

The Sabbath Recorder.

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

Vol. L No. 13.
Whole Number 2562. }

FIFTH-DAY, MARCH 29, 1894

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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LIFT ME UP.

Out of myself, dear Lord,
O lift me up?
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways;
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone!"

Out of my weary self,
O lift me up!
I faint—the road winds upward all the way;
Each night but ends another weary day,
Give me Thy strength, and may I be so blest,
As on the "heights" I find the longed-for rest.

Out of my selfish self,
O lift me up!
To live for others, and in living so,
To bear a blessing wheresoe'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver sides reveal.

Out of my lonely self,
O lift me up!
Though hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in other's happiness!

—Selected.

YES, a blizzard in Dakota and Nebraska, and a cyclone in Texas and Louisiana will encourage the weather prophets to keep on guessing. But too many are ambitious to be "wise beyond what is written."

SECRETARY BAER, of the United Society of Christian Endeavor, reports 30,610 local societies, with a total membership of 1,836,600. In England there are now 1,200 societies and about the same number in Australia.

THE infamous "side-door liquor bill" which has been agitating the minds of good citizens of this State, and which was being urged for passage in the assembly, was killed March 15th by a vote of sixty-two to fifty-three.

NEAL DOW has received deserved attention during the past two weeks as the "Father of Prohibition." He has just passed the ninetieth anniversary of his birth-day. He is still quite vigorous. His father died at the age of ninety-five, and his father's grandmother at the great age of one hundred and two years.

IT seems to be in God's plan for the development of his children that they must be subject to severe discipline. The soul must sometimes sweat blood. That which is of most worth usually costs most, whether it be of material things or spiritual attainments. Therefore our severest trials are often among our greatest blessings.

IT is not always that swift and terrible retribution overtakes evil doers; but it may always be looked for. An anarchist undertook to throw a dynamite bomb into a church in Paris, France, March 15th, but its premature explosion tore the wicked designer of this horror into atoms. Several others were slightly injured. "He that diggeth a pit shall fall therein." Haman was hung on Mordacai's gallows.

ON page 205 will be found a list of names with amounts contributed toward the Sing Chung Burial Fund in the order received down to the 26th of this month. Will others who can and desire to aid in making this fund up to \$120, please send in very soon so it can be forwarded. How it will gladden the heart of the burdened son to be so unexpectedly blessed by his American friends. It will also greatly please and encourage our entire mission in Shanghai.

SENATOR BLACKBURN, of Kentucky, is one of the converts in the recent revival in Washington under the evangelistic work of Moody. This new convert is quite active in circulating religious tracts among other Senators. If the United States Congress should become converted to Christ, there is little doubt that general prosperity in our country would follow. Tariff tinkering, and seigniorage bill sinning would then give way to honest legislation and true Christian statesmanship. An era of peace, prosperity and plenty would quickly dawn upon our distracted country.

THE city of Troy is in a wholesome state of ferment since the cowardly murder of one of its best citizens, George Ross, in the recent election. It often takes a fearful crime to open the eyes of the people to the great dangers which threaten them. This lesson is a sad one, and will probably bring swift and fearful retribution upon the defiant and wicked perpetrator of the crime. But the lesson in its reaction will not stop there. The better elements of citizenship are thoroughly aroused and the time for suppressing this corrupt mob ruling seems at hand, not only in Gravesend, but now also in Troy.

SOME people when speaking of the Bible and the faith which it inculcates, say they will believe nothing which they cannot comprehend. But how many things do such people comprehend? The most positive people usually are the most ignorant. Comparatively few things in science or religion are comprehended by mortals. The most able lawyers, physicians, scholars, are usually the most cautious about expressing their opinions; and yet in all these lines of study and far-reaching developments, which are beyond their comprehension, they have definite beliefs, well-grounded theories. Numerous beautiful and ever present phenomena of nature are seen, acknowledged, believed in, but not comprehended. Why not be as reasonable when talking about matters of religion as in other things?

LOUIS KOSSUTH, the great Hungarian patriot, was born April 29, 1802, and died at Turin, Italy, March 20, 1894. Many people will remember his visit to this country in 1851 in the interests of Hungarian liberty. He had been defeated in his attempt to establish an independent government for Hungary, through the combined powers of Russia and Austria, and in 1848 he was forced to resign his position as Governor of Hungary and seek refuge in Turkey, and later in Asia Minor. At the intervention of the United States and England he was allowed to depart with his friends. He was finely educated, and spoke fluently the French, German, Italian, Latin and English languages. In his visit to America as our nation's guest he was received with distinctions that had never been bestowed on any foreigner except Lafayette. Failing in realizing his hopes of securing the independence of Hungary, his latter years were spent in voluntary exile, and were devoted to literary and scientific pursuits.

THE past winter months have been especially marked by religious awakenings throughout the United States. There has been no complete summary of the numbers gathered into the churches, though a few statements have been made. Mr. Moody recently said that there had been 54,000 members added in three Western States. The *Christian Advocate* in its last issue sums up a total of over 3,000 in New York and vicinity added to the M. E. Church as probationers. The *Herald and Presbyterian* reports 1,500 additions to about fifty Presbyterian Churches. What our own additions have been will probably not be known until our General Conference meets; but we are confident that there have been very encouraging advances made all along our lines, in general evangelistic work and its results. But the actual additions to membership is often a small part of the real awakening and better life infused into the churches. Many of our feeble churches are still calling for help, and while we rejoice that some of our larger and well cared for churches have enjoyed much evangelistic aid, we are distressed that so many more needy ones have called in vain for help. The gospel plan of going out in twos works admirably. Moody and Sankey, and others, have often proven the added power of such a combination. But when help is scarce, and needed in many places, we are impressed that it would be better Christian economics to go one by one, or two by two, and reach more needy places rather than to concentrate by fours or sixes on any one field. However, may God abundantly bless the laborers whenever and wherever they feel called upon to thrust in the sickle.

JUBILEE PAPERS.

Several unsold copies of this book are being found here and there; and if those persons whose orders could not, at one time, be filled, will again send their orders to the RECORDER office, they will be supplied as long as the books last.

[From L. C. Randolph.]

EIGHT weeks ago we spoke of the burden which rested upon the hearts of those who had undertaken an evangelistic campaign in a cultured and conservative city of eight thousand inhabitants. Upon this difficult and, to us, untried field we could enter but with fear and trembling. Accounts of the progress of the work have been published in the RECORDER from week to week. We wish at this time to note a few significant features of this work and in connection a few lessons which may legitimately be drawn.

First. There is an impression abroad that while the gospel may be preached with success in the country villages and communities, its power is rapidly waning in the centres where amusements and intellectual culture and the thousand attractions of city life come into competition. One has only to point in reply to New York, Brooklyn and Washington, where the people are thronging in such numbers to the gospel services. In Westerly during these weeks the gospel has been the leading topic before the minds of the people. The public entertainments have suffered, the lecturer has sometimes been discouraged by empty seats, the musical society has had to send out circulars imploring its members to attend; but Armory Hall was always full. Often people were turned away. At the farewell service, betwixt thirteen and fifteen hundred people were crowded into the Opera House before the orchestra began to play the first song, and hundreds could not obtain an entrance. The interest remained strong throughout the meetings and it was a rare thing for anyone to leave a service before the congregation was dismissed.

Second. As communities become older, there is a growing disposition to divide society into classes. Social distinctions, sad to say, are always creeping into the church, just as in the time when James rebuked the Christians of his day for saving the good seat for "the man with the gold ring, in goodly apparel." In a city which has its share of aristocracy, it has been delightful to see the rich and poor, the cultured and the un-educated, the capitalist and the shop apprentice, sitting side by side in loving fellowship. Whatever gradations men may claim in social life, the gospel finds us all upon the same level; for none of us can outrank the King of men, and he mingled with the outcasts of his day.

Third. It is remarked sometimes that the gospel is losing its hold upon the men. We hear of churches composed almost entirely of women and children. The statement is made that there are as many young men in jail as there are at work for Christ. Whatever ground there may be for such statements (and there is all too much) one thing is sure—men have as much need of Christ as women have. We believe, too, that such a state of things as mentioned above need not exit. Of the thirty-one people who have been thus far baptized at our own church in Westerly, more than half have been men over eighteen years of age. It is believed that the proportion will hold good among those who have joined or are yet to join other churches. Shall we not pray God in faith for the young men of America? Is there any reason why we should not have their strength and enthusiasm enlisted in the cause of Christ? Some one said "the future looks bright for Westerly because our young men are taking their stand on the Lord's side." The future for this nation looks bright to me to-day, because I believe in the young men. They have cour-

age and heroism to appeal to. Down in their hearts is an ambition to make the most of life. We will go to them in a spirit of comradeship, with patience, tact and heartiness, living the hopeful gospel we profess and God will give us the victory.

Fourth and lastly, I suppose no one ever passed through a revival without hearing the warning from people more or less well meaning—"don't get excited." People will get excited over a ball game. They will get excited over a caucus. They will go stark, raving crazy over an election. They will get excited over a dog fight. They will toss a penny in the air and grow nervous over the question whether it will come down "heads" or "tails." They will get excited over progressive euchre and stay up till two o'clock. But when people stay in a gospel meeting until ten o'clock, and become deeply interested in the eternal welfare of themselves and others, the cry is raised, "excitement," "don't lose your heads," "keep cool, it will soon blow over." If there is anything in all the wide world which men are justified in becoming excited over it is the salvation of souls. He would be a strange man who should never be stirred by such themes.

But may we repeat the statement which we made unchallenged before the people of Westerly? In all these meetings no appeal had been made except that based upon the soundest reasons; no one had been asked to decide for Christ unless his own convictions of duty led him to do so; and every man who has made such a decision has become a better man in every relation of life by reason of it. If that is excitement, then the thing we need is a great wave of excitement, which shall sweep through every city and hamlet of this land.

Regarding this point the *Westerly Daily Sun*, in its review of the work, says:

The religious interest has developed gradually and without any undue excitement. Although the whole town has been aroused, and conversations in shops and stores have been on religious matters, there has been nothing at all of the old-time enthusiasm which was considered an essential part of revival work. Men have been made to stop and think, and then they have been turned from the broad path into the straight and narrow way. A marked feature of the work has been the arousing of people between eighteen and fifty years of age, and in this has been the success of the effort.

As to results, it is not easy to estimate. There have been other evangelistic services in Westerly this winter, and one series is still in progress. He would be a rash man who should claim to trace all the numerical additions to the churches back to their source. Certain it is that this has been a winter long to be remembered in Westerly because of God's presence. In the words of the closing paragraph of the *Sun*:

Many have made public professions of religion and connected themselves with churches, and others are yet to do so. But the greatest result time alone can tell. If only part of the good work projected for the immediate future is accomplished, Westerly will have every cause to be grateful, and give thanks to Him from whom all blessings flow.

SERMON.*

THE GOSPEL OF MARK.

BY REV. S. S. POWELL.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him." Acts 10: 38.

Throughout the past three months a number of our young people have been engaged in committing to memory and reciting the Gospel of

Mark. Nine have committed the whole of Mark to memory; and besides, three who are younger have committed to memory the Sermon on the Mount, or its equivalent. This has been in response to an offer made of prizes by one of our brethren during the evangelistic meetings held in our church last fall. I have been astonished at the manner in which some of these young people have recited. It is the way our spiritual ancestors did centuries ago in Europe. It is said of the Waldenses that almost every man and woman of them could repeat from memory large parts of the Bible. Many knew the entire New Testament, and still others there were who could repeat the larger part of the Old Testament as well. Perilous times were these for the possession of the Bible. As a method of missionary enterprise among the Waldenses missionaries would assume the guise of peddlers, and, gaining access to the abodes of the rich and powerful, would repeat large portions of the Scriptures to them as the most precious wares that they had of which to dispose.

