; Columbia, 56; University of New York, 56; Amherst, 48; Cornell, 40; Wesleyan, 20; Lehigh, 13; Rutgers, 11; Williams, 9." We do not object to athletics, under proper direction, and for legitimate purposes. But when they become the most prominent feature of college life, and become an all absorbing passion, it is time to call a halt. Brinley, a famous canal engineer, who could see nothing more valuable than canals as a means for navigation and transportation, was once asked what rivers were made for. He promptly replied, "To feed canals." It would seem that with many people colleges are made chiefly to encourage athletics sports and rival games.

PREACHING TO COWBOYS.

The cowboys of the West have a reputation for daring and deeds of darkness that makes them a great terror to timid people. But they are human and those who are capable of reaching their confidence and enlisting their interest find many noble, manly traits of character among them. There is a large class of men not very well understood by the masses of Christian people, including preachers and teachers, who could easily be reached by the power of the gospel if right methods were used. Reformed men can reach those who are far down in sin much easier than the ordinary preacher, just because they place themselves in proper relations with the fallen. They get off their high platform and stand on common ground. Stilted preaching is too high for them. Many preachers never get in sight of men and women who most need the saving power of the gospel. Hence lay-evangelists, reformed men and the Salvation Army, are vastly more efficient agencies for carrying the saving truth to such men. Paul was "all things to all men that he might save some." He understood human nature, and the need of adapting himself to circumstances. He became the world's greatest missionary, and much of his success was due to his versatility of methods in dealing with men. In theological seminaries we study homiletics, or the art of composing and delivering sermons, would it not be well to have a chair of "Cowboy Homiletics" in our seminaries?

An eminent missionary of the West recently preached to the cowboys. We give a brief extract from his sermon as an example of effective preaching, or that which wins by being suited to the occasion:

"One of the most eminent men of the Scriptures was a cattle man; and in his employ were many herdsmen, or, as we would say here in Colorado, 'cowboys.' So none of you need be ashamed of your calling, but rather proud of it. Abraham made the business honorable in the cattle ranges of Palestine, by believing God and living a godly life; and so may you in like manner make the business honorable in the cattle ranges of Colorado, and each one of you may forever bear with him the honor of being called the friend of God.

"Abraham was not a sinless man, neither are you. Abraham was not a faultless man, neither are you. The world has never seen but one faultless man, and that was the man Christ Jesus, and being the Son of God, as well as the only sinless man, he alone can be your Redeemer, Mediator, and Shepherd. As a sinful cattleman, Abraham looked forward through the promises of God, and saw Christ as his Redeemer; and so may you look backward through the same promises to the same Redeemer.

"If I were a cattle-man, or cowboy, spending most of my time in these mountain ranges, I would make room in my saddle for one more weapon—a sword. Not for a mountain lion—my revolver would do for him—but for our adversary, 'the devil, who walketh about as a roaring lion, seeking whom he may devour.' Revolver for the mountain lion, and the sword of the Spirit, which is the Word of God, for the 'roaring lion.' Jesus, while in the mountain ranges of Judea, among the wild beasts, when attacked by this 'roaring lion,' with three strokes of this sword, with its keen edge, 'It is written,' drove back this roaring coward into his lair.

"I saw, the other day on the street, a man roping a calf, and I noticed one thing that im-

pressed me very much. He did not put the rope on the calf's foot, but threw the loop down before the calf, which ran right into it, and it was an easy matter to pull upon the rope, and the calf was caught. That is just the way the devil does with his lariat, and he has many of them,—the lariat of temper, of drink, of swearing, of gambling and many others. He knows which lariat will work best with each one of you, and uses it. He does not put the lariat of drink upon you, but he throws it down before you, directly in your path, and if you are like the calf you run right into it, and he pulls up on you and you are helplessly caught. So he does with the lariat of temper, gambling or swearing.

"Now, boys, why don't you turn the tables on him and do the lariatting yourselves? You can handle the rope as well as he, and God offers you a lariat that never fails—his promises. He says to believers, 'The God of peace shall bruise Satan under your feet shortly,' with this promise you can rope Satan every time. But you must first take the gift of eternal life through acceptance of Jesus Christ our Lord before you can use God's lariat in the warfare of life. Satan has no fear of God's lariat when in the hands of a spiritual corpse. A wayward steer has no fear of a dead cowboy however good his lariat may be. Life first, and service afterward is God's order. The scriptures are the record that God gave of his Son, and this is the record, that God hath given unto us eternal life, and this life is in his Son. Take eternal life, boys, and then take the sword of the Spirit and beat back Satan; bind him with your lariat, and like old Abraham, honor your calling and be forever known as the friends of God."

[From L. C. Randolph.]

—WE may soon begin to look for the usual humorous allusions in the newspapers to the pastors who take a vacation and Beelzebub who doesn't. The churches who go on vacations leaving their pastors and Beelzebub to have it out together seem to have escaped the notice of the witty paraphraser.

—THE State of Texas has drawn from the Supreme Court of the United States a decision making liquor selling legally an infliction on society which deserves neither protection nor toleration at the hands of the law. In Texas liquor dealers are taxed high and made to pay their taxes sooner than other people. One of them appealed in the United States Supreme Court to the fourteenth amendment of the constitution which provides that no State shall abridge the privileges or immunities of citizens of the United States; nor deprive any person of life, liberty, or property without due process of law; nor deny to any person the equal protection of the laws. The court decided that the right to sell intoxicants is not one of the rights growing out of the United States citizenship; and that the fourteenth amendment was not designed to interfere with the power of the State to protect the lives and property of its citizens, and promote their health and morals. It is well remarked that "this decision puts it in the power of every State to drive the liquor power to the wall."

—THE change and unrest of our times are to be observed nowhere, perhaps, more plainly than in the rural districts where one would least expect to meet it. Even within the memory of the writer farm life and farm laborers have greatly changed in general character. Working by the month, as a farm hand, was once considered both honorable and desirable as a method

for getting a start in life, while to own and work a farm of one's own was the summit of happiness. The most careless observer knows that all this is changed. Our young men who will work on a farm, who will take a farm as a gift providing they have to live on it, are the exception. The farms, and farm work, are rapidly falling into the hands of foreigners. We have been made thoughtful by a letter which recently came from a member of one of our churches in an unusually rich farming community. We quote: "We need help on the farm. There is no Sabbath-keeper we know of, single or married, whom we can hire. The few First-day young men who are of any account find employment among their friends. Those who will work on Sunday are not good hands—confirmed tobacco users and patronizers of the saloons. As soon as they have been on a long drunken spree they are not of any more account. Our last man staid a month and ten days; has been laying off for more than a week and just sent for his clothes. Now we have no grain in, have everything to run and want two men. We had a Dane sent out by one of the agencies last fall. It was a long time before he came—a young man twenty years old, but of no use whatever—did not even try to earn or learn. The agent did not pay his car fare, though we sent it. This is not a single case. Our Seventh-day people cannot find help among our people. The great cry that our boys must leave the Sabbath to find employment is a farce."

We well recall a confidential chat which the pastor's wife took pains to leave with us ten years ago. She said: "Be either a minister or a farmer." Her boyish admirer treasured up the advice, and he still thinks it was good. Let us see more educated, manly, scientific farmers, moral and social forces in their neighborhoods and blessings to their race. We have dreamed many times in younger days of showing to the world in a concrete form such a farmer, but we have never had time to fulfill the dream. We hope some of the young men who read these lines will have the same ambition, and realize it. In the mean while, if there is some Seventh-day Baptist young man who is willing to work on a farm, let him write to us. We can offer him his choice of half a dozen places even without referring to the employment bureau at Farina.

—THE well-worn adage—"A thing is never settled until it is settled right," has come to the mind of the Western Editor several times during the past two weeks. Whether that truth is the explanation of the way in which the World's Fair Sunday-closing matter continues to bob up is an interesting question regarding which varying opinions may be held. The matter seems to be no nearer settlement than ever. We say *seems*, as a matter of fact it is very near a final settlement. Before this item reaches its readers, the summer's course of action may be definitely determined.

Whether the latest decision of the directory to open the Fair on Sunday and refund the Congressional appropriation which had Sunday closing as its condition, is honorable or otherwise, it has aroused another great storm in some of the religious camps. Telegrams such as the following have poured in upon the national commission:

Boston, May 15th.—One million five hundred thousand members of Christian Endeavor societies will stand by the commission in bringing an injunction against President Higinbotham and his associates if they open the gates Sunday. Have wired President Cleveland and Attorney General Olney.

JOHN WILLIS BAER, *General Secretary.*

Ludinton, Mich., May 17th.—Protect national authority. Maintain the law. Close the grounds as well as the buildings Sunday, or multitudes will not attend the Fair on any day. H. F. TYLER, President, Mission County, Sunday-school Convention.

Worcester, Mass., May 17th.—Congregationalists' exhibit will be removed if the Fair is open Sunday. Other denominations will follow.

WILBER F. CRAFTS.

Philadelphia, May 17th.—We love the Sabbath. Christian Endavorers, Third Coventry Church, Philadelphia. R. E. MONTGOMERY.

Perhaps it is true, as suggested by Frank Beard's cartoon in the last *Ram's Horn*, that it is the arch fiend himself who is battling at the World's Fair gates. Certain it is that he must take great pleasure in the bitter things which are said on both sides, and in the growing alienation between the working people and the religious people who propose to force upon them their religious customs. We note in the *Golden Rule* this question from an enthusiastic Endeavorer, "Can't we have a red hot campaign all along the line against Sunday desecration?" In the earnest opinion of the Western Editor, we need not "red hot campaigns against Sunday desecration," but "red hot campaigns in favor of Jehovah's Sabbath and a Sabbath conscience."

WHAT SHALL WE SING?

BY THE REV. W. C. DALAND.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—*St. Paul*. Eph. 5: 19. Cf. Col. 3: 16.

The injunction of the Apostle is a sound and sensible one. But we do not follow it. How often do we sing Psalms? How often do we sing hymns as compared with other songs of a religious nature? Let us restore the proper balance between these three media of our devotional sentiment when we voice it in song.

The singing of the Psalms, or Scriptural hymns and songs of praise, is well nigh limited to the Roman Catholic, Luthern, and Episcopal churches; save that some branches of the Presbyterian Church use an old version of the Psalms in metre. Among us, though, the singing of Psalms is all but unknown. Of course they cannot be well rendered into verse and sung as we sing hymns; but in the ordinary version of the Bible, or in the older version of the English Prayer Book (which is the text of Coverdale's Bible of 1539) they can be chanted in several ways, which are by no means hard for a congregation to learn. It would pay us to resume the use of these ancient and as we believe inspired vehicles of praise, at least using a few of the more familiar Psalms, and the hymns in the first and second chapters of the Gospel according to St. Luke.

The singing of real hymns, that is songs of praise to God, and dignified spiritual songs ought to be the regular practice in the house of God. But what shall we sing? What book shall we use, and what out of all that is printed and sold shall we select. This is an important question. The popular modern hymn and tune books are a decided advance upon the old way, of using a book of hymns and a separate book of tunes for the choir; and many of the more recent books are far above those some time in use among our people. We ought to avail ourselves of the best at our hand. We cannot afford as Seventh-day Baptists to issue a book for church use of our own. It would be too costly an experiment. Then, too, the tastes and preferences of different congregations must be considered. So we shall have to choose from some of the books which are on the market. What shall it be? Well, some prefer to use the so-called "Gospel Hymns." Others choose to take some book used by our near neighbors, the Baptists. Others think we must stand by a

book once issued under the approval and sanction of the General Conference, an abridgement of the "Baptist Praise Book." Others still think we should get the best we can find, in poetry and in music, considering that if we have to omit "Sunday Hymns" from a Baptist book, it is but little more trouble to omit both "Sunday" and "Infant Baptismal hymns from some other book. But whatever book we select, as they are now printed, we shall find a great many more hymns and songs than we shall use, and the question comes up, What of all these shall we sing?

First as to the poetry, let us sing, as a rule, the old rather than the new, the sensible rather than the senseless, the truly poetic rather than the jingling, the reverent rather than the merely sentimental. To-day is the day of multiplication. The fittest will survive. But when there is so much before us, we must use our best judgment. In the newer books of a high grade there are many hymns which are newly in use, and regarded by some as innovations, which are really older than many we now call old. I have heard a young person say wearily, "Oh, don't sing *that old thing!*" referring to a hymn in "Gospel Hymns No. 1" written twenty years ago, and then sing with pleasure the hymn by Reginald Heber, "Holy! Holy! Holy! Lord God Almighty," which is I think the first hymn in "Gospel Hymns No. 3," thinking it to be new, as it seems to be to those who first hear its dignified words and rich music. Well, Heber died, if I mistake not, in 1826! The music by Dykes was written as early if not earlier than the first of the series of Gospel Hymns. Turning over the leaves of any of the best books, such as the "New Laudes Domini," published by the Century Co., or "Carmina Sanctorum," published by A. S. Barnes & Co., one will be surprised at the large number of old and most beautiful hymns which appear new to any one who is used only to Watts for old hymns and Miss Crosby for new ones. It is a refreshing sign of the times that people are beginning to appreciate the good religious poetry that has been written, and to distinguish between what is good and what is not. Why should bad rhymes, faulty metre, and barrenness of ideas mar our worship, when we can have correct rhyme, smooth and flowing rhythm, and verse rich in thought as well as deeply religious in sentiment? Some of the attempts at rhyme, which it is difficult to call poetry, which are often sung by us, when we hardly know what we are singing, except that we are lifted by the inspiration of a good revival meeting, have under God's Providence been the means of great good; just as many an earnest Christian evangelist, using very incorrect English, and language which is the furthest possible from being in good taste, has won scores of souls for Christ. But this should not lead us to cultivate a taste for miserable poetry, or to imitate the slang or bad grammar of the evangelist, supposing that these things are means of grace! As illustrations of what I mean I will give examples from such books as are well known. Hymn No. 71 in "Gospel Hymns No. 1," by the Rev. John Newton, is a good one, correct in rhyme, correct in its imagery, full of excellent ideas expressed in the best language. It is, to be sure, a little old-fashioned; but what of that? The hymn following, No. 72, by Mrs. Lydia Baxter, is far inferior, incorrect in its rhyme, and in its figures of speech, and in comparison with the other is barren in ideas. Another hymn by Newton, No. 353 in the "New Laudes Domini," is a beautiful one. It has been

adapted (?) by Miss Marianne Nunn as No. 36 in "Gospel Hymns No. 1," a hymn not at all necessary. The formal correctness of this adaptation I do not question, but the refrain by no means enhances the beauty of the piece. If we have two or three hymns excellent and expressive of a certain religious sentiment, every poor one written for the same purpose lowers the tone of worship and crowds out of the memory the good ones. One more illustration will suffice. Compare No. 1,166 in the "New Laudes Domini" by Dean Alford, with the lines by Dr. Atkinson, No. 7 in "Gospel Hymns No. 1," and see the difference between a good one and a very poor one. Let us use our brains to tell sense from nonsense, jingle from poetry, reverential religious sentiment from sickly sentimentality.