I have thought that it would be of interest to you to-day to give you some account of the Gospel of Mark. The words of the text were spoken by Peter and fittingly characterize the written Gospel of Mark. Early ecclesiastical writers say that Mark's Gospel is Peter's Gospel, that Mark was the interpreter of Peter; that is, that he has given to us a faithful account of Peter's preaching, that the sources of Mark's Gospel were derived from Peter who was so well qualified to herald the tidings of the historical manifestation of the Son of God, having been with him from the beginning.

John Mark, the cousin of Barnabas, lived, when first he comes into view, with his mother in her own house in Jerusalem. It is probable that Mark speaks of himself in the account of the young man who left his garment and fled at the time of the arrest of Jesus. It was at the house of his mother that the church frequently met after the resurrection and ascension of Jesus. There, perhaps, he first came into contact with Peter, and in all probability was converted by him, as Peter speaks of Mark as his son. Mark accompanied Paul and Barnabas on their first missionary tour. He was with them through the island of Cyprus, but turned back from following them at Perga. Afterwards he accompanied Barnabas after the separation between the two apostles. He next seems to have been with Peter at Babylon. There Peter was probably in possession of a wide influence in the large community of Jews residing there, who had lived there ever since the deportation of their fathers from Jerusalem. In the Talmud there are indications that go to show that Peter made a decided impression upon his nation. There Mark would probably learn more of Peter's preaching than anywhere else.

The early churches seem to have been influenced by the synagogues more than from any other source in so far as forms and methods were concerned. In them the stated reading and expounding of the Law would go on as in the synagogues. So it would be of the prophets. And the Psalter perhaps would be used for prayer and praise. But a new form of instruction was needed in all the churches. That need was supplied by the oral gospel, the publication of the glad tidings concerning the historical appearance of our Lord Jesus. Peter, perhaps, was responsible for the oral gospel as much as any one, in the selection of representative miracles, parables, discourses and sayings.

*Preached in Little Geneva, March 10, 1894.

This we may well believe constituted an important part of the substance of Peter's preaching. As Mark heard that preaching from the lips of Peter he wrote it down in his gospel.

Mark seems to have been with Paul later, and then he may have gone into Egypt to do a widely influential work there among Jews and Gentiles. Tradition ascribes to him the founding of the church in Alexandria. For the instruction of the churches under his influence as well as for far wider usefulness it would be necessary to write down the oral gospel with which he was so familiar, as Matthew had already done for the churches in Palestine.

In early Christian art the four gospels are represented respectively, from the opening vision of Ezekiel's prophecy, by the face of a man, a lion, an ox, and an eagle; Matthew giving the human derivation of the Son of God, Mark delineating his strong and lion-like qualities, Luke presenting with great fullness the characteristics that made him the acceptable sacrifice, and John, soaring as on the wings of contemplation, presenting the divine side of the son of man. These four gospels are like the four rivers that watered paradise. Christ himself is the living fountain. These four gospels are living rivers, flowing with copious inundation to vivify and refresh the churches of the living God. They contain the pure doctrine of the apostles which should evermore prevail among the churches.

The Gospel of Mark represents Jesus in action, going about doing good and destroying the works of the devil. The words straightway and immediately often occur. Jesus was straightforward in action in behalf of a suffering world, and when the time came he was ready immediately to do. The kind of men who accomplish much of the best work in this world are down-right, upright men, who go straight forward to whatever they have to do.

Mark does not present many of the discourses of Jesus. It is the Lion of Judah that he presents in conflict with and victorious over the works of the devil. It is a lion going forth over the wilderness of this world and giving forth his voice, and that a mighty voice, and terrifying that other lion that goes about roaring and seeking whom he may devour.—Mark alone records that when Jesus was in the wilderness of temptation he was with the wild beasts. Still wilder passions than those of the wild beasts there assailed him in his deadly conflict, passions for power, wealth, glory, dominion, ambition and selfish gratification. He overcame them all and demonstrated that they who receive the word of his gospel and have him dwelling within their hearts may also overcome the wild and wicked passions that assail the hearts of men.

Mark gives, with circumstantial exactness, the conflict of Jesus with the scribes and Pharisees. They watched him, if haply they might catch him in word or deed. They complained when the disciples gathered a few handfuls of grain on the Sabbath. They accused him of breaking the Sabbath. The issue of his conflict was the triumphant vindication of himself as the Lord of the Sabbath. We have an issue to-day unheard of in the days of Jesus. To-day men are denying the validity of the very Sabbath itself and substituting another day. We may well believe that he who is the Lord of the Sabbath will give to us the victory.

Mark is very graphic in his display of the power of Jesus in action. The Lord of life and love stilled the waves on Galilee. On

yonder shore he met the fierce demoniac whom no man could tame, and cast out of him the legion of demons, so that the poor sufferer at last sat at Jesus' feet clothed and in his right mind. The compassionate Saviour knew when the disciples were toiling in rowing, when the winds were contrary and went to them walking upon the waves. He laid his hands upon the sick and they recovered. He but spoke the word of power and sickness fled. The blind received their sight, the lame walked and lepers were cleansed. In all these displays of power is ever taught the one glad message of peace, the Son of man hath power on earth to forgive sin; he, our Saviour from sin, removes sins from us as far as the East is from the West. When in weakness he suffered upon the cross, and when they taunted him, "He saved others, himself he cannot save," then it was that salvation arose, strength out weakness, victory out of defeat, for all the world. The brightness of the resurrection morning fittingly closes the story of that illustrious life, when the bands of death were rent asunder and the Lord of life came forth to youth immortal, the first begotten from the dead among many brethren. This is the gospel, the apostles' doctrine, the word of our salvation. He who was clothed with power saves those who receive his word and empowers them with ability to do their work in the world.

That man of lovely character, Erasmus, who lived in the times of the Reformation, said, "These gospels give to thee a living picture of Christ himself, discoursing, healing, dying, arising, and altogether so really present to the mind that thou couldst not see him more truly if thou didst behold him with thy very eyes." May it be true of us that we have beheld him and that the Lion of Judah may for us "break every chain and give us the victory again and again."

LETTERS TO THE SMITH'S, NO. 5.

Albert Smith, My Dear Nephew:—Last week I received a letter from a friend of mine who lives where he can see every day the way you behave yourself as a student. He speaks of you in his letter, and I am glad of what he tells me about you. He says you are doing your best in college, and that your deportment everywhere is worthy of praise. He says even more to your credit, but I need not tell you all.

But I must say to you that I am not a little glad to know you are doing so well in school, and that your daily conduct is so praiseworthy. I know that it is by great self-denial that your father and mother are affording you a chance to go to college. Your father had little chance to get an education, and your mother still less; but they have made good use of such books and papers as they could get since they were married, and they have not only become well-informed people themselves, but they have felt growing upon them during the years since you and Mary were born, a loving desire to give you and your sister a better chance than they had to go to school. You will never know how much they have talked about this; how they have planned together with reference to it; how anxious they have been for fear that, after all, they could not afford it; how they have saved every cent possible; how they have economized, in order to save the cents; and how they have prayed,—besought the help of the Lord in your behalf. Mr. Albert, you will never know the half of all this; but you do understand something of their desire for your welfare, and I am happy to know that you are do-

ing your best to gratify those loving desires for you, and to answer their prayers that you may become a good and useful man.

You are finding, of course, that there is no little difference between the conditions under which you are placed and those of some of your fellow-students. They come from families that are well-to-do. Their parents are able to supply them with such money as they need without much missing it. They have been used to more or less of comfort and luxury at their homes. Of course they do not feel the need of stinting themselves at school; and so you see them, now and then, flitting by you with a livery rig, starting out, perhaps, to attend an evening of entertainment at the neighboring city. You'd like to go, wouldn't you, Albert? I would, if I were in your place. But if it is practically out of the question—and it is—there is still something left for you to do. You can take a good walk after supper, or play a game of ball, and then go to your room and get your geometry lesson and read over your history lesson; and I presume you will find time to read, before going to bed, a chapter from the life of that boy who was poorer than you, Abraham Lincoln, or a few pages from the autobiography of Benjamin Franklin, or, perhaps, Lowell's beautiful poem, "The Vision of Sir Launfal." Not one of these readings will tire you, nor will it discourage you. It will rather give you a fresh inspiration to *do something really worth doing*; and it will make you feel that, after all, there are worse misfortunes than to be poor. And you will, before going to sleep, find much to thank God for.

And then in the morning, when you go to class, you will be able to demonstrate the relation of the side of any inscribed polygon to the side of the polygon of double the number of sides, while, as likely as not, your better-to-do classmate who drove the livery rig, gets a "goose egg." And he will be forced into a respect for you that is away above that pertaining to dollars and cents.

Sometimes, as you sit in class, and your elbow touches that of your classmate who has all the money he needs, you can not help noting the difference in the quality of the cloth in his coat and in yours. I know by experience, my dear Albert, that this marked difference will affect you in a way not exactly enjoyable. It will set you into a train of thought that will take your mind quite off your lesson, and you will, for the time, be a bit careless whether it was Julius Caesar or Brutus that invaded England in 55 B. C. It is human nature to wish to appear well, and a most desirable trait it is in anybody; and I think all the more of any person who would like to wear a good coat and a fine hat. But God has so ordered that some of us must choose between something fine upon the head and a well-developed brain within it. You have chosen the *brain*, Albert, instead of the *hat*, and it is a wise choice. So, wear your old hat and coat like a man, and do your best in school, my boy; the day will come, no doubt, when you can buy a good suit of clothes with the products of your brain.

I am not so sure, Albert, but that it is a blessing for a student to be obliged to struggle for an education. Algebra and latin and philosophy are worth much; but the energy and character attained by cheerfully and persistently overcoming difficulties are worth a great deal more. I once heard a young man in college deploring the fact that his people were wealthy. He said that he was thus deprived of the chief incentive to work. He wore a fine

coat and a good hat, but he declared himself not keeping up in growth of mind with some of the boys in cheaper clothing. What do you think of that, Albert? Dr. Holland says that a young man of energy has reason to thank God for being born poor. I think you have *energy*, and I know you are *poor* in this world's goods; so get down on your knees and thank the Lord for these blessings!

Too many students—young people at school, I mean—merely dawdle their time away. I am sure that they become weaker instead of stronger. They feel disinclined to study hard and persistently, yet they are all the time owing up to themselves that they *ought* to do so. Everytime they yield to this disinclination instead of the promptings of duty, they lose a portion of the strength God gave them; and, because they get into the *habit* of thus yielding, they are steadily losing strength, and are gaining but little knowledge by the hasty study they do at odd times. And do not forget, Albert, that knowledge without strength of character is as nearly useless as anything well can be. I am aware, Albert, that now and then one of these young people graduates. They get their diplomas because they manage "by hook or by crook" to pass their examinations. I mean that they hook their answers and do crooked work generally. But you need not be disturbed because of this fact. There was a Judas even among Christ's class of twelve; and there are people something like him scattered all about now. They cannot tempt young men like you, though, to do as they do.

My dear boy, I am glad you are in college this year. I am glad that you are doing so well that people in the community notice it and speak of it. I am glad to commend you instead of feeling that you deserve a reproof. I look forward to your manhood with the most cheerful hope. Be patient under the trials incident to the poor boy; be as hopeful as you can under discouragements; think over day by day your many blessings in the way of health, strength, good friends, a naturally happy, cheerful disposition, and the opportunity afforded you to work your way through college. Don't contrast your coat and necktie with those worn by others any more than you can help. Don't think it will not pay to put in several years in preparation for the duties of life. Work patiently, and get yourself into a habit of enjoying work. Commit these lines to memory:

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were upward toiling in the night.

And may God bless you in your work!

UNCLE OLIVER.

OLD PREJUDICES.

There is before me a Hebrew translation of the New Testament, which Bro. Lucky sent to me for the library at Alfred Centre. Looking over this translation I find something that seems to be worthy of remark.

This translation is called the Bagster translation, being published in 1836. It was in the time when Jewish missions began to be of great interest in the English Church, and seeing the need of a Hebrew translation of the New Testament, a body of great scholars undertook this work. That body consisted of Richardson, Nicolson and three Hebrew Christians, one of whom was the Bishop S. Alexander, of Jerusalem. He was the first of Hebrew Christians, after many centuries of paganized Christianity,

that reached such a high place in the church. Eusebius tells us that in the first centuries there were in the city of Jerusalem fifteen bishops of Hebrew descendants. But during the dark ages and farther on we find no Hebrew Christian rising to such a high position till S. Alexander, Bishop of Jerusalem.

This translation being finished and published was hailed by the English Church. It reached very few of Hebrew scholars of the Jewish race as to give it an exact criticism. However the case might have been, it did much good, it was a great advance in the line of Jewish missions. The few of the Jews who dared to read it drew from it great blessings. But one point in this translation that attracted my attention and caused me to enter more deeply into the thoughts of its translators, is the following which I think may be of some interest to Baptist people in general, and to Seventh-day Baptists in particular.

These great Hebrew scholars in their careful and excellent translation from the Greek into the Hebrew did purposely omit to give a Hebrew term for the Greek word *baptizmo*, but made of it a technical term and Hebrewized it, that is, they gave to it form and tense according to the Hebrew syntax.

Thus we read these:

וְהָיָה יוֹהָן הַמַּבְטֵז John *Hambatpase*, John the Baptist.

וַיִּבְטְזוּ וַיִּבְטְזוּ *wayebuptezu*, and they were baptized.

וַיִּבְטְזוּ לְבַפְטִיזְמוֹ *lebaptizmato*, to baptize him.

וַיִּבְטְזוּ וַיִּבְטְזוּ *ubaptezu*, and baptize ye.

וַיִּבְטְזוּ יִבְטְזוּ *yebaptase*, he will baptize.

וַיִּבְטְזוּ וַיִּבְטְזוּ *wayebuptase*, and he was baptized.

Now the question came up in my mind, why did these great men not use a Hebrew word for the Greek word *baptizmo*. But considering the creed and practice of the English Church, it seems to me that these translators avoided intentionally the Hebrew term for two reasons. One is to avoid a great theological question which might otherwise have risen in the mind of the Hebrew readers. It is the question of sprinkling or immersion. For the Hebrew term for *baptizmo* is טָבַל *Tabal*, the meaning of which is to the Hebrew mind no other but immersion. Now if the about to be converted Jew would have seen the term *Tabal* he would have embarrassed the divine of the English Church in demanding immersion, which is not according to their creed. The other is the cause of the great prejudice that is existing in the English Church against any thing or idea that seems to be of Judaistic origin. Though Christianity would not have any relation to Judaism. Thus they avoid the term *Tabal*, not to bring to the mind of the Hebrew that the sacrament is in some way similar to that that is practiced among the Jews now and was probably performed by the Jews of old, as we find by Nicodemus speaking of the regeneration by water and the spirit. The Lord said to Nicodemus, "Art thou a master of Israel and knowest not what these things mean?"

Thus, for the said reasons, the translators made a technical term of the word *Baptizmo*, to indicate that baptism is a mere form, a new idea brought in with the new religion (Christianity,) the performance of which is sprinkling based upon the prophecy of Ezekiel, "Then will I sprinkle clean water upon you and ye shall be clean." Even this creed seems to have something to do with the prejudice against Judaistic ideas. Paganized Christianity wants to root out from Christianity every idea that would indicate its origin from Judaism. In this way all their missionaries and other

agencies in carrying the gospel to the Jews, bring it in such a light as to make them throw off every ceremony and practice, every understanding of doctrine and creed that would indicate a germ of Judaism. This is the stumbling-block that is lying on the way from corrupt Judaism to pure Judaism (Christianity) for true Christianity is nothing more than pure Judaism. A Jew could remain a Jew, while becoming a Christian. This is also the reason that orthodox Jews have such a strong prejudice against Christianity and a hatred toward a Hebrew Christian, for they think Christianity is a newly devised religion of a different God than that of Abram, Isaac and Jacob, and consider the converted Jew an outcast, a man who left the God of his fathers and embraced another God with other ideas, etc. Brother Lucky and myself who are striving to break the old prejudices both on the part of the Jews and on the part of the Christians, and are trying to bring back the Christian Church to the original Hebrew Christian platform, think this Bagster translation of the New Testament worthy of preservation in the library, both for its antiquity in marking the period when Jewish mission became of much interest in the Christian Church and for the old prejudices that existed in the church against any Judaistic idea, as I have indicated in the term *baptizmo*.

I. CH. REINES.

30 RIVINGTON St., New York City.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

As I have had no direct connection with the Missionary Board for some time, I have not corresponded with, or said anything to, our people through RECORDER columns, neither do I now take upon me to write up the history of our work at Hammond for the five weeks' evangelistic work in the place, as the successful and faithful pastor will attend to that in due time. I only wish to say for the satisfaction of at least a few that have always shown a special interest in my welfare, that the Lord has given me health and strength for the past eight months to continue the whole time in the work, speaking most of the time every evening, in which time I have seen many conversions and baptisms, quite a number converts to the Sabbath. In that time I have preached about 140 discourses in the different parts of the country I have labored in, and though the voluntary contributions to date, amid the hard times, have been a scarce and bare support, yet I rejoice to feel that seed has been sown that will bring fruit to God's glory in coming days. In a few days I leave this place, and the interest here in the hands of the devoted pastor, and go at once to other fields that are begging and claiming evangelistic work. If it were not vain to wish, I would wish I was able to purchase a tent and man it with the quartet that was with me in Southern Illinois last fall, for the great Southern field, the needs of which I have never felt so forcibly as now; but please excuse this vanity, as I am not a professional air-castle builder, only I am deeply in earnest for our cause, for God's truth, and when able to go will go, money or no money. May God bless the work at this place, and every place for his own name's sake. Yours truly,

C. W. THRELKELD.

HAMMOND, La., March 23, 1893.

NO MAN is born into this world whose work is not born with him; there is always work, and tools to work withal, for those who will.—
James Russell Lowell.

MISSIONS.

WE are glad to report much improvement in health and able to go on with the good work.

THE next meeting of the Board of Managers of the Missionary Society will occur the third Wednesday in April. We expect to receive quarterly reports from all the missionaries and missionary pastors to be presented at that meeting, and also all communications on business from any one in time for said meeting. If any of the workers on the fields do not have blank reports to fill out, please notify us at once and they will be sent.

HOW IS it, that a Seventh-day Baptist can be too poor to take the SABBATH RECORDER who takes two local papers, the *Union Signal*, the *Voice*, and the *Christian Herald*? It seems to me it is not poverty that is the matter, but a great lack of denominational spirit and interest. How many are there among us who are affected that way? Too many we fear for the good of themselves and their families and the prosperity of our cause as a people.

THE preaching of the gospel attended by the Holy Spirit is the power of God unto the salvation of men. Personal work, attended and blessed by the Holy Spirit, is also the power of God in the work of saving men. Preaching is not to take the place of personal work, or personal work that of preaching. They must go together. The saving of the masses from the ruin of sin must be largely hand to hand and face to face work. Are you working personally to save somebody?

ARE you redeeming the time? Has much of the time of your Christian life gone to waste? Then arise and redeem the time. Have you done very little by words or example to bring others to Christ? Begin anew and work with great energy to lead those about you who know him not to seek and find him precious, thus redeeming lost time. Have you any gems in the crown you hope to have through Christ? If not then do redeem the time by having some souls, saved by your earnest efforts, as diamonds in the crown of life you expect to wear in eternity.

WE spent Sabbath, March 17th, with the Friendship Church, at Nile, N. Y. It was one of the warmest and loveliest days we ever saw in March, and there was a good congregation in attendance. After presenting our missionary interests, the need, the advantages and good results of systematic giving for our denominational work were set forth. A committee was appointed consisting of the pastor, the Sabbath-school superintendent, and a Bible class teacher, to canvass the church and society for the weekly plan of giving to the two Societies. This committee means business. The Friendship Church has been in the habit of the monthly collection system, and raises thereby about \$50 a year. There is no doubt they will treble that amount by the weekly envelope giving. It was a privilege, greatly enjoyed, to be at the donation given the pastor on the afternoon and evening of March 14th, and visit with old friends. Pastor Kelly and wife are doing earnest and faithful work among their people, and First-day people as well, and are greatly beloved by all. May the Lord greatly bless them and their labors.

TWO CRUTCHES.

Two things have stood in the way of our denominational progress,—our denominational boards and our money. Since the writer is under the direction of one of these boards in whose behalf it is his privilege sometimes to speak, and since he is sustained by denominational money for which he is requested sometimes to plead, he would better hasten to explain or apologize.

1. Our boards have been in the way of individual, and so of denominational progress because they have been used to lessen the feeling of personal responsibility. That upon a few chosen ones depends the entire responsibility of the work is a conception which none of us would care to own, yet, practically, that is the principle governing the majority of Seventh-day Baptists. Now it was God's plan, as indicated in the history of the early church, that there should be certain ones chosen for special kinds of work, and that there should be organized, systematic work. But the trouble began with thinking that because not formally chosen for a certain work, therefore he had not a special work to do. The wonderful growth of the early church was due in large measure to the fact that "those who were scattered abroad went everywhere preaching the word." Those doing this preaching were not those *formally* set apart for that work. I am writing this in a home where resides one of the aged veterans of our cause in Southern Illinois, who, twenty-five years ago had his attention first called to the Sabbath by a young school teacher, who, far from home and Sabbath privileges, faithfully "preached" and *lived* her belief that the seventh day was the Sabbath. Who can estimate the gain for the cause of truth that would have been secured had all those scattered abroad from our churches been as faithful? That organization, or that pastor or missionary who decreases the feeling of personal responsibility of those on his field, is in that degree an obstruction to the work.

2. Our money is in the way of progress in so far as it is used to purchase immunity from disagreeable duties. Money would do to purchase a substitute for service in the late war, but it will not do to hire the fighting which God calls us personally to do. "Thy money perish with thee" said Peter to Simon Magus, "because thou hast thought that the gift of God can be purchased with money." Is there an essential difference between the thought of Simon Magus and the thought of that man whom God calls to a special work and who tries to evade the call by giving money? The sale of indulgences was one of the most corrupting practices which the fearless Luther had to encounter; yet it is hard to see the real differences between the Roman Catholic practice of buying a privilege for a sin of commission, and the Protestant practice of buying an excuse for a sin of omission. Money may or may not be a sign of consecration. I have but little confidence in the consecration of any man until his pocket-book is laid on the altar; but if offering his pocket-book is simply the easiest way out of a difficulty, it is not a sign of consecration with that man. The Lord is not in need of such money. "Hath the Lord as great delight in burnt offerings and sacrifice as in obeying the voice of the Lord." Wealth and spiritual power do not always belong to the same church. It is related that Thomas Aquinas was one day ushered into the room where Pope Innocent IV., was counting a great heap of coin collected as revenue from the church. "You see," said the

Pope with a smile of satisfaction, "we cannot say as did the apostle, 'silver and gold have I none.'" "I see," said Thomas Aquinas, "nor can we say with him, 'in the name of Jesus Christ of Nazareth, rise up and walk.'"

Our boards were not organized to do *our* work. Our money was not given to us to pay for such service. It is pleasant to see a growing comprehension of these facts in some places. Here personal responsibility and personal participation in the work is regarded as of great importance. A short time ago two brethren from one of our weakest churches, who will not admit that they have any talent for religious work, rode eight miles in a moonless night over a rough, muddy road to a little school-house in a neglected neighborhood to encourage the missionary in preaching the gospel to them. It is unnecessary to say that the missionary preached with unusual freedom that night. It is refreshing to observe that

"The Godlike power to do"

is growing among the people.