Then as to music. Not so much needs to be said here. Music is growing better. Even in the popular books the standard of taste is being steadily raised. We ought to sing more and more those tunes which are rich in harmony rather than those which may be at first striking in their melody, but which are poor and thin in their harmony. Of the former one does not soon tire, whereas the latter will entertain for a while, and then there comes a great longing for something new. This is the trouble with the popular collections. They have succeeded each other with remarkable rapidity for this very reason. But the best church books like the two which I have mentioned contain those pieces which have stood the test of time, and which will be the means of carrying aloft the praises of Christians for many years to come. A tune which sounds better and better every time you hear it,—even if it be Sabbath after Sabbath for years,—is better than one which you are tempted to whistle the first time you hear it, but which becomes tiresome after one season in a revival. Let us raise the standard in both the words and the music we sing, regardless of what may be "the popular thing" in revivalistic circles, in the Y. P. S. C. E., or wherever.

MISPLACED LABELS.

Much harm has been wrought, and many deaths have been caused, as the news of the day often reminds us, by things that bore the wrong name. Death has come out of not a few bottles whose labels promised life and health. Once the contents of the vial were innocent and useful; the contents were changed, but the label was left to serve as a snare. In trade, too, men have learned the value of a well-known label as a means of palming off intentionally articles that are inferior when they are not dangerous.

This use of the wrong label has been a favorite device for leading astray the unsuspecting, and for quieting the consciences of the more watchful. Certain labels have been so often used for base purposes, and have had such a history, that, pure as they were at first, they are marked now by many smirches. "Honor" has been stained with blood by many a murder, and has been blackened by association with many a scheme that men knew to be evil, and would gladly have left, had they not been banded together with associates in a given course, which they felt themselves thus bound to follow. "Science" and "progress" have been painted on the guideboard pointing along many a road to ruin. "Experience" and "knowledge" have been the watchwords with which many a youth has rushed into evil habits. The grand words, "freedom" and "liberty," which by right should be attached to everything that is good and only good, have been most often appropriated by brazen-faced evil doers, to be placed upon foulness in thought, speech, and life.

It is not safe to put things at hap-hazard into bottles, without regard to the labels; it is not safe to play fast and loose with words that describe conduct or belief, giving the same title, now to a praiseworthy, now to a dangerous, act or idea; and, while this is being so frequently done by many, one cannot be too careful about inspecting not merely the label, but the article on which it is found.—*Golden Rule*.

SABBATH REFORM.

HOW THE SUNDAY LAW EMBODIES THE UNION OF CHURCH AND STATE.

It is a fact, strange as it may seem, that every one of our State constitutions contains a more or less explicit inhibition on any preference by the State of one religious belief over another and any recognition by the State of any religious dogma, and that in spite of all this the early Sunday law cases dared to sustain these statutes upon the express ground that the Christian religion was to be preferred above all others, and that these laws embodied a recognition by the State of the Christian religion as the right religion, and the repudiation by the State of all other religions as wrong religions. It was only after a number of years and repeated efforts that the courts were driven from this untenable position, and of late they have retreated to what is known as the holiday theory of these laws, claiming that they are "police regulations." This position, however, is, if anything, more untenable than the other. A holiday law enforced by a penalty would certainly never be passed outside of bedlam. Moreover nearly all Sunday laws contain a prohibition of play as well as work, so that the State under the holiday theory says to the citizen in the Sunday law, "You must be cheerful and enjoy yourself on Sunday, and to encourage you to do so I will forbid you to attend to your regular occupation, and fine you if you undertake to amuse yourself." The only parallel to this holiday theory of Sunday laws is found in "Nicholas Nickleby," where Mr. Squeers, finding one of his pupils depressed, moistens his right hand, takes a fresh grip on his rattan, and observes, "Cheerfulness and contentment must be kept up. Moggs come here." The language of the Sunday laws no less than their provisions, shows conclusively that they are religious dogmas incorporated into the statutes, and nothing else whatever. Take the section under which Mr. Baker has been prosecuted; you will see that it describes the day as "the Lord's-day." Now this phrase embodies several propositions which belong solely to the domain of religion, and the use of this phrase involves a preference by the State in the matter of religion, and the enforcement of a law based upon this conception of the day, constrains the citizen in a matter of religion. For instance, these are all religious questions, and religious questions only—first, whether there is or is not a Lord; second, whether there is or is not such a day as the "Lord's-day;" third, whether any special line of conduct is obligatory upon men upon that day as distinguished from other days; fourth, the most important of all to my client, the plainly religious question, What is the "Lord's-day?" All these things lie embodied in this section of our Sunday law and stamp it with the character of religious legislation in direct defiance of the provisions of our bill of rights.

I will go further and say that the advocates of Sunday laws—I mean the extreme fanatical advocates of such laws—recognize them in their own minds as embodying the union of their Church with the State, and care for them in no other aspect whatever. With many of these people it is a case of shameless, intellectual dishonesty, which is, in my humble judgment, one of the greatest crimes being committed against the human soul. When they pretend that they attach the slightest value to Sunday laws in their holiday aspect they are guilty of false pretences and are urging arguments in which they take not the slightest interest themselves, which have not the slightest weight in influencing their position, because they believe that these arguments will address themselves with some force to other people. All history past and present shows that this is true.

You must bear in mind that our American Sunday laws all have their origin in the established Church of Brownism, which was set up in this country by the Pilgrim Fathers. The Brownists were the sect of a sect, being the offshoot of the Puritan school of ecclesiastics in the English Church. Men of their extreme views passed the first Sunday laws to which our

colonial acts are to be referred. The first of these laws in England was not directed against work at all, but against travel. The second of them was not directed against work at all, but against sports and pastimes. It was only after a number of years that it dawned upon the English Puritans that work on what they called the Sabbath ought to be punished as well as play. If we come down to present times we shall find those who are chiefly active in instigating prosecutions under Sunday laws pay more attention to pastimes and pleasures of other people than they do to other work on Sunday. For instance, they are far more excited and inflamed by a Sunday excursion than they are by the work on Monday's newspapers, which is all done on Sunday. They are more offended by a game of baseball in the suburbs than by the running of horse cars in the midst of the city. In fact, I think there are good grounds for the position that if the extreme advocates of Sunday laws were given their choice whether to dispense with the prohibition of play or the prohibition of work, they would prefer to have the play forbidden and have the work go on.

THE QUESTION NOT OF DOCTRINE, BUT OF THE STATE'S RIGHT TO ENFORCE DOCTRINE.

I would like to add that the Seventh-day Adventists desire no more recognition of their particular faith at the hands of the court than they do at the hands of the legislature—that is to say, they do not ask or expect any court to declare as between them and other denominations the question of what is the Sabbath, nor would they recognize the decision of any court upon that question. The point is that to compel them to appeal to the court on the strength of their particular religious belief is to infringe upon their rights of conscience, because they are responsible to no court for that belief, and no court has the right either to ask them what it may be or to decide between it and other religions. While they claim, and rightly claim to be the champions of religious equality for all the people, and claim, and rightly claim that their cause is really the cause of every church which claims to be Christian and wishes to keep so by keeping free from contact with civil power, yet it does happen that the Brownist dogma embodied in the Sunday law presses upon them with greater hardship than upon our Hebrew fellow-citizens and others, because it not only compels them to be idle on one day at the command of the civil power in addition to the day which they observe, not as one of idleness but one of devotion to duties of religion, but it also demands of them an outward compliance with a religious doctrine which they believe to be expressly contradictory to the Scriptures and to true Christian belief. And this constraint is laid upon them without the slightest reference to any social aspect of their conduct upon Sunday or the question of whether anybody else is in any way interfered with by it. Surely the ultimate verdict of the American people will be that it is a cruel and wanton proceeding for the State not only to embody in her statutes a religious dogma but to use the police power to enforce an outward deference to that dogma by citizens who believe such deference to be sinful, and for the State to do this when it is not demanded by any social consideration whatever.

NOT NECESSARY AS A POLICE MEASURE.

Allow me one word more. It is absolutely false that there is any difference whatever in the police conditions required on Sunday and the police conditions required on any other day. It is absolutely false as well as insulting to all pious persons to pretend that they do not discharge the duties of private and public devotion on other days as well as Sundays. Prayer-meetings, revivals, church gatherings of every sort are constantly held on week days, and nobody claims that they are not quite as satisfactory to those who hold them as similar proceedings on Sundays. And I will say also that it is absolutely false to pretend that any different police conditions are required for the peaceable and orderly conducting of a religious meeting from the police conditions which are required for the similar holding of any other kind of meeting. The right of the people peaceably to

assemble for religious or any other purposes at all times will be protected by the police, independent of Sunday laws. If, therefore, all such laws were repealed the people who hold religious exercises upon Sunday would be no more disturbed than they now are. And as these laws are evidently not passed either for holiday or police purposes, it follows once more that they are religious dogmas embodied in American statutes, and nothing more or less. This is the view which, if possible, the International Religious Liberty Association will finally see adopted by the American courts.—*Centerville (Md.) Record, May, 1893.*

MUST WE SIN?

It has been almost the universal opinion that to live without sin is impossible. Such a theory would seem to refute itself. Compulsory sin there cannot be; for sin is a voluntary act against light and law. Regenerate men have no cloak or excuse for sinning, for with the new birth the power of the Holy Spirit is always available, dwelling in us. It will not answer for us to say, "I am doing as well as I can," for with the aid of the Holy Spirit I must do better than I can alone. If we sin we discard the power which God has given us, and come under the double condemnation of having broken the law and rejected the Holy Spirit. It does not avail for us to say that our sins are the natural outcome of human nature, and we must be going into sin until we die. If this is true, regeneration and the Holy Spirit are a failure. If we must sin, where are the pure in heart who shall see God? "Without holiness [R. V. sanctification] no man shall see the Lord." The New Testament is full of this doctrine. God calls his people saints, holy ones, on earth as well as in heaven.

If we must sin, how much may we sin, and where shall we draw the line? Does not this doctrine of necessary sin open the door for the practice of sin, and its large toleration in the churches? Does it not break down the distinction between the church and the world? Is it not a relic of a dying Calvinism? However much we may differ from the theories, methods, terms, extravagant claims, and uncharitable attitude of some teachers, let us never antagonize holiness. We cannot be Christians here without holiness, much less can we in heaven. Death has no sanctifying power, that is the work of the Holy Spirit here and now, through the blood of cleansing.

Sanctification is, beyond question, a Scripture doctrine. No Christian should oppose it. This is fighting against God. All Christians hate sin and love holiness. In the Bible we are called saints, which means holy. God commands holiness in us. Does he command an impossibility? We are not under any obligation to accept theories and philosophizing about it, nor to accept the extravagant claims and wonderful experiences of others. Take the plain statements of the Scriptures and study them. Apply common sense and the standard rules of interpretation, and prayerfully follow them, fearing no man. Old Free-will Baptist ministers, as well as Methodists, in my boyhood, preached it and lived it. It was in the very atmosphere of my parental home. I never dreamed that there was any other way to be a Christian. Our church fathers did not single out that one doctrine (sanctification) by name for a prominent specialty, but it ran like a golden sheen through all the woof of their lives. They laid no claims to peculiar sanctity or gathered about them followers who promoted schisms, or looked upon others as less holy than they, or with uncharitable pity. Yet, when some cynic or scoffer would sometimes challenge them to show him a Christian, they could and did, in the strength of Christ, rise up, and looking him in the eye, say, "Look at me." Every Christian should be able to do this. Such a one is a man after God's own heart.—*O. T. Moulton.*

MISSIONS.

IN a letter from L. D. Brock, of Gillisville, N. C., we learn that there are three Sabbath-keepers there. A Presbyterian Elder said he did not blame them for keeping Saturday, because they had the best Bible argument in the world. The RECORDER goes there by the kindness of the Rev. Geo. W. Hills; but they regret that Elder Clarke could not have visited them.

REV. JOSEPH BATES writing from Bloomington, Neb., gives a sad picture of the moral and religious state of things. The saloon is running in full blast; and professing Christians support the license system. An Episcopal minister is so "high" that he almost seems to have reached Romanism in regard to the eucharist and the ministry. The card party and the dance, and other worldly things hinder the cause of true religion. Mr. Bates is scattering tracts and "passing around" his RECORDER. As is so common, men there, too, acknowledge the truth, but say that custom and civil law justify holding on to Sunday-keeping.

FROM MISS VAN DER STEUR.

(Translated by G. Velthuysen, Sr.)

HAARLEM, Holland, April 3, 1893.

Dear Friends;—Just three months passed again since I made up a small report, and I will not in any wise delay in preparing a new, with a view on the destined time, for order is such a good thing. Because my report must always be concise, for the difficulty of the translation of it, I will touch merely the cardinal points. If there were among you some, or but one, who understood the Dutch language then I could give you a broad communication of all affairs, and for that aim send you my note books.

During the months of January, February, and March, I was very occupied. In these three months I often was in great embarrassment; but again and again the Lord has helped me out. The largest part of my labors during these months was among immoral or fickle girls. Sometimes I was nearly overwhelmed by all those unhappy people. Very seldom I go for seeking them; but they come to me, and then I often think of David, of whom we read, "And every one that was in distress, and every one that was in debt, and every one who was disquiet, gathered themselves to David, and he became their leader." Overseeing my notes it becomes almost impossible to write out all these smaller and greater meddlings, which seized so much time. Really immoral women who came to me during said months were eight, and how much labor I had in their behalf, you cannot conceive. Every one of them say, "I am sorry because I did so, and I like sincerely to live another life;" but the question is, Are they speaking the truth? Be sure with many of them it is because they know not what to do. One of them is a girl of eighteen. Her mother died some years ago. Her father, himself not a man of good behavior, had driven her out of his house at midnight. She is a Roman Catholic, indeed a gentle, kind girl, but very feeble of character. I resolved to try to find a place for her as a servant without our town, in order that she might be brought far from the company and influence of her friends. She consented. Symptoms were given that made the impression as if she felt deeply ashamed and sad because of her ill conduct. I asked the Lord for help and counsel, for it is far from easy to find a good situation for such kind of people, a situ-

ation in a family that understands her wants in moral sense. But the Lord always answers my prayer. I had published in *De Boodschapper* some facts concerning poor and unhappy persons, and told how the Lord had answered my prayers for them. I praised in these communications the Lord, as being the God who answers prayers, and asked the Christians whether they did love the lost ones, and liked to bring again that was driven away, to bind up that which was broken, and whether they liked to ask the Lord to bless the efforts in that direction, and this writing the Lord uses to fulfill my supplications in behalf of the girl. Somebody wrote to me: "We are well inclined to help you in this affair, if we are able to do so. Write some lines to us and tell us what we should be able to do." Well, the better way was to call on them, and so I did. I found them people without any fortune, but with hearts full of love and zeal to bring the lost ones to Jesus. Very soon we agreed that those friends, who are dwelling separated from all other people should take under their roof the girl, and they should enjoy a very low pecuniary recompense. If all went well they would look out for a situation as maid-servant. And so it happened. Now the girl is servant and does indeed very well, whilst she always enjoys full liberty to look at her first helpers as if they were parents. It seems that she is very thankful because the cares bestowed on her, and her letters to me pierce my very heart by expressions of cordiality. Although a Roman Catholic she is not averse to the Word of God. I remember her often in my prayers that she may find the Saviour.

At present there is with this family a girl of a very different character, wild and impetuous, you cannot conceive how. She told me she could not longer go on in the old way; she wished to become "a good creature," kind and patient and friendly, and then, so she goes on, "I must gain my own livelihood, but nobody is pleased with the idea of taking me home, because I am so rough, so passionate, so proud. Can you break me of those tricks? I don't like to be longer so." That girl is twenty years of age; she is a slave of her pride. That pride does not consist in a desire for beautiful garments, but in the unwillingness of her heart to acknowledge her faults, and in the thirst for the fulfilling of her desires. I became acquainted with her in the first week that I labored in the gospel, and since that time once I found her weeping and on bended knees. "Oh," she said to me, "now I must render myself to Christ, but Oh, I cannot do it; I am so proud."

The other six have got situations as servants. It happened not without great difficulty, and sometimes the service was forsaken immediately; then I felt bound to look out for another. It happened that the mistress wrote to me asking me to call on her. Being there I felt happy when, after reasoning without end, I could move the girl to acknowledge her fault and to ask pardon; when she did so the lady was inclined to keep her.

All these girls are, of course, very poor. None of them has a stock of clothes. During these three months I constantly did my best to prepare clothes in their behalf. Often I thought of Dorcas, mentioned in the Bible. If I do not deceive myself wholly on this point, then with one of these girls there is raised a thirst for Jesus. Besides this, her behavior is without fault. She lost her mother when she was a little child. Her father compelled her to go a begging along the streets. She was averse to

such a life, ran away from her father and came to me.

All these things have cost a great deal of money; but the Lord has helped me. In this town a Society of Ladies is helping me, wholly voluntary, but only in so far my labors relate to such poor women and girls, helping me in the pecuniary wants. This concerning the fallen women; I cannot now give more particulars.

Now about other people whom I met with by visiting them in their homes. Of these also but a few items.

In the first week of January I gave my assistance to a family where the mother was very ill, revenues very meagre, and four little children. The same was the case in other families with three little children. This was about the middle of January and lasted some days more, to be and act there required a great deal of self-denial. People were not only poor, but so unclean. My first assistance was in the morning; cleaning the children; afterwards I sent them to school. These boys and girls were commonly very naughty and brisk, and I often remembered the love of God towards us, how our God and Saviour bows down towards the sinner, and we are so often unwilling and rebellious, and suffer not to be cleansed from all our iniquities. I was obliged to let off from this work because illness came over me; probably I had overworked myself. But now the labors of those days have good consequences. The mother is recovered; the house is proper; the husband has left the strong drink, and the children call regularly on the Sunday-school.

Another family looked like very fashionable people, but it was not so. The husband was a lover of strong drink, the wife too often from home; the children rendered to unfair treatment. Bad consequences, physically and morally. The second child must be taken up in a hospital because of injuries that will make it as long as it lives a misfigure. The elder boy, thirteen years of age, I sought a place for and found it under the roof of a farmer in Gelderland. I get good tidings concerning his behavior, and I trust my protegee stands under a good leading. His father at present does pretty well. He found a good situation and abstains from alcoholic drink. He does not like to become a member of the Temperance Society. His wife is much more orderly than she was before, and the children look less trist and wretched. I try to make them understand the love of Christ, but I don't believe that they comprehend my teaching. Oh! it is my strong desire that the Word of God may enter into the hearts of mankind. So often I learn that they listen to what I say, but they do not comprehend the sense of it; nevertheless I try to speak as simply as possible.

Another family I visit is that of a woman with seven children, a widow, but now living in sin. The poor children are growing up without the least instruction. I got permission to take them to the Sunday-school, and I tried to find a place for them in the daily (public) school. I hope they will be accepted within two weeks. The mother does not lend the least attention to my admonitions. She takes not the least care about God, about his Word, about the welfare of her children.

Another family was that of an unmarried mother of six children, the eldest fourteen years of age. All these children had to provide their own living by going a begging. At night they slept in their neighbors' garret. I told these circumstances to Bro. Taekema, the Midnight Missionary and fellow-member of our church,

and he (as I believe), consulting Bro. Velthuysen and acting with him, opened the way for placing three of these children in a Christian institution (when these lines reach you the mother will be married to the father of her youngest child). It seems as if the woman has not the least idea of God, and it seems also that she is not at all able to understand what we tell her about God and salvation, sin and redemption. For the older child, a girl, I took the care for my own account; and I assure it caused much care. It was with great difficulty that I found a situation for her. The family was ready to accept her with the intention to make her a servant by instructing and leading her. Before three days elapsed she ran away. She does not say that people were not kind to her, but she preferred "to be with mother." The whole family got clothes by means of my care, and besides, all kind of objects. I had to give a great deal of my time for all those affairs, but Bro. Taekama nor Bro. Velthuysen could do it. It is indeed a very good thing that not only men but women, too, labor in the gospel. The one may complete what the other cannot perform. I must not go on with further communications, although I could do so.

Sometimes my experiences are of that character that courage to go on seems to forsake me. Some people prefer to be, as well morally as physically, in uncleanness, and when, after much struggle by us, brought in a better condition, they turn back and seek the old things. To-morrow morning, D. V., a girl of thirteen years of age will enter the service of a lady who declared herself willing to take care of her. She is an earnest, thoughtful child, very intelligent and rarely quick and kind. Her father is a thunderbolt and her mother does not disapprove it. The money for this operation the Lord provided for, and I have a large hope on good, on blessed success. The little girl concerning whom I told you before now, is still with me. I love the poor girl and wish she might know the Saviour and love him.

Not long ago I called on a family living near my parents' house. The father and one of the children were very ill; they had no means of living, and the whole family were in great need. One says often: one cannot do such kind of visiting (*viz.*, among poor people,) without having some money, and that it is impossible to converse with people who are in so poor circumstances about spiritual and eternal interests, and to preach them Christ, because one must help them first that they have something for this time. Now, I do not believe that; I understand it my duty to lend as much as I can a helping hand when I point out social and economical evils, and to give that help even when it is difficult; but I mean that I may go out at all times to bring the Word of God, even when I must say, "Gold and silver have I none." Now, thus I went out also that afternoon, like is the case almost always. As I said, in this family the need was great. I spoke with them, but their ears were like closed against the Word of God because of their temporal wants. I said then, "Mrs. Van Simpt, I cannot help you, but God can. This God is my God, and he listens to prayer. I will ask him for you." She began to weep. "He is not my God," she answered. "I don't know him." I spoke a long time with her and returned home. I laid the great need of this people before the Lord. Next morning, as I awoke, I got a letter containing f. 1.79. I had not asked for it, but God gave it me. Two days later f. 2.50. I brought the money to the woman, and now a way is opened to provide in some

measure for the wants of this family. It seems that this answer to prayer has given the woman the astonishing knowledge that God listens to prayer, and so she became very desirous to become acquainted with the service of God.

At present I have much to do in my next surroundings; some particulars of our struggle I attempt to give in my following report:

Temperance work is very discouraging; no co-operation of Christians. I am the secretary of our Haarlem Society, and have thus some business for it. Not long ago I gathered some money for it by well-to-do people, for we had a deficit. This effort succeeded above expectation. As for the rest it is a labor that requires a great deal of perseverance and fidelity, and that gives no fruits as far as our eyes can see. I think here of the words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The same is the case with our labor as Sabbatists. I keep a large share in the work of our Tract Society, "Berea." Now often we hear people say, "Your tracts are true," but they don't like to go the path of truth, and just that I would see.

My Sunday-school is still in the same condition. I call regularly on the pupils' houses. I have every fortnight Sunday evening a meeting with girls from twelve to eighteen years of age. Their number is twenty-five or thirty. I know of indeed precious fruits on this labor. At present I am doing my utmost in behalf of very unhappy and neglected children, who must be taken from home and brought under better influence. In my next report I hope to tell you more of this case. A great deal of money must be for them, *viz.*, f. 420 per annum. I know the God whose is the earth and the fullness thereof, whose is the silver and the gold, is my God. To-morrow I hope to go out for collecting. Often I am in pecuniary difficulties, but my greater want is wisdom. Oh, so often do I accuse myself for having done wrong in this aspect or in that, either wrong or unwise. So pray for me for wisdom.

AFFLICTION.

BY ELLA CORNISH.

(College View, Nebraska.)

Dear Lord, I am weary of waiting,
The time is so dreary and long;
I try to be patient and cheerful,
And while it away with a song.

But sometimes the heart-ache and tear drops
Hush the voice of my song quite away,
And I grieve and lament at affliction,
As I wait in the darkness for day.

I know it is wrong to be fearful,
And shrink from thy chastening rod;
For thou art so loving and tender,
A compassionate, merciful God.

Dear Lord, send affliction and sorrow,
Whatever accords with thy will;
But help me to bid sad repinings
Henceforth evermore to be still.

A MIRROR.

A mirror may reveal but cannot remedy the irregularity and want of beauty of a face which looks into it. It may suggest to us many things belonging to expression which we may by thoughtful attention remedy. But if we turn away from it to carelessness and forgetfulness, we shall see ourselves unimproved, as we return again and again. The word of God is a mirror to our souls, a mirror having transforming power over us. "And he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." "Beholding as in a glass the glory of God, we are changed into the same image, from glory to glory." This transforming law is well called "the law of liberty," or the law of deliverances. That is indeed a "perfect law" which can become to us "the law of liberty."—*Christian Inquirer.*

EDUCATION.

ITEMS FROM MILTON COLLEGE.

"The Columbian History of Education in Wisconsin" is just issued, and its several articles make a superb book of 720 pages. It is edited by Prof. J. W. Stearns, of the Wisconsin University, and is published under the authority and direction of the State Committee of Educational Exhibit for Wisconsin at the World's Fair at Chicago. In the work are many references to Milton College, some of its prominent graduates, and members of its former and present faculty. We select the following extracts from it:

"At every call for volunteers during the Civil War, students were mustered into the service. These were drilled in the manual of arms in the chapel and on the grounds of the institution. Of the graduates and the other students, three hundred and twelve entered the army, and forty-three fell by the bullet or by disease. The school raised, officered, and sent into the service, two companies, and parts of three other companies, all belonging to Wisconsin regiments. Sixty-nine of these were commissioned for positions ranging from second lieutenant to brigadier-general."