We need more money; one thing we need more—faith in God and in the power of the Holy Spirit. We need our boards; one thing we need equally with our boards,—the earnest, hearty, consecrated, hand to hand service of every member of our churches in their support. Money and organization have their uses, but they are not crutches. No one need expect to hobble into the kingdom leaning upon them. It is against them only *as crutches* that I have been objecting. If, on account of this, any one should take a tumble, I hope he may rise again to exercise his own God-given power, and experience the exhilarating effect of personal endeavor.

V.

THE SCIENCE OF NUTRITION.

Editor of the SABBATH RECORDER:

It has been said that he who makes two blades of grass grow where but one grew before is a public benefactor. On the principle that a penny saved is two pence earned we may say that he who makes a blade of grass twice as useful as before is two-fold a benefactor. Such a benefactor is Hon. Edward Atkinson, whose labors in behalf of cheaper and yet more nourishing modes of living are worthy of all praise. His studies and experiments have been along three lines:

1st. The Selection of Food.

2d. The Preparation of Food.

3d. The Application of Heat to its Chemical Conversion.

As my object is simply to call attention to his books,* I will simply say that under foods he gives many bills of fare adapted to a complete nourishment of the body, and at an astonishingly low price. In the application of heat Mr. Atkinson's method is the use of a small amount of heat in a closed box where all the heat is utilized. This is done by an oven invented and patented by him, called the Aladdin Oven; but that no one may be deterred from using his methods by the cost of the oven he describes various devices by which his principle can be applied by apparatus made by any one anywhere.

As the subject needs to be studied in the books themselves, I need do no more than heartily commend them to all who wish to live cheaply and well, and especially do I wish to commend them to students who are obliged to board themselves, or to live in the cheapest boarding houses.

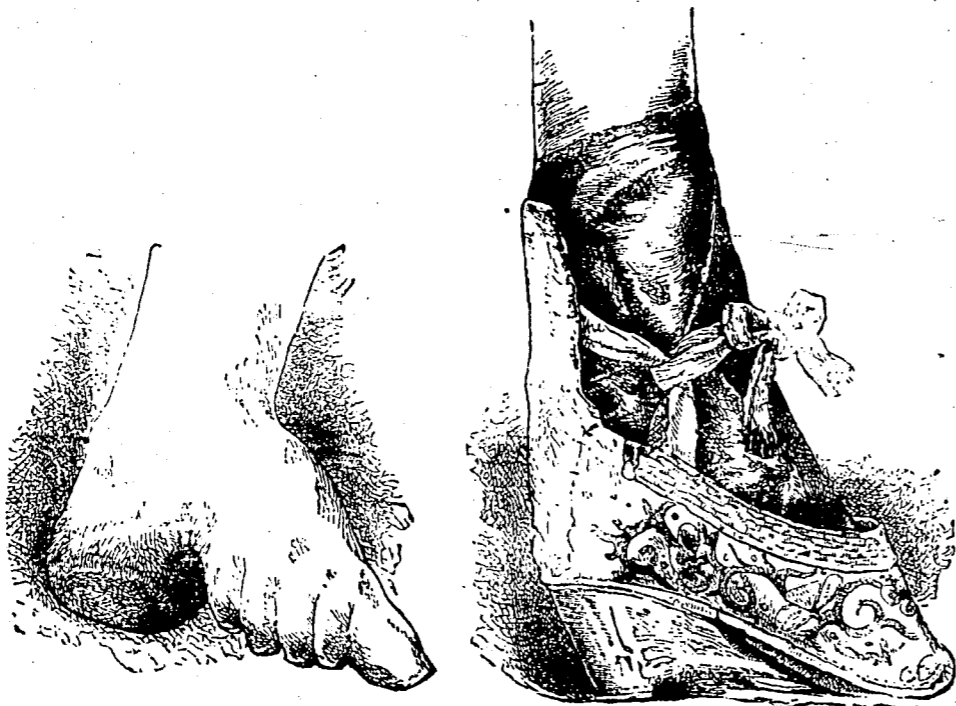
X. Y. Z.

*"The Science of Nutrition," by Edward Atkinson, LL. D., Ph. D., 188 pp., 50 cts., and "Every Boy his own Cook," by Edward Atkinson and Elmer C. Rice, 70 pp., 25 cts., both published by Damrell and Upham, Boston.

WOMAN'S WORK.

FOOT-BINDING IN CHINA.

Ever since hearing Dr. Swinney tell of the terrible condition of the Chinese women because of the custom of foot-binding, we have been interested to learn more about it. We first give a series of pictures by Miss Fieldes, who speaks from personal observation, having spent ten years of her life among these women. "Not one word of this description is over-drawn."



"O I had no idea it was so dreadful!" This was the exclamation of one of our missionary workers on seeing the picture at the head of this leaflet. Dreadful it really is, this custom of foot-binding in China; and what is stranger than all is that the poor, tortured women are themselves anxious for it. They think they had better be dead than not to have small feet.

Miss Fieldes, who spent ten years in China, gives this description of foot-binding:

"The process of binding, the style of shoe worn, and the social condition of the victim vary considerably in different parts of the empire. The rich bind the feet of their daughters at six or eight years; the poor, at thirteen or fourteen years. They are seldom bound later than at fifteen, though a case is known in which poor parents, who had sold their daughter as a slave, became rich, reclaimed her, and when she was twenty years old bound her feet.

"The appliances for binding include no iron or wooden shoe. Only long strips of firm, flexible cloth are used. The bandages used in misshaping the feet are woven in small hand looms, and are about two inches wide and ten feet long. One end of the bandage is laid on the inside of the instep; thence it is carried over the small four toes, drawing them down upon the sole; then it passes under the foot, over the instep, and around the heel, drawing the heel and toe nearer together, making a bulge on the instep, and a deep niche in the sole underneath (see picture at beginning of this leaflet); thence it follows its former course until the bandage is all applied, and the last end is sewed down firmly on the underlying cloth.

"Once a month, or oftener, the feet, with the bandages upon them, are put into a bucket of hot water and soaked. Then the bandages are removed, the dead skin is rubbed off, the foot is kneaded more fully into the desired shape, pulverized alum is laid on, and clean bandages quickly affixed. If the bandages are long left off, the blood again circulates in the feet, and the re-binding is very painful. The pain is least when the feet are so firmly and so constantly bound as to be benumbed by the pressure of the bandages.

"It not unfrequently happens that the flesh becomes putrescent during the process of binding, and portions slough off from the sole. Sometimes a toe or more drops off. In this case the feet are much smaller than they could else be made, and elegance is secured at the cost of months of suffering. The dolor ordinarily continues about a year, then gradually

diminishes, till at the end of two years the feet are dead and painless.

"During this time the victim of fashion sleeps only on her back, lying crosswise the bed, with her feet dangling over the side, so that the edge of the bedstead presses on the nerves behind the knees in such a way as to dull the pain somewhat. There she swings her feet and moans, and even in the coldest weather cannot wrap herself in a coverlet, because every return of warmth to her limbs increases the aching. The sensation is said to be like that of having the joints punctured with needles.

"When the feet are being formed they are useless, and their owner moves about the room to which she is confined by putting her knees on two stools, so that her feet will not touch the floor, and throwing her weight upon one knee at a time, while she moves the stools alternately forward with her hands.

"When the feet are completely remodeled, there is a notch in the middle of the sole deep enough to conceal a silver dollar put in edgewise across the foot. The four small toes are so twisted that their ends may be seen on the inside of the foot below the ankle; and the broken and distorted bones of the middle of the foot are pressed into a mass where the instep should be. The shape is like a hen's head, the big toe representing the bill. There is little beside skin and bones below the knee. The

foot cannot be stood upon without its bandages, and can never be restored to its natural shape. It is a frightful and fetid thing. No bound-footed woman ever willingly lets her bare feet be seen, even by those who are likewise maimed. She wears little cotton shoes when abed, putting, as it were, a nightcap on her feet."

In another picture Miss Fieldes says, "The sepulchre for those mummied feet is very gorgeous. The bandages and alum powder are always worn; but the bandages are shortened one-half their length, and fine black ones are often put on over the white ones. Embroidered satin shoes, with brightly painted heels, are worn and a neat pantalet covers all but the toe. What is visible appears to be the petal of a field lily."

"Her dainty feet toddle and clump, and her gait is exactly that of one walking on the points of the heels. Those who have natural feet imitate the vacillating hobble of the bound-footed, verifying the Italian proverb, 'If you always live with those who are lame you will yourself learn to limp.'"

"In walking, the small-footed lean on a child's shoulder, or carry a supporting staff. Those who can afford it have large-footed female slaves who carry them about on their backs for short distances. I have been to visit a wealthy family and had the neighboring ladies come in to see me, each riding pick-a-back on her slave. A lady, whose beautiful house I went to see, was as gracious a hostess as could be found in any land; but her feet were so tiny that the longest walk she could take was from one room to the next, and she was obliged to sit down, after walking a few steps, on her marble floors. I have seen those whose feet were but two inches long upon the sole, and their shoes were no larger than those of a young infant. Only the very rich can afford to be so helpless as such feet render their possessor, and there are not many who are very rich."

"Middle-class women with bound feet sometimes walk four or five miles in a day. Many whose feet are apparently bound have naturally shaped feet, merely dressed in the style of the bound-footed. In some villages the girls have

their feet slightly bound just before marriage and unbind them soon after the wedding festivities are past. In some hamlets the women are all large-footed, and wade streams and walk long distances barefooted; but in approaching a town, and on gala days, they do up their feet more or less successfully in the aristocratic style."

"The Hakka women do not bind their feet, and lead a vigorous physical life, working chiefly in the open air. The better custom of these people influences those living on their borders, and the country women in their vicinity do not bind their feet. On their side of Tie Chin, among those who live in hamlets and small villages, the custom is slowly dying out."

"Foot-binding is not so much a matter of class as of locality. Near the coast, even in the farmsteads and among the most indigent, every woman has bound feet. It is not a voucher for respectability, for the vilest are often bound-footed. Neither is it a sign of wealth, for where the custom prevails, the poorest follow it. Inferior wives, unless they come as bondmaids into the household, are usually bound-footed women. Taking all China together, probably nine-tenths of the women have bound feet."

"The evils that accrue from this custom are very great. It makes cripples of nearly half the population, and adds immensely to the misery of the poverty-stricken multitudes. It disables women from supporting themselves and from caring for their children, and is one of the causes of the great prevalence of infanticide. It renders women too weak to keep their houses clean, and makes their homes filthy and cheerless. It incapacitates women for traveling and keeps her and her thoughts in the narrowest of spheres. There is no law that women shall bind their feet, and the women of the imperial palace at Peking are all natural footed. The origin of the custom is unknown, lost in the mists of antiquity."

"The only reason that I have heard in favor of it, aside from the common one that women would be laughed at and despised if their feet were like men's, was given me by a man, who said it was necessary that women's feet should be bound, else they would be as strong as their husbands and then could not be kept in subjection by beating. But the men generally offer no greater opposition to a departure from the established fashion than do the women themselves. For a Chinese woman the greatest of sorrows is that of having no sons; the next to the greatest is that of being unlike her neighbors. The smallest feet are made by those who determine to be elegant at any cost, and these draw their own foot-legatures tighter than any one else would draw them."

CAN FEET BE UNBOUND?