"The current expenses of the College have been chiefly paid from the income by tuitions. Still substantial aid has been provided for the past few years through an endowment fund, which has been secured from friends in the East as well as in the West. The amount of the fund at present is \$33,743 34. Of this sum George H. Babcock, a noble benefactor, has contributed \$20,000; and the alumni and some other friends, \$10,000. Other generous gifts from staunch supporters of the institution have been expended in enlarging and improving the buildings and grounds. The estimated cash value of the sites, buildings, furniture, apparatus, and cabinets, is \$37,500. The contribution of \$1,000 in 1871 has enabled the Trustees to establish "The Babcock Library," named from the donor, Rev. Daniel Babcock. It now contains nearly 4,000 well-selected volumes, and a room in the main College Hall has been set apart for its use. It is patronized without any charges by both the students of the College and the citizens of Milton. Recently commodious rooms have been neatly fitted up for the classes in Chemistry and Natural History. The chapel and the recitation rooms have been thoroughly repaired, and are warmed and ventilated on the best approved system. Valuable specimens have been collected for the cabinets in Botany, Mineralogy, Geology, Zoology, and Archæology. These have been obtained principally from the region immediately surrounding the institution."

"The College has occupied a foremost position in contributing to the advancement of education in the State. It has furnished thousands of teachers for the common district schools, and hundreds as principals and assistants in the graded and high schools. In some years as many as eighteen of the latter class could be counted as engaged at one time. Two members of the Faculty of the State University came from Milton. Formerly three of the normal conductors of Teachers' Institutes were graduates of the College. President Albert Salisbury of the Whitewater State Normal School, and President L. D. Harvey, of the Milwaukee State Normal School, belong to this number. Besides these graduates at least six others have

taught in some of the State Normal Schools. We do not refer to the many successful and distinguished instructors in the schools outside of Wisconsin, who were educated at Milton. Professor A. C. Spicer, a principal of the institution when it was an academy, originated the scheme of creating the Normal School income of the State from a portion of the swamp-land fund. In inducing the Legislature to pass the first bill, in 1857, he was materially aided by Rev. Edward Cooke, the President of Lawrence University at the time. Professor Edward Searing, while a teacher in the College, filled the office of State Superintendent of Public Instruction for the four years succeeding 1873. Under his administration the system of supplying pupils in the public schools with free textbooks went into operation, the provisions for the establishment of free high schools were adopted, and women were made eligible to the different school offices. He was followed by President W. C. Whitford, who held the position also four years, beginning his first term in 1878. He had written, in 1876, after a most careful research, a work entitled, "Historical Sketch of Education in Wisconsin," for the National Centennial of that year, held at Philadelphia. It was published in book form by the State, and copies were distributed at the Exposition. While occupying the office of State Superintendent President Whitford established the present grading system of the country schools; secured the enactment of a compulsory education law, the same in all its essential features as the one now in force, except that relating to the appointment of truant officers; prepared a very extensive circular on plans and specifications of school-houses for the country districts, villages, and smaller cities, which work was published in an extra edition by the State; and advocated in his annual reports the method of raising a State tax for the support of the public schools, a measure which was subsequently adopted by the Legislature. Hon. J. B. Thayer, one of the first graduates of the institution in a regular college course, was elected State Superintendent, and entered upon the duties of that office in January, 1887, and continued in it four years. He revised and made efficient the State system of providing public libraries for the schools, and originated, in connection with the State University, a summer school for teachers." Prof. Anderson, the chairman of the Columbian Educational Exhibit of Wisconsin, states in this history of the State, that "Milton College is distinguished for the number of leading teachers and energetic pioneers of education sent into the public schools of Wisconsin during the past twenty years."

President Albert Salisbury, of the Whitewater State Normal School, makes in the Columbian History of Education the following statements regarding the labors of President Whitford, of Milton College: "During his administration as State Superintendent, he gave much attention to the interests of the country schools, and progress was made toward the grading and systematizing of the work. He also took important steps towards the improvement of country school-houses. For some years past he has held the position of Corresponding Secretary of the Seventh-day Baptist Education Society. Mr. Whitford's service to the cause of education, both public and private, has run parallel with almost the whole history of Wisconsin as a State, and not the least of his services is found in his enthusiastic interest in the early history and development of the State. His 'History of Education in Wisconsin,' prepared for the Cen-

tennial Exposition, is a work of permanent value. But his greatest and most enduring work lies in the personal impress which he has left upon the thousands of young men and women who have passed under his hand. His deep sympathetic nature, his high ideals, his untiring industry and unquenchable enthusiasm, and, above all, his own life of steadfast self-sacrifice, have made him a source of inspiration to all who have come within his circle as a teacher."

WOMAN'S WORK.

IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
She would freshen the faded gown;
She would sometimes take an hour's rest
And sometimes a trip to town.
And it shouldn't be all for the children.
The fun, and the cheer, and the play,
With the patient droop on the tired mouth,
And the "mother has had her day."

True, mother has had her day, dears,
And you were her babies three,
And she stepped about the farm and house
As busy as ever a bee:
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out and did without
And lived by the golden rule.

And so your turn has come, dears,
Her hair is growing white,
And her eyes are gaining the faraway look
That peers beyond the night.
One of these days in the morning
Mother will not be here;
She will fade away into silence,
The mother so true and dear.

Then what will you do in the daylight,
And what in the gloaming dim?
And father, tired, lonesome, then,
Pray, what will you do for him?
If you want to keep your mother,
You must make her rest to-day—
Must give her a share in the frolic
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet
And ruffles as white as milk,
And she'd let you do the trotting,
While she sat still in her chair.
That mother should have it hard all through,
It strikes me, isn't fair.

—Margaret E. Sangster, in *Interior*.

GOD AND HIS WILL.*

BY MRS. C. M. BLISS.

Christ said, "My meat is to do the will of him that sent me." God being holy and, as he has declared, unchangeable, his will whatever it might have been when Christ spoke the above words, must also be holy and unchangeable unto the end of time.

God, as a Supreme Being, is ruler over all, and he expects his subjects to submit to his divine will and righteous authority. Because he is holy, he despises sin, and has declared that the unrepenting sinner shall suffer eternal punishment according to the law.

When sin entered the world, it was God's will to provide a way for man to escape from the penalty of the law, and through his abundant love and mercy he gave his only begotten Son as a sacrifice for all. While on the earth, the Lord Jesus taught his disciples the will of his Father concerning all things, for the spirit of the Father was upon him. As we attempt to portray in our minds how tenderly he looked upon the sinner, and how lovingly, in simple language, he taught the way of truth and life to those who gathered around him, I feel that we may be pardoned if we allow a little feeling of envy to creep in, and for an instant covet the blessed privilege of being taught at his feet.

*Read at the Box-opening, Milton, Wis., May 15th, and requested for publication.

But in the personal absence of Christ, what a consolation it is to read the printed page of God's holy word. What a joy springs up in the heart, when we consider that Christ, our mediator, not only died for us, but is risen and gone to glory to prepare mansions for us, that fade not away. And then how sad we feel when we think of the thousands who have not accepted the Saviour, and other thousands who have never heard his name and the sweet story that never grows old. There is yet a great work to be accomplished, for countless numbers are in the bonds of iniquity; and God is waiting for his chosen ones to emulate the example of Christ in seeking to bring sinners into his kingdom. The pastors, teachers, and evangelists each have their work to do, and still there is a part for others.

Woman has done much to advance and evangelize the world, and upon the women of the Seventh-day Baptist denomination rests a special obligation to maintain allegiance to God, his Sabbath truth and the cause of missions. As the work and its requirements enlarge, our interest, zeal and efforts should increase. How wonderfully the ways are opening to us and how truly is God providing opportunities for us to assist in carrying out his plans. Upon some of us is bestowed much more than is necessary to supply temporal comforts, and why, unless he expects a good portion of it to be used for the advancement of his kingdom? Others are less favored, but still have enough for all necessities and also to give into the Lord's treasury. Others still, cannot give as their hearts might prompt them had they the means, but just such persons are needed to plead at the throne of grace that sinners may be brought to repentance.

Our heavenly Father bestows upon us many blessings and enjoyments. Is it our custom to accept them as a matter of course, or do we acknowledge them with a marked gratitude as we do favors from an earthly friend? As God's ambassadors, may we accept the tokens of his love with true thanksgiving, and we, who possess it, turn to the thank-offering box, that faithful little monitor, mark our blessings by dropping into it the coin, and lift a silent prayer for the divine favor that it, with kindred coins, may carry the gospel to those unacquainted with its precious truths. We bespeak for the little blue box a kindly consideration and the appreciation which it merits that it may be the medium of doing much good.

May we all feel more intensely the need of spreading the gospel, and the touch of God's uplifting hand directing us to seize upon our opportunities. May the spirit of the Great Teacher fill our hearts with love and compassion for the sinner, and help us to realize more completely an individual responsibility in the Lord's work, that we may render faithful service in prayer, giving and labor.

SERVICE.*

BY MRS. J. W. MORTON.

A few lines found in the RECORDER suggested to me the subject of "Service" as the basis for the few thoughts I shall present in this paper.

That all are required to engage in some kind of service for the Master, none will deny. But what that service should be is not so plain. Both from the teaching and the example of Christ we are shown that it is the duty of all his followers to be actively employed in such ways as shall develop the higher nature and lead out

*Presented at the meeting of the Missionary Society at North Loup, and requested for publication.

to the well-being of society and to the glory of God.

The first words that we hear from the Saviour's lips are: "Know ye not that I must be about my Father's business?" Like him, we should be constantly on the watch to minister to the physical and spiritual needs of others. There is no place for selfishness, not even in the preparation for life's duties, which all are required to make; but every Christian should aim to make the most of himself in order that he may do better service and consequently be more successful in living nobly and well. Moody says: "If a man tells me he has been saved by Christ, and yet has no desire to work for him, I know it is not a true salvation; it has not the ring of heaven in it." The full heart will take a wide view of the field of labor and interest, and will not be restricted to one home, one church or one country; for all the world needs to be lifted up to higher ground and holier purposes.

Spurgeon said: "First thoughts are best in the service of God; second thoughts often come limping and doubting." I think this is so. I have often felt impelled to act in some direction when, it may be, the tempter would suggest that it was better to consider it longer, or some selfish thought would present itself, and delay led to inactivity; and the influence that might have reached other minds and molded other hearts was lost. If we would have the approval, "Well done, good and faithful servant," we should improve our opportunities "straightway." This demands self-denial; but is it not true that this brings the greatest good? Christ did not redeem and save poor souls by sitting in majesty on his heavenly throne, but by hanging on the cross.

Since there is a variety of gifts, so there is a variety of service. God distributes his gifts to his children, and no one is sufficient of himself for all service. To each is given his work. As there is great variety in the stones of a temple, like these stones, each Christian has his place and lustre in the temple of service, and the least one is as responsible as any other, for what has been entrusted to him. Each one must do what he is best fitted to do, but none are excused from duty. Every community presents opportunities for service of every kind that is acceptable to God and in accord with the instructions in his word. The sick are to be ministered unto; the sorrowing to be comforted; the poor and needy to be helped and encouraged. The sinner needs to be shown the way of life. It may be by a word fitly spoken, a kind act performed in a Christian spirit of love and unselfishness; or he may be reached by the public preaching of the word, or by the prayer of a devout heart.

The lambs of the fold are to be watched and tended, that none may stray away, but all may be nurtured and trained for the Master's use.

This, and much more, can be done by using the special gifts bestowed upon us. But there are many duties that belong to all alike. As members of the church of Christ, we are required to be constant at all times, on its appointments, and true to our covenant to work together for the good of one another, and to shine as lights in the world, that others may see our good works and glorify our Father who is in heaven.

May it be our aim, to send this light to all who sit in darkness! It may be only the widow's mite that we can give, and but little that we can do; but if with these go the earnest prayer and the sweet influence of loving hearts, it will have blessing.

THE CHRISTIAN WAY.

A Baccalaureate Sermon by Pres. W. C. Whitford, Milton College, Milton, Wis., Sunday evening, June 26, 1892.

Matt. 7: 14. "Narrow is the way which leadeth unto life."

The ideas and precepts of Christ were considered by his earliest followers as obvious and practical, not as speculative and abstract. They were found to be adapted chiefly to control the hearts and consciences of men and to determine their actions and pursuits. They were not so much to be studied as to be lived. It was not strange that they formed in these first converts, both Jewish and heathen, a peculiar and distinct character, different from that of others in its purpose and manifestation, and still so unique and enduring that especially those who held it in derision called its outcome "that way"—a definite and marked course of thinking and doing. When Paul was filled with enmity against the disciples of the Lord, he journeyed to Damascus to find and apprehend "any of this way whether they were men or women."

I. Truly, the main constituents of religion are belief and behavior, and the relation between them is closely inherent. The first is a directing power, the second its legitimate effect. When either exists the other can be discovered. We cannot think differently; for as a latent force becomes active, it must produce results. To assert that a cause is not efficient, is to declare that it is not a cause. It is equally absurd to suppose that any event occurs without some pre-existing condition. A stream of water must have a fountain head; an oak tree starts in an acorn; the eye winks under reflex movement of nerves; and gestures are made as willed by our minds. A series of acts in nature or human life cannot happen in a circle—a line traced as always returning upon itself, having neither beginning nor end. No deed ever gave birth to itself; it proceeds from some originating energy.

1. Beyond any other mental operation of ourselves, faith demands an appropriate expression of itself in our conduct. Its work is to act directly upon our desires, our choices, and our executive efforts, governing and fashioning them. "I believed, therefore have I spoken," wrote the Psalmist. His uttered thoughts sprang at once from his inmost soul realizing the goodness of the Lord in his deliverance. Whoever commits himself to a positive idea, not only accepts it intellectually, but resolves to perform whatever actions it requires of him. When Paul was felled to the earth by a light from heaven, as soon as he ascertained that the voice he heard came from Christ, he instinctively responded, "What wilt thou have me to do." His convictions could not be hidden; they must manifest themselves in outward endeavors. Thus began immediately in him the workings of a new faith. What other renovation of his thoughts and feelings could have effected such a radical and complete change in his life? It is said in the Scriptures that faith without works is dead, being by itself, and never bearing any fruit. It is similar to the life-force, which cannot exhibit itself alone, but only through organized bodies. Truly marvelous is the transmuting power of this faith. It converts the animal and rational powers of man into the spiritual, his conceptions into deeds, his opinions into vigorous exertions, his principles into precepts, his ideals into traits of character, his impulses into virtues, his convictions into heroism, and his longings of heart into holy reverence.

2. Two errors of judgment are often found

respecting the working of a causal energy. They are baneful in their influence upon philosophy and religion. The first is this, Since such an energy is always the source of action, it is the only element worthy of consideration. The proposition is sometimes stated thus, The spirit is everything, the letter nothing. The outward manifestation of the force is conceded, but its importance is ignored or greatly underrated. Substances, not their properties, are accounted essential. Food as composed of a certain amount of matter, not because of its nourishing qualities, constitutes the reason why it is eaten. This false position is taken as a reaction against pure formalism in affected social life, or perfunctory business, or superficial thinking, or heartless worship. It is unquestionably an egregious mistake to assume that only the outside of the cup and platter needs to be noticed and cleansed. Certain attitudes of the body, flexions of the limbs, and mimicry of spoken words do not make religious devotion; any more than the jingling of the coin pays the merchant for the goods purchased of him. Indeed, the letter killeth when no spirit acts through it, or when it is a spurious expression of the spirit. Our bodies putrify and dissolve into dust, when the life principle leaves them. But this fact does not prove that these incase-ments of our souls must be discarded. When an effect or an outgrowth sustains a vital relation to a formative power, it cannot safely be overlooked or truthfully classed with insignificant events. The human mind is so constituted that it observes and comprehends a fact, a principle, or a force, not in the subject-matter thereof, but in the manifestations. Our attention is naturally directed to the appearances more than to the inner reality. People are judged by their manners rather than by the phases of their minds or the actual traits of their characters; civil law regards chiefly the overt act, not the reasons for committing it; the diamond as mere carbon is worth only its weight in common coal, but in the form of the matchless crystal, it commands almost uncounted wealth; a literary work is made immortal, not so much on account of the thought it presents, as on account of the impressive style in which it is written; and religion is better known through its institutions, observances, ceremonies of worship, and the deportment of its professors, than through its doctrines, sentiments, and instructions. Inspiration deals more with commands and rules for conduct than with tenets and theorizings.

3. The second error consists in claiming that a causal energy, while requiring an observable manifestation of itself, does not rigidly insist upon any particular mode of this manifestation. Freedom of operation is not really attributed to this energy, but indifference as to what course of action it should pursue. The idea is advanced that there is no single method inherently and best fitted to the unfolding or evolution of a force, truth, or principle. We can assign to it, within the limits of possibility, any method of issue we choose. This theory is the same as holding that there is no law in the universe, no established mode of action in nature or morals. For example, prayer is regarded as essential to the proper expression of our dependence upon God; but it is altogether immaterial what forms the expression takes. It may consist in simple reflection, in useful labor, in an ebullition of feeling, in an utterance of meaningless tones, or in giving words to sincere desires of the heart. Christ is needed by sinful and dying men; but it is of no account

whether he was a mere human being who was inspired, or the real son of God with no previous existence, or the second person in the Holy Trinity from eternity. The institution of the Sabbath is indispensable to the religious culture of man; but any day in the week you wish can be set apart for its sacred use, and any mode of its observance can be accepted, such as daily labor in the fields, traveling for mere pleasure, enjoying public amusements, spending the hours in idleness and sleep, performing deeds of charity and necessity, attending worship at church, or reflecting upon the creative and redemptive work of God. It is no matter how you exhibit your love for the Saviour, whether secretly intrusting your soul to his guidance or openly surrendering yourself to perform his will. Certainly, there may be variations in the manner of showing one's views, traits of character, and religious powers, according as may differ the conditions in which his mental endowments are developed; but these variations must take place within the legitimate and confined scope of the fixed manifestation of these endowments, just as in the vegetable and animal world all the varieties of any species must invariably possess, besides peculiar features, all the distinctive ones of that species. There may be diversities of spiritual gifts, but they all must be derived from the same spirit, not from a separate or hostile source. There are differences of ministrations, but they are superintended by our Almighty Ruler, not by Satanic powers or blind chance.

4. But we are not permitted to be guided by our opinions or our prejudices in determining the manner of development which any active energy in the universe must exhibit. These modes are established and unchangeable in the very constitution of things. God has impressed upon every distinct force, whether physical, vital, rational, or moral, a given form, or mode of manifestation, through which it must operate when in action, and thus have complete freedom of development. The paradox is true, that the liberty of the human will is necessitated; this will cannot act otherwise than under the law of liberty. There is a mastery even in our final destiny. Granite cannot be changed into limestone; because it has not the mineral ingredients of the latter. A maple tree cannot produce a pine cone; it must bear its own winged seed. Men do not gather grapes of thorns, or figs of thistles. No known process of evolution can change a horse into an elephant, or a monkey into a man. The life force cannot continuously overleap the confines of any species, though these species are closely allied in most points. No chicanery can convert a falsehood into a truth, a slander into a compliment, or stealing into a virtue. Profane swearing is not actual prayer, though both are uttered by the same tongue. Knowledge is not guess work, nor weeping laughter, while the same person may indulge in all these. The soul disobeying God and blaspheming the Holy Ghost is not making preparation for heaven. The fact cannot be gainsaid, that to every separate substance or active power has been given a distinct set of properties; and that substance or that power cannot be made known to us through other properties, but is known through only its own. Surely, in nature as in morals and religion, the gate is not wide, and the way is not broad.

5. The truths here presented are better illustrated in our obedience to God than in any other department of created or revealed things. Christianity is a force, as well as a system of ideas; it is also based upon faith, and is there-

fore a method of living—a prescribed kind of action. While the Holy Spirit is evidently designed to operate chiefly upon our hearts, imparting to them a divine energy, and controlling their impulses and desires, still at the same time it requires of us outward efforts, services, and exact conformity to the known will of the Lord; and it blesses us as it abundantly works also through these manifestations. Indeed, the growth and even the continuance of this energy in our souls are dependent upon the careful observance of certain religious practices, customs, ordinances, and fixed rules of conduct. As we have already said, the gospel furnishes practical teachings rather than visionary ones. It enjoins specific, as well as general, lines of labor and devotion. Its duties cannot be discharged at haphazard. It has the order of red tape strictness. It plainly states, Do this, and thou shalt live; disobeying my words, and thou shalt die; works themselves do not merit salvation, but there is no salvation, as there is no faith, without works.

II. This outer life demanded of us as believers in Christ is strikingly represented in the text, as often elsewhere in the Bible, as a traveled way—a highway or road. Under this symbol, with its different conditions and characteristics, let us further examine our subject, *the prescribed course of conduct which we, as professors of our religion, are obliged to pursue.*

1. We are now prepared to notice, as a most manifest feature of a public route on land, that it is an appointed, laid out, straitened, narrow way. This thought in part we have already anticipated. The privilege of spontaneous or free movement is given to walking or riding only between two side boundaries, fixed close to each other. Whoever travels herein can advance, halt, or return; can choose his mode of conveyance; can increase or decrease his speed; can, in a measure, select his associates; can stumble into pitfalls or cautiously avoid them, if any such exist; and can determine the date and duration of his journey. But in reference to the highway he can have no voice in the selection of the land appropriated to its use, of the directions which it takes, of the places to which it leads, of the kind of inclosures on two opposite sides, of the barriers which it shuns, of the valleys and plains which it traverses, of the hills or the mountain-passes which it surmounts, and of the materials out of which its bed or track is constructed. The object or place which he desires to reach must be located on the border, or at either end of the road. If it should lie at a distance from any of these, some other route would have to be followed. Though he can, at every step, turn away from his course, climb over or break through any obstruction at the sides, he has no right to trespass thus on the adjoining fields, and he cannot expect thus to accomplish his journey, the purpose of which he has abandoned. If he does this, he voluntarily assumes the conditions experienced by those who frequent the broad way; and like them, he ranges at his pleasure in any direction in pursuit of such objects as allure his eye, accord with his fancy, or promise him desired gratification. He learns that there is only a single, straight-forward, path which can conduct him directly to the first chosen goal; and that there are hundreds of chances for him to wander from it, and never attain it by reason of his departure. Righteousness holds to but one end; wickedness entices away from it in countless directions. In the compass the needle, filled with magnetism, seeks the North Pole of the heavens; but deprived of this force it can

be turned and made to settle toward any point of the horizon. Truth is ever a unit; error is ever multiform. In apprehending a subject in only one conception can you be correct; in a thousand you can make mistakes. The healthy eye discerns clearly, distinctly; but the diseased eye sees with blurs and confusion. There is only one entrance into paradise, but innumerable are the doors opening into perdition.

The thought here presented must be clearly exhibited in the proper understanding and use of the principles and precepts of the Christian religion. There can be no wide, unmeasured latitude in our genuine acceptance of its doctrines and in our honest discharge of its duties; here must prevail definiteness, precision, and directness. The ideas gained from it must be the same in their real essence and form as those taught in the Holy Word, while they may differ in the degrees of their apprehended meaning. The rule of conduct must have as its purpose the one enjoined in this Word, but it may be obeyed with greater or less intensity and force of will. A saving faith does not consist in learning that the Scriptures are inspired by God; that the ten commandments are the immutable, moral laws; or that Christ actually lived on earth and is our appointed Teacher and Lord. It is not shown alone in an irreproachable life, nor even in the many and conspicuous deeds of charity. It consists in unreserved committal of one's self for time and eternity to the atoning power and the spiritual guidance of the Incarnate Son of God. For this faith there is nothing to take its place, no makeshift. Real repentance is not simple regret for our sins, not reproofs of conscience, not twinges of guilt, not overwhelming sorrow occasioned by crimes, and not wailings of the lost. It is also not a mere resolution to change our evil habits, not resistance to temptation, not restitution for injuries inflicted on others, not mortification of the desires of the flesh, and not mutilation of any offending member of our bodies. It lies much deeper and is far more radical than any of these supposed substitutes, though it may be manifested in each of them. In its nature it is a fundamental hatred and determined abandonment of sin in all its forms; because sin is offensive to God and inexpressibly harmful to ourselves and other beings. Repentance produces the consequent renovation of the affections, governing preferences and final purposes of the soul; and thus secures a reformation in the outward conduct of the whole man.

Let us take another example, that form of Christlike love in which we manifest due benevolent regard to our personal enemies. This love prohibits the exercise of the fiercest, most cruel, and most implacable impulses of the unconverted heart. It does not permit the indulgence of those feelings of the keenest satisfaction which follow complete retaliation or revenge for wrongs received. It is vastly more than the recognition of the evident fact that God, as the ruler of the world, retains in his own hands all rightful infliction of vengeance, and has never conferred upon any of his creatures the privilege of usurping this prerogative of his. It is not a sentimental, maudlin, fawning kindness or suavity shown to the malicious injurer. It is a real, whole soul, and ready willing of even undeserved well being and happiness to him, and is accompanied by the tenderest and most conciliatory demeanor. It enjoins the seeking of prompt reconciliation with him; it teaches the endurance of evil under any of his renewed and repeated attacks; it allows no utterance of words hurtful to his business, reputation, or feelings; it condemns all innuendoes, slights of treatment, and sneers of contempt, which tend to arouse his hostile disposition; it commands instant preparation of mind to bestow all manner of favor upon him, such as giving him food when he is hungry and drink when he is thirsty; such as striving to advance his prosperity, when he curses us; and such as praying for spiritual good to be visited upon him, when he despitely uses and persecutes us.

(To be continued.)

YOUNG PEOPLE'S WORK.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong;

For the test of the heart is trouble,
And it always comes with years,
And th' smile that is worth th' praises of earth
Is the smile that shines through tears.

—Ella Wheeler Wilcox.

THE offer for constant readers, given on this page March 16th, will close June 1st.

THERE have been received in all on this offer one hundred and seventy-three names, representing six churches,—Nile, Alfred Centre, Farina, Milton, Nortonville, and Walworth.

THE following is the complete list, up to date (May 20th), of the corresponding secretaries as gathered from the request given on this page April 12th:

Walworth, Wis.—Josie Higbee.

Nile, N. Y.—F. Adeane Witter.

Hammond, La.—Leona Humiston.

Smythe, S. D.—C. A. Davis.

Independence, N. Y.—D. E. Livermore.

We have at least five live corresponding secretaries. Perhaps the others, if there are any others, do not read the RECORDER; perhaps they are busy or taking a journey, or peradventure they sleep and must be awakened.

CHILDREN like to ask questions. Something is lacking with the child who can passively see or hear things before unknown and manifest no curiosity. It is this element in a child's nature which induces him to investigate the mechanism of his toys, and torment his elders with endless "whys" and "what fors." But it is the same spirit, developed and trained, which drives the man towards the poles, into trackless forests and dark caverns, which impels him to persistent research along given lines of scientific and inventive exploration; it is the same spirit, which, under the guidance of a sovereign human will, has brought the world to its present condition of culture and civilization. Parents cannot be too careful how they answer in a thoughtless way or disregard the questions put forward by the inquiring minds of their children. As the twig is bent the tree is inclined. Many false and lasting ideas are formed by children from indifferent, inaccurate, careless answers to their questions by those who are so busy working for wealth that the minds of the little ones are sadly neglected.

QUESTIONS ANSWERED.

How many ordained ministers are there in the Seventh-day Baptist denomination?

M. E. S.

It is difficult to determine. According to the report at the last General Conference there were 66 pastors and 39 other ordained ministers. Making allowance for names counted twice, it would not be far from correct to say that there are about 90 ordained ministers. Of these about two-thirds are pastors.