From a symposium written by missionaries in a Central China Mission we gather the following facts. One lady gives a striking instance of the possibility of unbinding the feet, even of grown women, in the person of one of their teachers. Although she had been for many years a pupil in the school, it was not until she was married and requested to take up school work, that she became convinced of her duty to restore her feet to their natural condition. Then in spite of the opposition of husband and friends she cast aside her bandages; she was obliged to meet with all sorts of ridicule in her home, but it served to strengthen her in her resolve to do right. Her husband once said to her, "If you will insist on having

big feet why don't you go out and work in the fields?" She replied, "I am willing to do so if you will bind your feet and stay in the house."

A Ningpo woman who had extremely small feet when converted late in life, gradually became persuaded that to continue the practice begun in childhood was a sin against her Creator, and although the act caused much inconvenience and discomfort, she persevered in her resolve to break free. A few months after they were unbound it was feared they would never look well, but in the course of a year her feet began to assume a more natural appearance, and were no longer the occasion of sorrow and pain.

It takes a long time for the "clumsy awkward stumps" to appear as natural feet and in some cases where the bandages have been removed entirely at first, instead of gradually loosening them before removing them, they suffer much from swollen feet.

Not only does this terrible custom cripple the women of China but it ruins their health, the process of binding is a very painful one, and extends over a period of nine or ten years just when the character is forming,—crippled and confined to the house, much that is natural to child-life is not enjoyed,—bright, promising girls in a few years lose their freshness and appear old and faded, their lives are filled with suffering, "and apart from bad eyes and opium, physicians will testify to a larger number of women than men who visit their dispensaries." One reason given for the diseases peculiar to the women of China is, "the constant shaking and jarring of the body in the attempt to walk on the withered, stiff and jointless pegs."

Missionaries find foot-binding a decided hindrance to their work. "Bible-women are fewer, girls day-schools are thinner and boarding-school girls, from whose ranks they obtain their workers, sigh because they are debarred the privilege of working." But "enforced reform is not the Christ-like way of correcting error." Missionaries are devising ways and means by which Christian parents may come to feel it their duty *not to bind* their daughters' feet, and in urging the native Christians to come out from the heathen world and be separate by breaking away from this cruel custom of foot-binding. One instance is given in a Church Mission Society where the natives themselves, in studying the Word of God, have found that crippled feet are unscriptural and are willing to take up the fight against it. The missionary in going to one of his country stations discovered, to his surprise, that the church members had passed a rule that no woman, unwilling to unbind her feet, should be admitted into the church, and about thirty women who were already members had unbound their feet for Jesus' sake. In a short time a new catechist was sent there, and the church members, learning that his wife had crippled feet, sent a deputation to meet her and ask her to unbind her feet before entering the city. She was unwilling at first, but finding the committee unyielding in their request, she stopped at the house of a friend until she could remove the bandages." The catechist feeling a little hurt at the decided stand they had taken, brought the matter up for discussion the next time the missionary visited the station. "The sentiment of the church was soon voiced by one of the old members saying that crippled feet were marks of the devil, and church members should not have any marks of the devil about them."

Some missions, because of difficulties which

presented themselves in establishing their work, deferred the question of bound feet until a more favorable time; but when they attempted to deal with it they found that, "like the calf in *Æsop's fables*, it had grown to such proportions that their strength was insufficient to lift the weight."

We find instances of the formation of societies in the native churches such as "Freeing Feet Society," "Anti foot-binding Society," showing that what was "once in agitation is now a fact," and we might give you many "Notes of Praise" for the strength of purpose that is given to our Chinese sisters, enabling them to unbind their feet. What greater encouragement do we need than to know there is a prospect of joy and freedom for the bodies as well as the souls of the Chinese women. Are we doing all we can to send the light of the gospel into these darkened homes?

WOMAN'S BOARD.

Receipts in February, 1894.

Benevolent Society of Milton, Wis., Boulder Church	5 00
Mrs. John Gilbert, Berlin, Wis., Board expenses	1 00
The Woman's Society of First S. D. B. Church, New York City, Tract Society	17 28
The Woman's Society of First S. D. B. Church, New York City, Home Missions	10 00
The Woman's Society of First S. D. B. Church, New York City, Board expenses	5 00
The Woman's Society of First S. D. B. Church, New York City, Nurse Fund	10 00
A Friend, Hope Valley, R. I., Board expenses	1 00
Mrs. L. A. Looftboro, Miss Burdick's salary	2 00
" " Board expenses	1 00
" " Dr. Swinney's salary	2 00
R. A. Clarke, Miss Burdick's salary	6 00
" " Board expenses	1 92
Mrs. Mary Babcock, Phenix, R. I., Tract Society	2 50
" " Miss Burdick's salary	2 50
Mrs. Josephine Stillman " Tract Society	2 00
Mrs. Thomas V. Stillman, Westerly, R. I., Home Missions	2 50
" " Nurse Fund	2 50
Total	\$ 74 18

E. & O. E. ELIZABETH A. STEER, Treas.
MILTON, Wis., March 20, 1894.

BOULDER, COLORADO.

This writing has been in mind for some time. The reader will get the benefit of the delay. It will give the more information.

Boulder is a city of at least 6,000 inhabitants, and is located at the very base of the grand old Rocky Mountains. It is not a mining camp. It is the base of supplies for many mining camps, but there are no mines within several miles of the city. As soon as you reach the west end of the city you begin the ascent into the mountains. The mountain railroad, starting at Boulder, terminates at Sunset, 13 miles distant. The train makes two round trips each day, Sundays excepted just now. Sunset is 2,361 feet higher than Boulder, giving about 181 feet rise to the mile. Boulder is a very fine site for a city. It is neither too rugged nor too level. As you leave the city going east you pass out on to the great plains. The latitude is 40 degrees, the very same as the line between Nebraska and Kansas. The longitude is very nearly 105 degrees. Sun time and standard time are the same on this 105th meridian. Denver, the capital of the State, lies about 30 miles to the south-east. It is a large and important city and railroad center. It has some very large smelters for reducing ores and extracting therefrom the precious metals. Two regular passenger trains each day between Boulder and Denver—round-trip tickets, \$1.60.

The main streets of Boulder run from the mountains on the west directly toward the east. Pearl is the principal business street. On the north side of Pearl there are four streets running parallel with it. On the south side there are six or seven streets, some of them broken in upon somewhat by the meandering of Boulder Creek. There are some twenty streets crossing the main streets, as a rule at right angles, and parallel with each other. Ninth and

Twelfth to Fifteenth are the most prominent ones. Off to the south about a mile from Pearl Street stand the State University buildings on as beautiful a piece of table-land as you can think of seeing. It contains thousands of acres, has a grand view of the mountains, overlooks the city, and from it the eye runs far out on to the eastern plains, dotted with lakes and bounded by the blue vault of heaven. Nature has done everything desirable to water Boulder and its surroundings. Boulder Creek is ever supplied with water from the melting snows of the mountains. It comes all the way down with all the roar and foam and antics which belong to any mountain stream; not even the famous "Catarat of Lodore" can exceed Boulder Creek on its journey down the mountains. A wagon road runs along its banks, constructed at large expense, now leveling ancient washouts and now cutting through overhanging rocks. The road is now on this side and now on that side of the rushing water. On an average we cross at least one bridge for every mile. To pass up this road is to get a view of rugged nature, which is charming beyond description, and is bewildering and alarming to one unused to such wild scenes. And yet the log-haulers and stone-haulers and mining-camp (mountain town) citizens go over these roads safely and with apparent unconcern. When Boulder Creek gets down to town it behaves itself with much more dignity; and yet in times of high water it makes a good deal of noise as it rushes along over its bed of boulders. Several ditches above and near the city lead water out for irrigating the gardens and the fruit, grain, and stock farms. For household uses, lawn watering, fire, etc., the water comes in a pipe from a reservoir about four miles up in Boulder canyon. Pipes are also laid in the streets, and every one who wishes has it brought into a hydrant at the door or into the house or barn. This water is clear and soft, and good as need be for all domestic purposes. No occasion for catching water from the roofs in barrels or cisterns; nor is there any sediment whatever to collect on the water pail or tea-kettle. The large hydrants at the street corners furnish the street-sprinklers' carts and the water to put out fires. No occasion for a fire engine; attach the hose to the nose of the hydrant, and the water rushes out to the tops of the buildings. In winter the water in the irrigating ditches is at times stopped somewhat with the cold; but it never stops in the hydrants. On Pearl Street, between Tenth and Fifteenth Streets, there are three iron tanks into which, out from a hydrant, the water never ceases to flow day or night, summer or winter. Horses thrust their noses into these tanks and drink as though they enjoyed this sparkling mountain water. Also the cups chained to these hydrants get a good deal of custom. What a pity it is, and a shame to humanity, that some will go into a saloon and pay for the deadly cup when they can take the cup of pure, running water without money and without price.

The city has an electric plant, which furnishes light for the streets and for the business houses, and for the private residences of those who provide therefor. The smaller boys enjoy playing their evening games at the street corners where are these brilliant electric lights. This plant is provided with a fire alarm, which gives such a distressed cry that it frightens some nervous people more than the fire does.

The climate is a very desirable one. It is the mild winter without the rain and mud. Nor do annoying insects give trouble enough to speak about. From November to May we occasion-

ally get some wind. It will suddenly rise, blow for an hour or two, or longer, and then lull as suddenly as it rose. It invariably comes from the west, down from the snow-capped mountains. But strange to say, it is never a cold wind. Sabbath, Jan. 20th, was a day that will be long remembered. There was quite a breeze in the morning when we went to meeting. It was more quiet as we returned home. But about 3 o'clock it rose to about 60 miles per hour. Such a wind had not been experienced for years. The thermometer stood something above 40 degrees, not cold enough for any one to suffer. Small fires started in different parts of the city, and there was a general excitement. By sundown all was calmed down. The burning of a few cheap stables on an alley in the east part of town, a few light cheap buildings blown to pieces, two or three chimneys overturned, and a good deal of scare, summed up the damage. When we new-comers are repeatedly told that that was the worst in several years, we feel quite safe so far as storms are concerned. It is to be remembered that the wind, at any given velocity here, does not have as much power as in a lower altitude. When any such wind does occur it is such a contrast to the steady, uniform genial weather for days and weeks together that it seems much worse than it really is. It has now been six weeks since that blustering Sabbath, and we have had no wind worthy of mentioning during that time. The cold months are now all past. The following is the summary: A few blustering cold days in November, a day or two cold in December, three or four days quite cold in January, the most of February decidedly wintry. December and January were such genial months it hardly seemed like winter. As a rule the mercury stood about 30 degrees in the morning and 50 degrees at noon. Yet in both months it came near zero two or three times. In February it was found near zero several mornings, and one day it did not rise above 20 degrees in all day. This was the cold day of the winter. Occasionally a light blanket of snow came and lasted a few days. One night some eight inches fell and furnished the children fine fun for some days. The rain and snow, with very rare exception, falls straight down; no wind with it. A spring overcoat, when any was required, has been sufficient for the writer all winter in his rounds about town. And only at the time of the light snows have overshoes been needed. Most of the time they would have been burdensome. Many days all the winter through the doors of business houses have stood open, while the men have passed back and forth among their places of business without coats.

As to the health of Boulder, there is no question whatever. Of course people sicken and die here as everywhere else on the earth. It is also true that this light atmosphere does not agree with everybody. Yet this is considered a health-giving locality. Some are here from California as well as from various eastern States for their health, and many find themselves much benefited or entirely cured by the change. It is a high, dry climate, with a large supply of health-giving sunshine and fresh mountain air.