How many persons are connected with our Sabbath-schools?

S. O. E.

According to the last statistical report the number was 4,234. This is perhaps about four-fifths of the actual membership. Only 51 schools reported. There are about 90 in the denomination.

What will you do with a Society that does not have the pledge, a majority of the members being opposed to it?

A. C.

Wait patiently, work prayerfully, win presently.

Our Society is troubled about making out its reports. Some of the members are away at school part of the time and join other societies there, and so are often counted twice. What shall we do about it?

M. A. W.

Of course it is not right that members should be counted twice where it can be avoided. Some societies keep what is called an *absent list*. Members who are gone from the community longer than four weeks are placed upon this list and are not counted in making out reports. When they return they are restored to their former place without a vote of the society. Another plan is to give to each member who goes away a card of introduction to some other Society with a request that when he joins at another place the home society be notified. As a rule a few letters written by the Secretary will easily determine who are members and who are not at any time.

What shall we do in reference to the attitude the United Society of Christian Endeavor has assumed towards the World's Fair?

M. T. P.

We are of the opinion that this a very good time to keep still. Our battle is being fought by our opponents among themselves, and while we cannot exactly *enjoy* the conflict, there is a certain sense of satisfaction in knowing that the truth of God will in the end prevail.

SUNSHINE.*

What a wonderful effect the rays of the sunshine have upon the frozen world! The frost relaxes its tight grasp upon the face of the landscape, and the snow and ice, having changed their form, but not their substance, go hurrying toward the sea. Sunshine is the great invigorator of the vegetable world. Plant life that has lain dormant through the winter is awakened to new activity.

As the action of the warmth-giving, invigorating sun upon the physical world, so is the effect of sunshine upon the lives and hearts of men. The tonic of joy is a balm for a multitude of ills, which disappear as darkness before the dawn. A large part of the ills of life exist only in name, and may be dispelled by the action of a sunny nature, in like manner as we see the melted snow hurrying down the valley to the sea. People often lament the lack of sunshine in life, when the fact is there is but little sunshine in their own hearts. If there is sunshine in the heart the sum total of the happiness in the world is augmented by so much.

Man has a social nature, consequently no man can lead a hermit life and fulfill the purpose for which he was created. A part of one's life belongs to himself, a part also to society. Such being the case it is his duty, if there is any sunshine in his heart, to let that light shine out into other lives, giving cheer and encouragement. A smiling face, a cheerful salutation, an encouraging word spoken, may turn the tide of life simply by bridging over, as it were, some dark abyss which lies just before.

ENDEAVORER.

*Read before the Y. P. S. C. E., of Independence, N. Y.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:—My leave of absence from business at home has expired, and I write this letter on my way home. The good work continues. At the Monday night meeting, my last one, I think at least eight new ones started. The young people have raised funds and sent for Bro. Shaw, of Chicago, to help carry on this work, he will take charge of it, and with the workers here he will be able to continue it until all are reached, we hope, or until I can return to help. At the close of the meeting I was driven to meet the train at Hornellsville. I find it loaded with people bound for the World's Fair. On Tuesday forenoon I added much to the interest of the occasion by climbing down from an upper berth, and taking my place among other dignitaries gathered from the several nations of earth. I was very glad indeed as I dangled over the edge of the berth that I was only a layman dressed in business suit and soft hat, for my stock of dignity was nearly exhausted as it was. These exercises were enjoyed more by others than by myself.

During the afternoon we pass through Lima, within about thirty miles of Jackson Centre. I did intend to stop off and spend several days with our people there but cannot for want of time. Through this level country fields are flooded and much of the ground has not been plowed. Our train, the Flyer, dare not fly much of the time. I leave behind me one of the brightest spots in my life, the three weeks' work among the hills. And now for the future of this work and workers; I think they have enlisted for life, will organize for work, put in a down town reading-room, hold services, prayer-meeting and whatever seems necessary to keep up a solid line of battle. I hope soon to be back on this field at work. Yours in the work of saving men.

E. B. SAUNDERS.

—THE Welton Y. P. S. C. E. has been making some advancement since the adoption of a new constitution and by-laws. There is more of an effort made to live up to the requirements of the constitution and to do more work for the Master. A few have taken the active membership pledge, and it is hoped that others will do so soon. The weekly Christian Endeavor prayer-meetings are interesting and beneficial to those who attend.

—WE feel encouraged in the growth of our work by a letter from the Rev. J. L. Huffman, in which he speaks of a recent visit to our people in Webster and Braxter counties, W. Va. He thinks that the Y. P. S. C. E. organized in Webster county will do good work, there being no church there. In that locality there are sixteen Sabbath-keepers, thirteen of whom are earnest Christian workers. He also writes that a Society of Christian Endeavor has been organized on Buckeye, with sixteen active members.

—FOUR of the members of the Endeavor Society at Milton Junction were baptized by their pastor last Sabbath. The weather was beautiful, and a very large number of people congregated on the beach of Clear Lake to witness the solemn rite by which they became members in the Church of Christ. We expect others to follow in this duty soon.

—OUR hearts are full of gratitude to-day for the great work begun in our midst by Mr. E. B. Saunders, of Milton, Wis. His earnest words and work have been an inspiration to us, and a

powerful influence in the hearts and lives of men. The great need of the hour is that more of our young business men take up this line of work. God does not call us all to the ministry, but he does call us to work as we have never worked before. Let us so consecrate our lives that we may enter this field of personal work, and by getting close to the hearts of men lift them up until they become a power for good instead of evil.

The Conference of the Young People's Society of Christian Endeavor of Allegany county was held at Wellsville, May 25th. It was an exceptional meeting for the district, as two noted speakers took part on the programme—Rev. H. C. Farrar, D. D., of Albany, and Mr. Wm. McNeill, of London, a young evangelist, who has been working with Mr. Murphy, and is soon to begin work with Mr. Moody, at Chicago. It is to be regretted that every Society of the Western Association was not represented at this Conference, as it seemed that no one present could return to the home Society without carrying something of the enthusiasm for work which pervaded the whole meeting.

ALFRED CENTRE, N. Y.

THE NEED OF COMMON LABORERS.

It is quite a general impression among our young people that those who do not study for the ministry, do not need to prepare themselves for laborers in Christ's vineyard. If we were all to remain in localities where one of our strong churches was established, this would be nearer right; but for some reason which sometimes seems difficult of explanation, we seem destined to be a scattered people. Perhaps this is in God's plan of seed sowing, as some have explained, but if it is the seed should be pretty pure stuff and capable of laboring earnestly. I believe there is no argument so strong for the Sabbath truth as an earnest worker for Christ. Words are sometimes powerful, but acts are much more powerful, if backed by the right person. Christ's words are grand in themselves, but would impress us little without Christ back of them. Our denomination needs the best of representatives. We must all be representatives and if we do not do the cause good, we injure it; for let a person who has become nearly convinced that the seventh-day Sabbath is right, see a person who is odd and holds peculiar views, and announces himself as a Seventh-day Baptist, and he loses much of his respect for the principle at once.

Then one of the first essentials for us, as young people, is good common sense; or, do not be odd. I believe in many instances, people who have peculiar beliefs, bring persecution upon themselves, almost justly, by putting up a sign-board, "I'm peculiar." We cannot, in my estimation, do the cause any good by harping it at all times and places. Possibly I carry it to the other extreme, and allow opportunities to slip by unused.

Our work in this place has proved to me that we can further the interests of our denomination most, by joining hands in the work of saving souls with those about us of whatever denomination. People here all know that we keep our Sabbath, and they have shown great respect for our belief, although they have little respect for Sunday as a Sabbath. With three saloons running seven days in the week, to one church running one day, or part of one, it is certainly no wonder they have little respect for church or religion. Especially is this true, when these saloon-keepers are members of this church. This is not the church we have worked in, however; but we have been laboring to aid a handful of Methodists to stir up some interest in rebuilding their church.

I speak of this work because it is just such work as we can find all about us. It is just such work as every common laborer can do, if in earnest. When confronted by such labor, how much easier it is, if we were active workers in the home church or society. Even to be common laborers, we should let no opportunity pass whereby we may become skilled in the work. Hence the need of our being faithful in our attendance and labor in all our societies that we may do honor to our denomination and to our God, when cast among other people.

H. R. EDWARDS.

JOHNSON'S CREEK, Wis.

WHAT TO READ.

If you are down with the blues, read Psalm 27.

If there is a chilly sensation about the heart, read Rev. 3.

If you feel lonesome and unprotected, read Psalm 91.

If you find yourself losing confidence in men, read 1 Cor. 13.

If people pelt you with hard words, read John 15.

If you are getting discouraged about your work, read Psalm 126.

If you are all out of sorts, read Hebrews 12.

W. C. D.

WHAT ARE YOU DOING FOR JESUS?

What are you doing for Jesus?
Your life is slipping away;
Soon there may come a swift summons,
You cannot choose but obey.

What of the promise you gave Him
In youth, long since that has flown?
Covenant made at the altar
To do his will, not your own?

Oft has its spirit been broken,
Oft have you willfully dared
To set before you life's pleasures,
Instead of work He prepared.

What will you say at His coming,
Meeting Him when face to face,
For years of duty neglected,
Years spent abusing His grace?

Hasten, while daylight still lingers,
Your vows of love to renew.
Some humble work for the Master
May be left even for you.

L. P. L.

SPRING SOUNDS.

Such a flurry, such a scurry,
Such a hurry in the trees;
Such a whirring and a stirring,
Birds as brisk as busy bees;
Nests are building, 'tis important,
If you please.

Such a tripping, such a skipping,
Such a slipping o'er the stones;
Such a flashing and a dashing,
Such a melody of tones;
Brooks are hastening to the ocean,
Where it moans.

So much learning, so much earning,
So much tracing mete and bound;
So much telling, counting, spelling,
Till the dizzy head turns round;
Patience, child, it is important;
So is knowledge found.
—Harper's Young People.

"I'VE DONE REFUSIN'."

These were the words of an aged Christian who had unexpectedly been asked by his pastor to lead the special meeting for the evening. In commencing the services he stated that he had not expected to take charge of the meeting, and so was unprepared to make remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything in Christian work by one whom I have confidence in, if he thinks it is my duty, even if I do not feel prepared, I will try to do it. I've done refusin'." No better opening for the prayer-meeting that night was needed. What better key-note could be found? What a difference would be found at once in our social meetings, and in every branch of church work, if only each professing Christian would say: "I've done refusin'!"—*Congregationalist.*

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.	Beverance 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 XI.—THE CREATOR REMEMBERED.

For Sabbath-day, June 10, 1893.

SCRIPTURE LESSON.—Ecc. 12: 1-7, 13, 14.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth.—Ecc. 12: 1.

INTRODUCTION.—The Preacher seems to have given us in the Song of Songs the thoughts of his youth, before "the years drew nigh and he must say, he had no pleasure in them." In Proverbs his rich wisdom, and now in Ecclesiastes the results of his great experience, the "conclusion of the whole matter." His teaching here is direct. All pleasures are not sinful, but those of the young tend too much that way, hence the necessity of remembering early in life that all our words and deeds shall be brought into judgment. We must meet the results of our lives.

EXPLANATORY NOTES.—v. 1. "Remember." Call it to mind, consider it conscientiously, as you will wish you had when the judgment comes. He is your God and Father, your Creator, Redeemer and Judge. To thus remember him will lead you to love, adore and obey him. "In . . . thy youth." The best time, for then habits are formed, the heart is tender, it is easier to learn of God, it is then more natural. Remember in youth, for the prospect of long life and success is tenfold greater when early the Christian service is begun. The longer neglected, the less inclined we are to repent, believe, and be saved. Give God the prime of life and not merely the dregs. If Satan gets the heart while young he will, ten chances to one, forever keep it. "Evil days come not." The days when mental faculties fail. "No pleasure in them." Powers of body and mind decline and youthful ambition ceases. Life is not as hopeful when the Creator has so long been forgotten. v. 2. "Sun . . . be not darkened." In youth all seems bright. In old age clouds make things dreary, *i. e.*, when the "Light of the world" shines not into the heart. When the mind grows feeble in old age, the sun, moon and stars are darkened, as it were. "Clouds return after rain." The showers of youth soon cease and the sky is clear. The troubles of children soon pass away, they forget it all in their gladness. v. 3. "Keepers . . . tremble." The hands of the aged tremble and cannot be used to protect the body as when young and strong. "Strong men bow themselves." The legs. "Grinders cease." Teeth decay and are lost. "Windows be darkened." The eyes become dim or sight is lost. v. 4. "Doors be shut." The aged go out but little, they hear with difficulty and intercourse with the world declines. "Sound of the grinding is low." They eat very slowly because of few teeth. "Rise up at the voice of a bird." Sudden sounds startle them, they are more nervous. Sleep is not sound as in youth. "Daughters of music . . . low." The voice is not strong, and it is in a tremulous tone that they attempt to sing. v. 5. "That which is high." Timid when climbing any height. "Fears shall be in the way." They walk with great care lest they stumble, or because of partial blindness. "Almond tree flourish." Gray hairs come quickly. "Grasshopper . . . a burden." The locust is noted for quickness, but the aged become feeble and cannot bear much weight. "Desire shall fail." Appetite diminished, passions less strong. "Goeth to his long home." To the unseen world from which there is no return. "Mourners . . . streets." The hired mourners in the East who follow the bier with loud wailing. 2 Sam. 3: 31, Mark 5: 38. v. 6. "Silver cord." Spinal nerve, the "thread of life." "Golden bowl." Skull, or, possibly, the body as a vessel holding the blood. "Pitcher be broken." Organs of respiration. Lungs. "Wheel . . . fountain." Heart failure. v. 7. "Dust return to

earth." The body was formed of dust or earth. It shall at last be resolved into that element. "The spirit." Distinct from the physical, material parts. The "living intelligence" returns to its element—God, who is a spirit. No soul sleep here. The spirit at death is separated from its house of clay and returns to God, the fountain of life. God keeps it somewhere to receive the final command to go into happiness or woe, according as it was prepared when on probation ground. v. 13. "Let us hear." In the original it is written in a way to call special attention to what follows. "The conclusion." The summing up of the case, the practical view which we must have after the whole discourse is read. "Fear God." Reverence him, manifest internal piety, be holy. "Keep his commandments." "If ye love me keep my commandments." "If thou wilt enter into life keep the commandments."—*Jesus*. Piety and obedience to God are inseparable. There is no saving faith that begets not the spirit of obedience and loyalty to God. "The law of the Lord is perfect, converting the soul." "The whole duty of man." The whole *work* of man is to do the Father's will, be a loyal son. True religious life within produces exemplary conduct. Let man obey God and God will see to all the results. v. 14. "Bring . . . judgment." Sometimes in this life; surely at last in the final day of reckoning. Thoughts, words and deeds make character. We must meet such results. "Secret thing." That which we conceal from our fellow-men. "Whether . . . good, or . . . evil." What a joy to the good, the justified, will the judgment be. What a surprise to the evil. There we reap the fruits of our own sowing.