The soil is a sandy or gravelly loam. As a rule the streets and roads are dry and hard. Two days ago a large load of coal drawn by four medium-sized horses attracted my attention. On inquiry the driver told me he had on 5,700 pounds, nearly three tons, drawn from the mine some eight miles away, and that, too, in early March, with the frost just out of the

ground. Without irrigation, in its natural state this soil looks barren and worthless. But put on the water and give it culture, and lo, the desert blossoms like the rose. The small grains do well. Corn not so well. Fruits grow abundantly, as well as garden products, and give good returns. Our lamented Bro. Tucker used to write to me and tell about the amount sold from his garden. He confined himself almost exclusively to strawberries, raspberries, and blackberries. His lot is 75x300 feet; about one-fourth of this is used for house, out-buildings, and lawn, leaving about one-third of an acre for culture. In the season of 1891 his market receipts were \$265. The fruit and vegetable farmers estimate about \$500 per acre as a fair yield. Strawberries and celery sometimes yield nearly double that amount. Plums also are a valuable crop. Some very choice varieties grow here. Grapes are very prolific, and though they sell as low as three cents per pound, or even lower in the height of the season, yet they give fair returns. The fruit-growers have an Association, with their own appointed agent to ship their fruits. Thus they get cash returns in this way. Also the mountain mining-camps (some of these camps are good sized towns, with their stores, hotels, etc.) furnish a good market for a large quantity of both fruit, vegetables, butter, eggs, etc.

The price of land and city property is not unreasonable, especially in this off business year. Forty acres of well-watered land, about one and one-half miles from the post office, is offered for \$55 dollars per acre. No buildings on it. A farm, adjoining city limits on the east, was laid off into blocks and acre lots about two years ago. It is held at \$500 per acre. Some of it has been sold at a less rate than that this year. A block contains something over two acres, and makes twelve city lots, 50x150 feet. Some blocks are larger. My lot is 50x190, running back to a twenty-foot alley. Some lots have 75 feet front, and run entirely through the block. One such lot, 75x300, with a good house on it, main part of it bran new, can be bought for \$1,000. A double lot, 100 feet front, and running back 190 feet to alley, can be bought now for \$750, with easy payments. Some cheap buildings on it, worth at least \$100. These last lots are near me in west portion of town, called Highland Lawn. It is a very desirable part of the city. A gentle elevation above Pearl Street, and has the first use of the water for irrigation, and the first use of the mountain breezes. Some fruit farms adjoining the city, well set to choice fruit, are valued by their owners at \$1,000 per acre. The prices here given show something how property increases in value by improvement.

There are all sorts of opportunities for persons to get started. There are fruit and grain farms to rent for cash and on shares. There are expensive and inexpensive places in and about the city for sale for cash or on the installment plan. Some, through lack of business ability, and over-reaching, get involved and have to sell. Some grow old and want to give up the old place. Others die and changes have to be made. Also there are unemployed lands whose owners are anxious they should bring in some returns. And thus it is that any person who wants can find some place open for him. Houses with gardens rent from \$5 and upwards per month. A cheap, but comfortable house, not far from us, with lot 71x250 feet, is just now for rent for \$6 per month.

There is work of various kinds. The mountains abound in timber, stone—good stone for

building and pavement,—gold and silver. Wages have ruled low for this country. But probably there have been as few unemployed men in Boulder as in any city of its size that could be mentioned. The mining camps in the mountains are reported as showing much activity. This means work and business in the city and surroundings. Many people have kept busy during the winter by cutting and hauling logs. So much of this has been done that good native lumber sells for \$10 to \$12 per 1000 feet. There are saw-mills in the mountains and down here at the foot of the mountains. The coal mines are east of the city, on the plains, but so near that a large share of the coal used in the city is hauled in with teams. This furnishes work. By the way, this coal is most excellent in quality. It burns freely and leaves nothing but fine ashes; not a bit of clinker, no more than in the mountain pine, and it burns with as little smoke as any wood. The price of this valuable coal, delivered in your bin, is \$2.50 per ton. It costs about half that at the mines, and on these hard, dry roads good wages are made by the coal haulers. Fifty dollars buys a good horse, \$30 to \$40 a good cow; \$1.50 will buy 100 pounds of the first grade flour—good enough for a king's table. Many families really prefer a lower grade that is bought for \$1.05 per 100 pounds. The bread is just as sweet, and does not dry as readily. Eggs have varied in price from 30 cents per dozen in December to 20 cents now in March. Butter has held steadily at 25 cents.

Well, spring has come. Door-yards and fences are being put in order. Grape vines are trimmed, fruit trees are being pruned, and early gardening is being pushed forward. Young chickens are becoming common. Some were hatched in February. These March days have given us a little blustering wind, but most of them have been Colorado days, "bright, sunny, and encouraging." Our church building was brought to a stand-still by reason of the wintry February, but the roads are now settled, and the stone has begun to move from the mountain side to the church.

The above has been written in answer to many inquiries, and I have endeavored to give a faithful account of things as they are. Yes, but beyond all other things the church is the center of all anxious thought and earnest work. The Lord grant us success in this, whatever else he may see fit to deny us. Come over and help us in this blessed work for God.

S. R. WHEELER.

BOULDER, Colorado, March 14, 1894.

THE ONE-CENT ASSOCIATION.

This Association, though the name sounds rather small, has a very large capital. You will find the amount specified in Haggai 2 : 8 and Psa. 50: 12, latter part of the verse, the dividends just as much as the stockholders really and earnestly claim. The promise is, "Ask and ye shall receive that your joy may be full." Every stockholder in this Association can take this promissory note to the bank of heaven, in the name of Jesus Christ, and receive the full amount promised, and thus be full of joy—joy in God's love and the privileges we enjoy as his children and co-workers with him. This Association had its origin, as some of you know, in the departure of Bro. Van der Steur to India. Our brethren in Haarlem, Holland, most of whom are among that class described by the Apostle James, as the chosen of God, poor in this world but rich in faith and heirs of the kingdom, formed it to help him who was

launching out on the never-failing promises of God's sure word without any promise of support from missionary societies or organizations. When the report of his departure and formation of this Association reached Alfred Centre, through the columns of the RECORDER, our young Brother Velthuysen with a heart filled with the spirit of missions was moved to see what he could do for this noble self-sacrificing brother and the cause of God in India; hence the organization of the One-Cent Association in Alfred Centre.

One beauty of this Association is that it takes in the whole family. It is not a ladies society, nor a young people's, nor a children's society, but embraces all these; among its first members are those who have passed their three score and ten as well as the boy in his teens, the teacher as well as the pupil. Old and young, rich and poor meet here; all who are willing to pay one cent a week for the support of Mr. Van der Steur, and pray for his work in India can become members of this Association. The investments you see are small and the dividends just as large as you desire—all you claim. We who have been members of this Society from its organization, about fifteen months ago, have followed our brother to his mission field in India, rejoiced with him in the reception he received, and taken it as an omen of future good. We have been made glad from time to time as we have heard of his work among the soldiers and others; and especially have some of us been made to rejoice in his effort to save the boys—the uncared-for children. Our Saviour says, "He that receiveth one such child in my name receiveth me." Bro. Van der Steur takes these children one by one to his home, trusting the sure promises of Jehovah, "Your bread shall be given you, my grace is sufficient for you." "Fear not for I am with you." I have not the least doubt but our brother claims these very precious promises as if God had spoken them personally to him. He has faith in God. Again we have been made to rejoice in the manifestations of the same faith and courage in his sister, by bidding adieu to home and loved ones and joining her brother in his noble work of trying to "rescue the perishing," and save the lost for whom Jesus died. These are bright examples of what the power of Jesus' love in the heart can do, and we trust that their future will tell what faith in God's word can accomplish in India, not only among the soldiers but the poor and destitute children. We know the history of George Muller and the thousands of homeless, forsaken and destitute children he has cared for, a monument of faith in God, and can we not hope, yea believe, that under the leading of the Holy Spirit, and a strong abiding faith in that same Jesus who fed the multitudes with a few small loaves and fishes when here upon earth, our brother has begun a like work in India. No doubt India needs it just as much as England, and God is just as willing to work through Mr. Van der Steur as through Mr. Muller. "All things," says Jesus, "is possible to him that believeth." "Feed my lambs," as one of the things among the last directions of our Saviour, before his ascension, and this Mr. and Miss Van der Steur are doing in the fullest sense of the words; and we as an Association have the privilege of helping in this blessed work—workers together with them and with our blessed Saviour in the salvation of these precious souls in India. "Forasmuch as ye have done it unto one of the least of these, ye have done it unto me," will one day thrill with joy the hearts of those who toil and

labor for these neglected little ones, and do it in Jesus' name. True, the little we can give in dollars and cents would do but little. But we can do much more than this, we can pray. Pray with a faith that claims the promises of God, and "the earth is the Lord's and the fulness thereof," and he can and will supply all their needs. Pray that God may open the hearts of those children to the light of divine truth, so that they will accept Jesus as their Saviour. Let us remember that it was Jesus himself who said, "All things are possible to him that believeth." Let us ask great things of our Father in heaven, and ask expecting to receive. But let us each remember that to ask and receive, we must do the things that please him. God will have a people zealous of good works, a peculiar people, a people that will deny themselves of all ungodliness, and live as Paul says, "Soberly, righteously and godly in this present evil world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ."

This Association had a very small beginning but we hope for it large things in the future. We look back over the year that is past, and acknowledge that we have not done what we could for India, for China, or even for our own home land. But the past is gone from us forever, and we need not spend our time in vain regrets, but press forward with new courage. We have sent Bro. Van der Steur \$22, and hope that our contributions in the future will be greatly enlarged as our numbers increase. The Association now numbers over sixty, with ample room for more. We gladly welcome all who are ready to work and pray, or rather pray and work, for our missionaries in India; and not only in India, but China and elsewhere, and for our heavenly Father's blessing upon every effort that is made for the uplifting of mankind everywhere, and especially for their ultimate salvation in the everlasting kingdom of our Lord and Saviour Jesus Christ.

S. E. BRINKERHOFF.

ADAMS CENTRE, NEW YORK.

An early ride with Deacon Green to North Petersburg put us on a train that soon reached Albany, where, after an hour's stop we took the Empire Express on the New York Central—the fastest long run train in the world—and were rushed through to Utica and thence to Adams Centre. The church here is the fifth in size in the denomination, a little one side from our other churches, in a northern climate, located in a nice little village and is composed quite largely of agriculturists, some of the land being the best in this portion of the State; two prizes were captured by the chesse factories in this county at the World's Fair. None of the people are very rich and not many very poor. The hard times seemed to be felt less here than at any place recently visited. Nobody was being supported at public expense and there seemed to be not even any committees to look after the poor and needy. A ten days' stop with Brother Prentice, the pastor, gave opportunity for preaching twice to his people and once at the Baptist church north of town. Their congregation is large, and might impress a stranger as well-fed, well-clothed, peaceful and satisfied.

This people are not of the fickle kind, unlike the ancient Athenians, who were crazy for something new, they know a good thing when they see it, and so for twenty-five years have kept their present pastor—an able preacher and man of solid character. This characteristic is also seen in the recent resignation of O. DeGrasse

Greene from the choristership after forty-two years of service.

The prayer-meetings are large and excellent, the same of the Sabbath-school and the church—music good. The canvass of the society brought good results. Last year the weekly collections were \$226—less than usual on account of extensive church improvements. They voted to continue, or re-begin the pledge plan adopted several years since, and \$300 were pledged for the year, \$45 cash contributed to the Tract Society, and about \$80 collected for the RECORDER, which includes seventeen new subscribers. Besides this, I believe the ladies expect to raise during the year \$125, and the Y. P. S. C. E. \$50.

This is our fifth day in the Watson society, and to-night our fifth sermon. The people plead poverty, and pledges come slowly, but a fair start will be made which we trust will prove the seed for larger yield in the year to come. Brother U. M. Babcock has been their pastor for the past six months, and Sabbath-day an audience of about fifty assembled in their neat new church, which is a very creditable building for a small society, having the convenience of a hot air furnace for heating.