LEADING THOUGHT.—Great are the possibilities of youth. Dangerous is procrastination.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 4th.)

OUR YOUNG LIVES FOR CHRIST.—Eccl. 12: 1; 2 Tim. 3: 15; 1 Tim. 4: 12.

A life given to Jesus Christ in youth is not a life renouncing all pleasures, all delights; is not a life begun as though it were already old and quiet and ambition gone. Jesus wants the boys and girls with their love for all that is natural for youth. He wants them his, loving and obeying him, while they delight in their grand opportunities, hopes, and possibilities. They may have a free play of activities within the limits of holiness and be approved of God, having a "conscience void of offense." Yes, Christ wants them that all these may be sanctified and doubly delightful to them and to the glory of God.

Because of the hopes of youth, because of the opportunities before them, they need Christ to make hope an anchor and opportunity fully improved and this present life a true success and the life to come, life-eternal.

God is the God of the youth and to them gives special promises for their special advantage. He is the God who made and owns you my young friend and has perfect right to your obedience and service. From him comes your youthful pleasures and every good gift. Without him, daily remembered, you cannot keep from sin and hardness of heart, you cannot overcome the temptations that are sure to come to try you. Youth is the time when habits and character are best formed, when there are few hindrances, fewer alliances with wrong doers. Beginning the service of God in youth, there will be a longer period in this life for all true, satisfying pleasure, for discipline to become well prepared for heaven, and to avert the evils of old age. Surely you will give your young heart to Jesus.

SCRIPTURE REFERENCES.

1. Exhortations to the young. Lev. 19: 32; Prov. 1: 8; 22: 6; 11: 9; 12: 14.
2. Christ's example. Luke 2: 46, 51.
3. Peter's advice. 1 Peter 5: 5, 6.
4. Timothy's example. 2 Tim. 3: 14, 15.

—LOVE may never be returned by those upon whom it is lavished, but the love is not lost. There is a blessed reward in love itself. The loving spirit is gain. Effort put forth to redeem a lost world may not be as successful as desired, but the church or people laboring for that purpose will be gainers.

—MANY a teacher becomes nearly discouraged and thinks love's labor all lost. Not so. That teacher has an experience worth more than anything else to him, and the effect upon him from his labor is reward ample for all effort.

—WE should labor for results because they are valuable, though not valuable merely because labored for. A good result is the true wish and that may not be depended upon because worked for. It may be necessary sometimes to throw away a writing that has cost hours of hard study, for a new thought may reveal the fact that to throw it away will increase the value of the work.

—MANY a writer files away for a season a composition or reply to some opponent and then upon re-reading it consigns it to the flames. His next article will be the more valuable and the results better because of that waste, or rather rejection, of previous effort.

—THE Sabbath-school is truly for the old and middle aged as well as children, but it is for them in one sense that they may the better help and instruct the youth. There will be most of youth in that school where are seen most of the older ones. We read of the days of Eli that "the word of the Lord was precious in those days." It was so precious that a child Samuel was needed to share in it. Christ gave the youth a foremost place when he was teaching. In heaven the representatives of the children have the attention of the Father. No arrangement of Sabbath-service, church accommodations, should crowd the children into a corner. Give them as good seats as others. Have some part of the service for them, some part of the sermon, some part of the general reviews after class exercises. Remember the attention Jesus gave the children. It may be true that "children should be seen and not heard" and then again it may be a wicked falsehood. It depends upon circumstances and what results will follow.

HOME NEWS.

New York.

FIRST ALFRED.—The revival interest, of which mention was made in our last items, has grown to wonderful proportions. Many souls have been converted, backsliders have been reclaimed and Christians have been greatly quickened. On Friday evening, May 12th, five were baptized, and on Friday evening last, May 26th, twenty-nine others witnessed for Christ in this beautiful ordinance, and still others are to follow. Last week Bro. Geo. B. Shaw, from Chicago, came to aid Bro. Saunders in the work, and in a few days Bro. Saunders was called home on business, since which Bro. Shaw has had charge of the meetings, the preaching being done mostly by the ministers of the place. Meetings are held every noon recess at Memorial Hall, at 7 o'clock at the same place, and at 8 o'clock at the church. Besides these, prayer-meetings are held daily in five or six different parts of the village, and occasional meetings are held in the Terra Cotta works for the men there employed and other working men in the neighborhood. Among those converted and recently baptized are several heads of families and an unusually large proportion of young men. Still others are seeking the way of life. While all classes of Christians have been greatly quickened and have engaged more or less earnestly in the work of saving others, the young people have, from the very beginning, been in the forefront of the conflict. On Friday night last, the audience room of the church, which will seat some 600 people, was literally packed. The same was true on Sabbath morning when Rev. L. C. Rogers preached the memorial sermon before the Grand Army.

The District Convention of the Young People's Societies for Allegany County was held in Wellsville, last week, presided over by T. B. Burdick, of Little Genesee. Several loads of delegates from this society were in attendance, and Dr. Platts was one of the speakers in the afternoon. A good time is reported, albeit some of the delegates found it necessary to go to the hotels for meals although free entertainment had been announced. Come to Alfred next time where we have no hotel and see what we will do.

We are expecting our new pastor, B. C. Davis, next Sabbath. S. R. S.

Illinois.

CHICAGO.—This year all roads lead to the World's Fair, and as delegate of the Central to the South-Eastern Association, I found on examining the different routes that I could go to Chicago and then to Lost Creek, W. Va., cheaper than the direct regular fare, and so I have the pleasure of visiting the World's Fair, and especially of getting acquainted with our earnest Sabbath-keepers in Chicago.

Of the Columbia Exposition I can only say that it is great in plan, preparation and prospect. As Murat Halstead said last night in a great speech before the World's Press Congress, "They planned better than they knew locating the World's Fair at the mid continent so that foreigners crossing either ocean might travel over our great land and get the proper perspective." The site chosen on this inland sea, "the largest body of fresh water on the globe," where land and lake and lagoon combine to give such variety of scenery, makes Jackson Park the wonder and joy of beholders. The buildings, unique and unparalleled as to size and number, form the fitting preparation to receive and display the material exhibits and register the high water mark of advancing civilization. But the material is not so great as the intellectual and moral, and while the display in all lines of human industry is simply marvelous I do believe that the World's Congress will tell far more in the World's progress.

It was fitting, too, that the Woman's Congress should be held first, for the mothers have first to do and most to do for the well being of the race. Their great meetings, crowded to the doors and overflowing in other halls, earnestly considered from a woman's stand-point the great economic, social, intellectual and moral problems that confront humanity to-day. Their counsels and prayers and pleadings for the suffering, the loved and the lost, will not soon be forgotten and will ring out through all the world.

The World's Press Congress this week is speaking out some grand words for truth and purity and right and righteousness, words that augur well for the future of this masterful agency, the public press.

Last Sabbath it was a great privilege to be present with our church here and look into the faces of these earnest workers and speak a few words for Christ. How glad I am that in the large cities our cause is gaining and our people taking hold with new vigor. One feature which some regard as an innovation, but I think a return to the apostolic custom, was beautifully exemplified here. As soon as the benediction was pronounced they did not rush out of church as if they were glad to get away and be done with it, but stayed and shook hands and visited with one another and especially with all the strangers.

All roads lead to the World's Fair, and this

is the year of brotherly love and progress and I believe of blessing.

L. R. S.

Nebraska.

NORTH LOUP.—We had a pleasant winter and the spring weather so far has favored farming interests. More or less plowing was done in each of the winter months, but most of the wheat sowing was left for March. Winter wheat and rye look finely, and spring wheat is putting up a healthy blade. Peas and potatoes are up in the gardens and the few bearing orchard trees around the town are beautiful with fruit blossoms. The little flowering almond in our yard is covered with roses and the lilacs are budding to bloom.

The church preserves its even tenor in sustaining its home service, and our missionary committee did some good work during the winter months in outlying centers. The Sabbath-school's share of the church work is well sustained. Some considerable interest was awakened in some five minute speeches and papers on the following subjects as a part of the weekly review exercises for the last quarter:

1. Social life of the Jews in their 70 years' captivity.
2. Official and social life of Daniel in his captivity.
3. Babylon, both city and country.
4. The Medes and Persians.
5. Under what circumstances in early Bible times were men drawn out in special prayer?
6. On motion of the pastor the following subject was more fully treated by E. J. Babcock: If it was right for Nehemiah, a civil ruler, to suppress Sabbath desecration and enforce Sabbath laws by the aid of the civil power, why is it not right for the civil power of the United States to suppress Sabbath desecration and enforce Sabbath laws at the present time?

R.

ORDINATION.

On Sunday, May 21st, at 10 A. M., a joint council of the Milton and Chicago Seventh-day Baptist churches was convened at Milton, for the examination and ordination to the gospel ministry of Mr. Willard D. Burdick, of the Milton Church, and of Mr. Theodore J. VanHorn, of the Chicago Church. Delegates representing all the churches in Southern Wisconsin and the Chicago Church were present, as follows: Ministers,—E. M. Dunn, W. C. Whitford, O. U. Whitford, N. Wardner, F. O. Burdick, G. W. Hills, E. A. Witter, S. H. Babcock, William L. Burdick; Deacons,—L. T. Rogers, Wm. B. West, A. Whitford; Laymen,—B. I. Jeffrey, C. B. Hull, C. E. Crandall. Rev. Wm. Walker, of the Milton Congregational Church, was invited to sit in the Council, as an honorary member.

The Council was called to order by Rev. E. M. Dunn, and prayer was offered by Rev. E. A. Witter. N. Wardner was appointed to preside and to conduct the examination, and C. E. Crandall was appointed Clerk.

In accordance with a vote of the Council the two candidates were examined together. After the relation of their religious experience and call to the ministry, they were examined on the whole field of Christian doctrine, each in turn discussing a subject and the other modifying or concurring in the views stated. The examination continued throughout the forenoon and part of the afternoon. The second session was opened by prayer by Rev. O. U. Whitford. At the close of the examination the Council voted unanimously that the examination be declared satisfactory, and that they proceed to the ordination of the candidates.

The following programme was then carried out:

Anthem by the choir.
Scripture reading, Rev. S. H. Babcock.

Prayer, Rev. W. L. Burdick.
Sermon, Rev. S. H. Babcock (text, John 20: 21).
Consecrating prayer, Rev. E. A. Witter, with laying on of hands by all the ministers present.
Charge to candidates, Rev. O. U. Whitford.
Right hand of fellowship, Rev. E. M. Dunn.
Benediction, Rev. T. J. VanHorn.
C. E. CRANDALL, Clerk.

A LITTLE WITCH.

I'd like to be a little witch and go up in the sky.
Where I could leap from cloud to cloud as they go sailing by.
This is my broom, on which I'd ride as witches do, you know;
The dust-pan I should leave behind because I hate it so.
I wonder how Tip would behave, as through the air we'd float;
Of course a witch would have a cat—just notice his black coat.
It's getting blacker every day, and just as soft as silk.
Stop crying, Tip; I hate to go down cellar for your milk.
My cap? Why, mother made it; it's just like witches wear.
Oh dear, I wish there were some witches flying through the air,
Perhaps they'd come and help me; I'm keeping house to-day.
But I just hate to do the work when mother is away.
I've got to sweep the kitchen, and wash the dishes too,
And brush the walls and dust around; it's such a lot to do!
But, there! it's no use talking; I'll be a witch, not shirk
And play I came down on my broom to do this very work.
—A. I. Willis, in Harper's Young People.

TEMPERANCE.

THERE are men who starve their children to help the brewer fatten his horses.—*Ram's Horn.*

ACCORDING to the last report of the commissioner of internal revenue there are 215,434 retail liquor dealers in the United States.

POVERTY and drunkenness act and react on each other; both cause ignorance and disease, parents of all vice and unhappiness.

SOME people think there is nothing in a name, but the bar of the saloon, the bar of the court and the bar of the jail seem to be closely related.—*Standard.*

THERE is no need to be drunk to be under the influence of wine. The man who takes a little and will not give it up is as much controlled by it as if he was an habitual drunkard.—*John Wanamaker.*

A CONVERTED saloon-keeper in addressing a boy's temperance society, warned them against entering a saloon under any pretext whatever. There was danger in it, for he had seen them come in with friends and gradually they would be induced to take lemonade or cider and something stronger inevitably followed.

JOHN W. HAYES, secretary and treasurer of the Knights of Labor, says: "Any one who keeps a saloon is forbidden membership with us; also any one whose family, any of them, make a living by the sale of intoxicating drinks. The question is now coming up whether any of our members can deal out liquor at a picnic or ball, and we are saying 'no' to the whole of it."

FRANCE will be driven in self-preservation to fight the drink evil. The large increase in the number of places where intoxicating liquors are sold is attracting the attention of leading Frenchmen, and they admit that the outlook is alarming, unless measures be speedily taken to check this dangerous tendency. There are now 440,000 establishments in France where liquor is sold, 27,000 of which are located in Paris. We speak of Chicago and her 1,000 saloons, but the capital of France supports nearly four times that number. We have over 230,000 such places in the United States, but the French republic has nearly twice as many.

"Do you know the difference between the English woman who drinks too much and the American who does the same?" said a man of the world. "The English dame does it brutally, frankly, and is a 'good fellow' among men, and she either does not care to conceal it or could not if she would; whereas to an American it invariably causes tremendous depression of spirits, which gives an excuse to the family doctor to call it by any name he likes." A good deal of comment has lately been made on the obvious increase of tippling among women of society; and women who delight in the agreeable stimulus that champagne gives to their spirits and conversation should beware lest they pass the Rubicon and find themselves victims of a most terrible disease.—*N. Y. Tribune.*

OUR DAUGHTERS.

The curse of our modern society is that our young women are taught that the first, second, third, fourth, fiftieth, thousandth thing in their life is to get somebody to take care of them. Instead of that, the first lesson should be how, under God, they may take care of themselves. The simple fact is that the majority of them have to take care of themselves, and that, too, after having, through the false notions of their parents, wasted the years in which they ought to have learned how successfully to maintain themselves. It is inhuman and cruel for any father or mother to pass their daughters into womanhood having given them no facility for earning their livelihood. Madame de Stael said, "It is not these writings that I am proud of, but the fact that I have facilities in five occupations, in any of which I could make a livelihood." We should teach our daughters that work of any kind, when necessary, is a credit and honor to them. It is a shame for a young woman belonging to a large family to be inefficient when the mother and father toil their lives away for support. It is a shame for a daughter to be idle while her mother toils at the wash-tub. It is as honorable to sweep the house, make beds, or trim hats, as it is to play the piano, twist a watch-chain, or embroider a slipper.—*Selected.*

SAID a little girl to her mother: "Well, mother, I want to join the church." "Why child, you are too young," was the reply. "Why do you want to join the church?" "So that I can quit the Sabbath-school, for you know that just as soon as sister joined the church she quit the Sabbath-school." Alas, how many grown up sisters and brothers, how many older Christians, are giving, in this way, the impression that Bible study is a child's business, or at least a mere matter of option with grown up Christians. We hope that our Young People's societies will everywhere ally themselves earnestly with the interests of the Sabbath-school. Stand by the superintendent and officers; attend the sessions of the Sabbath-school yourself; seek to bring others in. If there is any one encouraging sign of the times it is that Bible-reading clubs are being formed by our young people, and love for the Bible is being encouraged by a more methodical study of the blessed teachings.—*Christian Secretary.*

SPECIAL NOTICES.

PROGRAMME OF EASTERN ASSOCIATION, to be held at Berlin, N. Y., June 1-4, 1893.

FIFTH-DAY MORNING.

10. Service of Song. Chorister of the church.
- 10.30 Introductory Sermon. G. P. Kenyon.
11. Testimony meeting.
- 11.20. 1. Report of Executive Committee. 2. Communications from churches and Associations. 3. Appointment of standing committees.
12. Adjournment.
2. 1. Miscellaneous communications. 2. Report of officers and delegates.
- 2.30. Devotionals. J. C. Bowen.
- 2.45. Communications from corresponding bodies.
3. Educational Hour or Sermon.
4. Adjournment.
- 7.30. Praise Service.
- 7.45. Sermon. L. D. Seager.
- 8.15. Conference meeting.

SIXTH-DAY MORNING.

- 9.30. Service of Song.
- 9.45. General business.
10. Devotionals. W. C. Whitford.
- 10.30. Missionary Hour. A. E. Main.
12. Adjournment.
2. Service of Song.
- 2.15. Tract Society's Hour. L. E. Livermore.
- 3.15. Devotionals.
- 7.30. Praise Service.
- 7.45. Prayer and conference meeting. W. C. Daland.

SABBATH MORNING.

10. Y. P. S. C. E. Prayer-meeting. W. C. Whitford.
- 10.30. Sermon. Stephen Burdick.

3. Sabbath-school. Superintendent of Berlin Church.
7.30. Praise Service.
7.45. Sermon. F. E. Peterson.
8.15. Devotionals. I. L. Cottrell.

FIRST-DAY MORNING.

- 9.45. Miscellaneous business.
10. Devotionals. L. F. Randolph.
10.30. Sermon. L. R. Swinney.
12. Adjournment.
2. Woman's Hour, conducted by Mrs. W. C. Whitford.
3. Devotionals. G. J. Crandall.
3.30. Completion of business.
7.30. Young People's Hour, conducted by E. W. Clarke.
8.30. Farewell conference, conducted by A. H. Lewis.

PROGRAMME OF THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION, to be held at Adams Centre, N. Y., June 8-11, 1893.

FIFTH-DAY MORNING.

10.30. Call to order by Moderator. Introductory Sermon by the Rev. O. S. Mills. Report of Programme Committee. Communications from the churches.

AFTERNOON.

2. Communications from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of standing committees. Annual Reports: Corresponding Secretary, Treasurer, delegates to Sister Associations, Committee on Obituaries. Woman's Hour, conducted by Mrs. A. B. Prentice.

EVENING.

7.30. Praise Service. Sermon by delegate from South-Eastern Association.

SIXTH-DAY MORNING.

9.30. Devotional Service. Reading minutes. Reports of standing committees. Essay—The relation of our people to all moral and social reforms, by Mrs. W. T. Colton. Essay—The proportion of our material substance required by the gospel for the work of the Lord, by Miss Agnes Barber. Sermon by delegate from Western Association.

AFTERNOON.

Business. Discussion of resolutions. Missionary Hour, conducted by representative of Missionary Society.

EVENING.

7.30. Praise Service. Prayer and conference meeting, conducted by the Rev. H. B. Lewis.

SABBATH MORNING.

10.30. Sermon by delegate from Eastern Association. Collection for Tract and Missionary societies.

AFTERNOON.

2. Sabbath-school, conducted by O. D. Greene, Jr., Superintendent of the Adams Centre Sabbath-school. Young People's Hour, conducted by Alfred C. Prentice.

EVENING.

7.30. Praise Service. Sermon by the Rev. Clayton A. Burdick.

FIRST-DAY MORNING.

9.30. Devotional Service. Business. Tract Society Hour, conducted by representative of the Tract Society.

AFTERNOON.

2. Business. Sermon by delegate from the North-Western Association.

EVENING.

7.30. Praise Service. Sermon by the Rev. J. A. Platts. Closing conference, conducted by the Rev. L. R. Swinney.

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.

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. Soewell. 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.

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 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.

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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CONDENSED NEWS.

President Cleveland has appointed Robert T. Hough, of Ohio, Solicitor of Internal Revenue.

Fire destroyed 4,400 native houses in Manila, the capital of the Phillipine Islands, recently.

The Provincial Government of Hawaii has appointed Lorrin A. Thurston as Minister to the United States.

The Empire State Express train made the run of 146 miles, between Syracuse and East Buffalo, N. Y., last Friday, in 135 minutes.

An exchange says: Railroad cars can now be electrically lighted. The car axle is the source of power, and by use of friction cones uniform speed of dynamo, and consequently of light, is maintained.

The Infanta of Spain, Princess Eulalie, and her husband, Prince Antonio d'Orleans, called on President Cleveland last Saturday. Mrs. Cleveland returned the call.

The officers of Rev. Dr. T. DeWitt Talmage's church, the Tabernacle, of Brooklyn, N. Y., effected a settlement of the \$90,000 floating indebtedness of the church last Saturday, by paying 23 cents on the dollar.

The Moravian Synod of the Northern Province of North America in session at Bethlehem, Pa., May 27th, showed a liberal attitude toward the World's Fair. While most other Synods and religious bodies are opposed to Sunday opening a majority of the Moravians are in favor of it. The Rev. J. Taylor Hamilton, of Bethlehem, presented a resolution requesting a protest of the Synod as a representative body of the Moravian Church against opening the Fair on Sunday. The Western Moravian ministers were in no hurry to denounce Sunday opening, and it was referred to the proper committee for further action.

The following telegram was sent to President Cleveland May 27th, by the Rev. Wilbur F. Crafts, the Rev. A. H. Plumb and the Rev. Joseph Cook, representing National and State Sunday organizations:

"Milchrist's suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday opening, if not overruled to-day, will dishonor the Nation and Administration. When injunction was wanted against railroad men a Judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day, let proclamation and troops hold the gate closed until obtained. Sunday closing is the law of the land until the Federal Courts decide otherwise. Shall national law be nullified meanwhile?"

MARRIED.

MAIES—CHENEY.—At the M. E. church, Mystic, Conn., May 24th, by the Rev. O. D. Sherman, Rev. Henry W. Maies, of Seneca Falls, N. Y., and Sadie L. Cheney, of Mystic, Conn.

DIED.

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

MAXSON.—In West Edmeston, N. Y., May 16, 1893 Truman H. Maxson, in the 64th year of his age.

The deceased was a life-long resident of the village of West Edmeston, and highly respected by his acquaintances. He was married Nov. 12, 1853, to Anner D. Pardee—a niece of Bronson Alcott—who was taken by death in 1871. In 1892 he was married again to Anna Williams, who in feeble health survives him. One son by his first wife is all of his immediate family remaining beside. Brother Maxson, who had for a long time been a member of the Seventh-day Baptist Church and assisted in the burdens of God's people, will be sadly missed. This society has been greatly afflicted in the past two years by the taking away of many of those who had long been chief in the support of the church. The funeral services were held in the church, conducted by the writer.

C. A. B.

SCRIVEN.—At Adams Centre, N. Y., May 5, 1893, Zebulon J. Scriven, aged 56 years, 5 months and 24 days.

Through several years of declining health he had exhibited a great deal of resolution and Christian courage. He possessed an intelligent, well-informed mind. He had been for many years a valued member of the Adams Church and of the Sabbath-school. He leaves a wife and two sons, beside a very large circle of friends to mourn his departure.

A. B. P.

GURLEY.—At Adams Centre, N. Y., May 12, 1893, Ann Augusta Gurley, wife of Harrison D. Gurley, aged 56 years, 3 months and 23 days.

She was a remarkably amiable, sweet-spirited, Christian woman. She had been a shut-in invalid for about eight years, much of the time a great sufferer. But through it all she was patient, trustful, cheerful, often saying she had many things to be thankful for. From early youth she had been a devout Christian and a faithful member of the Adams Church. She leaves her companion and one son, but their sorrow is tempered with the thought that she has exchanged suffering for immortal joy.

A. B. P.

CRANDALL.—At 370 Madison Ave., Albany, May 18, 1893, of oedema of the lungs, Miss Louisa Crandall, aged 23 years, 5 months and 22 days.

Just fitted for life's work and blossomed into womanhood, she was taken away. A crowded church and many tears attested the esteem in which she was held. Born in Leonardsville, but spending most of her life in West Edmeston, she was brought back to the latter to be laid away. Services by the writer.

C. A. B.

PROSSER.—At the residence of his father, at Mystic, Conn., May 21, 1893, Charles O. Prosser, aged 48 years.

O. D. S.

COTTRELL.—At Westerly, R. I., May 23, 1893, of diabetes, Lydia Anngeneette Cottrell, aged 24 years and 5 days.

Miss Cottrell was the youngest daughter of Mr. and Mrs. C. B. Cottrell. She was the sunshine of a happy home, and was loved by all who knew her. Funeral services were held from her late residence, May 25, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in River Bend Cemetery, Westerly, R. I.

W. C. D.

The bill which partially prohibits the sale of cigarettes in the State of Ohio has become a law. It imposes a tax of \$300 a year on wholesale dealers and \$100 a year on retail dealers, and a fine of \$100 to \$500 for selling cigarettes without a license.

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Literary Notes.

The Preacher's Magazine for June, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, is received. This is the sixth number of the third volume of this magazine, which is intended more particularly for the preacher, but will be found of great aid to teachers and Bible students. Dr. T. Bowman Stephenson contributes a sermon of great power, entitled "The Social Panacea" to this number. There is also a most excellent paper by Prof. Henry Drummond on "Joy, Rest, and Faith," it is written in his charming style, and is sure to attract great attention. This magazine is grow-

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ing in value from month to month and is one of the best of the Homiletical Magazines. It is highly recommended by prominent clergymen of all Evangelical denominations. It is published monthly at \$1 50 per year, single copies 15cts., by Wilber B. Ketcham, 2 Cooper Union, New York. Liberal premium offers are made to new subscribers.

Blaine's Handy Manual of Useful Information.

There has just been published in Chicago a most valuable book with the above title, compiled by Prof. Wm. H. Blaine, of Lancaster University. Its 500 pages are full of just what its name implies—useful information—and we fully advise all our readers to send for a copy of it. It is a compendium of things worth knowing, things difficult to remember, and tables of reference of great value to everybody, that it has never before been our good fortune to possess in such compact shape. Our wonder is how it can be published at so low a price as is asked for it. It is handsomely bound in flexible cloth covers, and will be sent to any address, postpaid, on receipt of 25 cents in postage stamps, by the publishers.

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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 Scranton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Dansont A. Whiting, Willis F. 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, 1888, 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 39 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, 1880, by A. B. Kenyon, Surveyor.

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

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



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J. D. Spicer