A stroll in the cemetery across the way brought to view the grave of W. D. Williams, a fellow student with the pastor and writer at Alfred in the early 70's, whom I remember as an earnest, conscientious young man who had the courage of his convictions, and was a leader in the defense of "the theologues" against attacks from other quarters. But he fell before the battle of life was fairly on, and we stop mid the conflict to drop a tear and cast a flower o'er the tomb for sweet memory's sake.

Brother Babcock and myself called on Elder T. R. Reed, who has been sick for a year past, and were sorry to find him apparently approaching the end. He was for many years pastor here, doing pioneer service; but the good fight is about fought, the faith kept, the course nearly finished, and he is eager to exchange the cross for the crown. Thus at the beginning and the end of the battle they fall, and as the ranks are thinned let the living close ranks and shoulder to shoulder with the new recruits, clad in the whole armor, dash against the foe and carry the war into every dark Africa of sin!

We hope to start for Leonardsville to-morrow.
G. M. COTTRELL, *Field Sec.*

THE "STEEL-CLAD MONITOR."

The National Monitor, of Brooklyn, N. Y., for March 22 1, contains the following:

The Evangel and Sabbath Outlook is a fearless little steel-clad Sabbatarian monitor. It floats on the sea of the Sabbath question, and enters every port, running right under the big "First Day" forts and receiving their broadside shots without any perceptible harm. The mark on the cannon of the *Outlook* is, "thus saith the Lord;" that on the cannon of Sunday army is, "so is tradition,—apostolic example and the sanction of the Father."

Thanks, but how can we do otherwise when we believe the admonition which the *Monitor* prints at the head of its editorial column, viz:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead; Preach the word; be instant in season, out of season: reprove! rebuke! exhort! with all long suffering and doctrine—Paul.

The "Word"—not one jot of which can fail—is an armor which the guns of "tradition," loaded with the "Fathers," bombard in vain. Why does not the *Monitor* "preach the Word," as it reads and as the Lord Christ did.

A. H. L.

YOUNG PEOPLE'S WORK.

He will direct my feet,
Strengthen my hand,
Give me my portion meet.
Firm in his promise sweet,
Trusting, I stand.

Up, then, to work again!
God's Word is given
That none shall sow in vain,
But find his ripened grain
Garnered in heaven.
—From "Thoughts for Weary Hours."

A QUARTETTE from Milton College is assisting Rev. E. A. Witter in conducting a series of gospel meetings at Coloma, Wis. D. B. Coon, of the Divinity School, of the University of Chicago, intends to spend his spring vacation there also.

A GREAT deal depends on our food. If you feed a boy on peanut shucks and potatoe peelings, he will be a puny weakling in his body. Feed his mind on dime novels and livery stable stories, and his intellectual and moral life will become weaker and deformed. Feed his spiritual life on selfishness and impiety and it, too, will soon have no strength or vigor. We need good wholesome food to nourish every part of our being.

LOYALTY TO OUR LEADERS.

Have you ever been a teacher? If you have, then you know not only how discouraging but how ruinous to the best results of a school, is the presence of even one disloyal pupil. You remember there were a few days when this pupil was sick and obliged to stay at home. Do you remember how smoothly everything passed on those days, how every one seemed watching you to catch your smallest wish, and would obey even the look in your eye? Yes, and when the classes were called how hard each pupil seemed to try to walk quietly and keep step with the others.

Even on the play ground, you noticed how good natured every one seemed, and how when any trouble arose, some one was ready with a laugh or a joke, or a new game with which to smooth over the difficulty.

And then you remember when the disloyal pupil came back, how everything was disturbed and discord seem to arise everywhere. You laid it all to that one pupil, and in every school you taught you never failed to find some one who had this same spirit of disloyalty.

"Well," you say, "what of it?" Those pupils are men and women now are they not? Have they outgrown that spirit of disloyalty? I am afraid they have not, but I will leave the question for you to decide.

I often wonder if our leaders do not feel as you used to feel over that disloyal pupil. Our editors, the members of our boards, the teachers in our colleges, all meet with this same spirit of disloyalty cropping out here and there and everywhere, until I do not wonder that they feel the lack of support. You say they ought to be able to soar above all these little difficulties and not allow such things to hinder their onward flight, but how can they when you are continually twitching out a feather here and another there until they are even worse than fettered.

But you say your views are not the same as theirs exactly, and you think the boards do not always act on the best and wisest plans, and the Secretary travels around but never visits your church, and so on. Did you ever stop to think just what you would do were you one of our

leaders? Were you a member of any of our boards would you always know the wisest plan to adopt, or were you Missionary Secretary would you never fail to visit some of the smaller churches, or some of the fields where there are lone Sabbath-keepers?

Spend a whole day in thinking about it sometime and see what result you will reach.

You do not need to give up your opinions or change your views in order to be loyal. The pupils who attended your schools did not give up their individuality on those days when things ran so smoothly, but each one simply did all he could to help make everything pass pleasantly and profitably.

Why cannot we do the same? As young people we must be on the watch, or this spirit of disloyalty to our leaders, truly an evil spirit, will creep in upon us and take possession before we are aware of it. Do you not realize that as one pupil can destroy the good results and sometimes good name of a school, you by this same spirit may greatly hinder the growth, harmony and good influence of the denomination? A complaining mood is never a happy one, either for yourself or any one about you, and it always weakens you and your neighbor and your cause. But if you will root out that spirit of disloyalty and give our leaders your hearty help, your words of appreciation and encouragement, and your earnest prayers for the success of their various lines of work, you will remove many a distressing squeak from the denominational machinery, and, who knows, may set in motion other wheels which have ceased to revolve for the want of a few drops of the oil of love and loyalty.

E. A. K.

WHAT WOULD YOU DO IF?

There is an old game in which this is the important question. It is played thus: Several persons are seated in a circle. One asks of his left hand neighbor in a whisper inaudible to the rest of the company, "What would you do if a certain thing should happen? *e. g.*, if the burglars should take your overcoat or if you should receive a fortune." To his neighbor on the right he gives an answer, also in a still small whisper, to any imaginary question, saying, "I would take a ride," or "I would run for a doctor," etc., but always beginning the sentence with "I would." When all have had their questions and answers given them, the fun begins for each must tell aloud the question and answer he has received, using them together.

If the editor of this column should ask each person who reads this page to write a short article for publication, what would he get? Answers like these, "I would if I could. I would if I had time. I would, but someone else could do better. I would if I had anything to say," and so with one accord they would begin to make excuses. It would be discouraging. He would be obliged to do the writing himself. It would be well done, to be sure, yet he would like help and encouragement and variety. "Do write something." "Sit down and try." These are his urgent replies to the excuses presented. What would you do if you were in the editor's place? "I would try to make the paper interesting to the young people." Well, that is just what he is trying to do. Help him, you who are reading these lines. You are thinking all the while about something. Write out your thoughts. Send them to the editor and look into the next paper to see if some one else is not thinking about the same subject in a different way. This will make you care more for the paper. What would you do if there were no

young people's departments in in our papers? Miss them! of course, and want some started at once. So why not help on those already started?

I heard a man say, "A person can do anything he wants to if he wants to do it earnestly enough." One can even interest city mission children if he will try. The will is the crucial point. Some things, however, require long periods of time and much perseverance to accomplish. For example, a college education takes years and years to attain, and then one feels as if he were only beginning to learn. Excellence in music or painting or oratory requires continued perseverance. But writing for the RECORDER is something for which many of you are already prepared, if you will only stop and do it. Of course the editor will use it for his waste basket if it is not suitable and relieve you of all responsibility. Even then, it might suggest to him ideas which he would not otherwise have and so be helpful. One can never tell what he would do if placed in certain positions. But it is an invaluable practice to imagin oneself in the place of another. It makes one more kind and considerate towards others; it takes off the rough edge of his thoughtlessness; it makes him more lovable; it leads to a better knowledge of human character; it is excellent mental drill, and in short, it makes one more Christ-like.

BETH.

OUR MIRROR.

PRESIDENT'S LETTER.

The union revival meetings at Westerly closed last Sunday night. The opera house was crowded, chairs were brought from two of the churches and yet many were compelled to stand; some estimated that there were fifteen hundred people present. At 9 o'clock the regular meeting closed after many had risen for prayers. They, with some six hundred people, remained to the after meeting and about one hundred and fifty spoke before ten o'clock. If there was a person present in this great throng who belonged to either of the following classes. I asked them to remain, and after the close of the meeting come and tell me; that I was looking for light, would receive them kindly, but doubted if such persons lived in a Christian land. 1st. A person who had reached man or womanhood, living in rebellion against God, whose heart he had not touched in some way, by fear of loss of self or of loved ones, property, or the idol of their heart; and they turned to God and promised him their heart, a different life, influence and example, and that every step in their life is farther away from God and their broken promises. 2d. A wanderer from God who reads his Word and prays to him daily.

No such person came and never have, though I have given this invitation many times. I have found one man who claimed that he did not believe in God. When I asked him if he was summoned without a moments warning to give up the treasure of his heart, God knew what it was, to whom would he cry? He thought a moment and then replied, "I do not know whether I would squeal or not." I said then you confess you might call on God; you have squealed already. He then gave as his reason that he was taught at his mother's knee to believe in God. God bless praying mothers. This is the banner unbeliever of Westerly. We go to Ashaway. Pray for this community. E. B. SAUNDERS.

It often happens that the man who pays the preacher the least, wants to boss him the most.—*Selected.*

OUR YOUNG FOLKS.

THE MONEY THAT DIDN'T BELONG TO HIM.

(A TRUE STORY.)

BY ELIZABETH P. ALLAN.

The quiet of Franklin Street was broken in upon one day last summer by a raft of noisy boys, who, finding a little stretch of shade by Mr. Foster's tall, new house, took advantage of it for their game.

I don't know just what the game was, but it kicked up a great deal of dust, and a great deal of noise, and seemed to be very exciting. One thing I could not help seeing from my window that disquieted me. It was that pennies were passing from one pocket to another. When the whirling top reeled and fell on one side of a certain mark made in the dust, there would be a whoop among one part of the crowd, and pennies tossed from hand to hand. I didn't like the looks of that.

Presently a rather grim-looking old fellow, with a gray mustache, and a patch over one eye, came along, walking stiffly on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out, in a resonant voice: "George Maxwell!"

"Sir," answered a young voice, promptly, and a handsome, straight little fellow stepped out from the crowd.

"There's a little story I've been wanting to tell you for a great while, and I think this is a good chance."

A look passed among the boys which seemed to say that they didn't agree with him about this being a good chance; but he took advantage of their silence to begin his story:

"When we all surrendered at Appomattox," began the old Confederate, "a friend of mine had several hundred dollars in gold, belonging to the Confederate Government, which had been put in his hands to buy ordnance stores abroad.

"What am I going to do with this gold?" said he.

"Why, Colonel," said I, "come with me; we'll look up what's left of the Confederate Government, and turn it in."

"But almost before we had gotten out of Virginia, Davis had been captured, and the Confederate Government was a thing of the past.

"Now what am I going to do with this gold?" said the Colonel.

"Well, Colonel," said I, "you are as much the Confederate Government as anybody else now; and I advise you to keep the money, and use it in getting a start somewhere."

"He didn't seem to like this idea; said he wasn't in the habit of using money that didn't belong to him. But everybody he consulted gave him the same advice; and so after a while he gave it to two friends of his, young soldiers who had come out of the war without a cent, and they set up in business in a small way.

"We'll make you partner in the concern, Colonel," they said; and so they used his name, though he never touched a cent of the money, after he turned over to them that Confederate gold. They failed, poor fellows, and lost all the money, and got in debt besides.

"Meantime, the Colonel was earning his living by his wits, and going right on to success. I don't mean that he was getting rich, but he was serving his country and her broken fortunes and her discouraged people, and was everywhere relied upon as a man of men.

"Just before he married the woman he had been waiting for, I saw him and congratulated him upon his good fortune. 'That Confederate gold gave you the first start, didn't it, Colonel?' said I.

"Then he told me what had happened to it: 'But do you know, Major,' said he: 'I've never felt right about that money; it wasn't mine to give away, nor to lose; and I've made up my mind to take it out of my own pocket and give it to some State institution.

"Oh, come, now," said I, jeeringly; "the days for Don Quixotes is past."

"I didn't see this old comrade again until a few months before his death. Yes, boys"—the old soldiers voice grew husky—"he's gone

forward; his tent is struck; he's gone into camp with old Stonewall and 'Mars Bob,' and the rest. "Well, Colonel, said I, 'I hope you didn't steal that money from the fine boy I hear you are growing at Fair Oaks; for I knew he was ready to brag about his baby.

"I'll tell you a curious thing about that boy, Major," said he.

"Oh, I've no doubt you'll want me to believe some hard yarns on him," said I; "he breaks your colts for you, doesn't he; and spends his idle time studying Sanskrit?"

"No," said he; "but I'll tell you what, he's made an honest man of his father."

"A mighty tough job, truly," I snarled.

"Well, said the Colonel, 'when I came to think about the sort of fair and square man I wanted George to be, that old Confederate gold bothered me. I knew, in my secret soul, after the heat of war cooled, that that money belonged to the United States Government; and so a few months ago I spent some hard work finding out the compound interest on it, and I paid it into the United States Treasury, interest, compound interest and all. Money is rather scarce with me now; but if I hadn't but one shirt to my back I'd enjoy looking that baby squarely in the face, and daring him to touch a cent of money that wasn't honestly his!'

"George, did you ever hear that story before?"

"Yes, sir," said the lad, proudly; "that was my father."

"Certainly it was your father, the bravest man, the best friend, and the truest Christian I ever knew. And is it possible that you are putting pennies in your pocket by betting, by gambling? George Maxwell's boy handling dirty money!"

The soldier stumped away, and there was a dead silence out on the shady side-walk. Then I saw several coins flung down in the dust, and, as the boy sprang after the halting steps, I heard him say:

"Never again, sir, never!"

LEXINGTON, VA.

THE HAPPY HOME.

I have peeped into quiet parlors where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead; and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town, or country, or station, as it is tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and kind feeling and God's grace make life what no teachers or accomplishment, or means, or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless and blessed existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, or wax old or vanish away.—Dr. John Hall.

PLAIN FACTS.

Christian dollars built and now own 139,832 churches.

Christian ballots built and now control 40,000 saloons.

Church vows license 163,787 ministers.

Church votes license 500,000 owners and tenders of saloons.

Dollars annually paid the American pulpit, \$20,000,000.

Dollars annually paid the American saloon, \$1,200,000,000.

Christian ballots permit the saloon to earn sixty times more money than the ministers earn.

For every dollar that Christians put into the hands of Christ to save men, the church ballot puts sixty dollars in the hands of the devils to damn them.—Issue.

SOME people might find time for helping one another if they were not so busy helping themselves.—Chicago Standard.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.

March 31.	Jacob's Prevailing Prayer.....	Gen. 32: 9-12, 24-30.
April 7.	Discord in Jacob's Family.....	Gen. 27: 1-11.
April 14.	Joseph Sold into Egypt.....	Gen. 37: 23-36.
April 21.	Joseph Ruler in Egypt.....	Gen. 41: 38-48.
April 28.	Joseph Forgiving His Brethren.....	Gen. 45: 1-15.
May 5.	Joseph's Last Days.....	Gen. 50: 14-26.
May 12.	Israel in Egypt.....	Ex. 1: 1-14.
May 19.	The Childhood of Moses.....	Ex. 2: 1-10.
May 26.	Moses Sent as a Deliverer.....	Ex. 3: 10-20.
June 2.	The Passover Instituted.....	Ex. 12: 1-14.
June 9.	Passage of the Red Sea.....	Ex. 14: 19-29.
June 16.	The Woes of the Drunkard.....	Prov. 23: 29-35.
June 23.	Review.....	

LESSON II.—DISCORD IN JACOB'S FAMILY.

For Sabbath day, April 7, 1894.

LESSON TEXT—Gen. 37: 1-11.

GOLDEN TEXT.—See that ye fall not out by the way. Gen. 45: 24.

GENERAL STATEMENT.—Eleven years have passed away since Jacob returned from Padan aram. Rachel, his beloved wife, is dead. Joseph, her first-born, was probably about fifteen years of age when his brother Benjamin was born and his mother died, and seventeen at the time of this lesson. Jacob is rich in flocks which roam over the hills of Canaan, watched by his ten sons. These sons, with their families, number more than sixty souls. These are not living in loving sympathy with each other. Envy, jealousy, partiality, covetousness, has crept in, and Jacob seeks comfort in the children of Rachel, which tends to increase the hatred and wickedness of the ten.

EXPLANATORY NOTES.

JOSEPH A BELOVED SON.—1. "A stranger." Though in a promised land, and owning by title-deed a burying ground, yet he counted himself a stranger in a strange land. "Canaan." Lowland. Denoting the country west of the Jordan and Dead Sea. This as opposed to the high table-land on the east of Jordan, called the "land of Gilead." 2. "Generations." Here meaning "family history." Jacob is now sole head and father of a chosen people, hence here begins his *toledoth*, or generation, not *dor*, or generation as in Gen. 17: 7, 9. "Seventeen years old." A way mark for chronologists. Joseph is now chief among the sons of Jacob. "Feeding the flocks." Helping his older brethren and thus being among them saw their evil doings. "Bilhah . . . Zilpah." The waiting-maids of Rachel and Leah, whom they gave to Jacob to be secondary wives, as was then customary. "Evil report." Reports concerning them. Some evil had been done offensive to people living near them. 3. "Israel." Jacob's new and more significant name. "Loved Joseph more." Very natural under all the circumstances, but rather unfortunate that he should so plainly manifest it before his other sons. Parents should be enabled to suppress manifestations of partiality. "Son of his old age." And of his best-loved wife, who was now dead. "Son of old age" may be equivalent to "son of wisdom," age and wisdom being closely related. Possibly because he was a "wise son." "Coat of many colors." Usually worn by persons not much occupied with manual labor. Perhaps a token of birthright to be bestowed. At any rate an according of special honor. 4. "His brethren saw." By his special pains to honor him, and more because he had reported their evil deeds, and thus they were on the lookout for something against him. "Could not speak peaceably." Would not return the usual salutations, courtesies. Would not talk kindly and as brothers should. "Hated him." Already murderers. 1 John 3: 15.

JOSEPH A YOUNG PROPHET. 5. "Joseph dreamed." Not the wild reveries of a wandering imagination, but a dream in which God's voice was recognized. "He told it." In the simplicity of his youthful, upright heart. He probably did not then understand it himself. This increased his brethren's jealousy, envy and hatred. 6. "Hear, I pray you, this dream." A boy naturally loves to tell such things to his brothers. He would talk in confidence if they did not. 7. "Binding sheaves." Not the usual occupation but probably practiced some by Jacob and his sons. "My sheaf . . . upright . . . your sheaves . . . made obeisance." The humble submission of his brethren to him as they interpreted it. The future proved the interpretation correct. 8. "Brethren

said." In their indignation. Native pride will not be subject to equals or inferiors. Thus they "hated him yet the more. 9 "Another dream, and told it." Notwithstanding the effect of the first. "The sun." His father by interpretation. "Moon." His mother. "And eleven stars." Eleven brethren, all were to be subject to him in time. Though Joseph was to be a ruler, or prince, yet he was no politician, or else he would have kept this to himself lest an untimely rehearsal of the dream might ruin his chances. 10. "Told it to his father." A noble boy or young man confides in his father who loves him. "Rebuked him." Checked him lest his brethren take too great notice and offense. 11. "His father observed the saying." It made a deeper impression upon his mind than upon those envying the boy. He saw, perhaps, God's purpose in the dream. See also Luke 2: 19.

A LEADING THOUGHT.—To have kingly visions and dreams one must have a kingly character or nature.

ADDED THOUGHTS.—A talebearer brings evil reports in the spirit of criticism; a true friend brings them with love of the right. Like Joseph we should be morally earnest. Some children especially call forth the affectionate admiration of parents, but manifested partiality is not usually wise. Jealousy repines at the happiness and prosperity of another. Envy would take away the advantage of another, though by so doing no good comes to the envious. Man can charge these brethren with intended murder when they put Joseph in the pit, but God saw their murderous hearts when they began to hate him. Unworthy men are offended at the character that rebukes them. Whom God loves the world often hates. In Egypt Joseph became the sheaf-binder whose sheaf "stood up" during the famine.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 1st.)

ENVY AND COVETOUSNESS; how to conquer them. 1 John 2: 1-11, 15-17.

"Envy," says Robertson, "is that state of mind in which we mourn over the advantage of another, though the taking it away from him will not do us the least good. Envy is that terrible state in which it is impossible to admire anything that is not our own." Says Pentecost, "When once we take up a grudge against or begin to be envious of another, everything about him is wrong; the most trivial thing is made a ground of complaint." Envy is the parent of much wickedness. And yet this is the outgrowth of covetousness, or selfishness that wishes the honors and rewards that others merit, the attention and preference belonging to others.

How conquer them? There is no hope for an envious, covetous person except in repentance and the cultivation of brotherly love, self-denial for others, in honor esteeming others better than self. Only he that doeth the will of the Father abideth for ever. Lust and pride is not of God therefore he that is proud in heart and envious can not be of God, nor have hope in God. A heart of love is the antidote for the poison of envy. The spirit of Christ drives out the spirit of selfishness.

REFERENCES.—Contentment opposed to envy. Phil. 4: 11-13. Deut. 8: 6-9, 18, 20. Looking toward the future a cure for covetousness. Heb. 13: 14-16. The great crime of envy. Matt. 27: 11-18. Examples of envy and covetousness. Ahab, 1 Kings 21: 1-4, 15, 16. Jews, Acts 13: 45-50.

—Our Sabbath-schools have recently studied the quarterly temperance lesson and some of them have made it the special occasion for the quarter. This is an encouragement to temperance reformers. These are days when drinking is coming more and more to be regarded as a vice, as indeed it is. The time is passed for any teacher to make apologies for the pernicious custom of wine drinking, and merely say, "It is perhaps better to abstain from alcoholic drinks, though to drink may not be a sin." The teacher who merely says that in this day of light, and especially before a class of young men prone to follow social customs, is giving the weight of his influence to the wrong side, for such young people will make all they can out of it in favor of "moderate drinking."

—The Sabbath-school is against intemperance and against all the causes that continue the vice of dram-drinking. The powerful liquor system of this country has made necessary the temperance movement in its various phases. Sabbath-schools have, and wisely too, joined in this work of extirpating the roots, trunk, and branches of this evil tree. The drink custom is evil in all its parts, there is now no mixture of good in it, hence the need of regular, intelligent temperance work in the Sabbath-school. Scholars must be acquainted with facts and figures, causes and effects. An "ounce of

prevention is worth a pound of cure," everywhere. But Mr. Cuyler puts it stronger. "An ounce of prevention here is worth a thousand pounds of possibly impossible cure." Let the Sabbath-school teacher be acquainted with facts in the light of religion and science, and speak in no uncertain way.

HOME NEWS.

New York.

LINCOLN CENTRE.—We have had a very mild winter here, with fair wheeling or sleighing nearly all of the time. Thus far March has been unusually warm and pleasant. Farmers are busy making maple sugar.

Our church and Sabbath-school work continues with good interest, although the attendance at the services is not as large as we wish it were. We have been disappointed in not having an evangelist with us. We hope to have such help sometime during the summer. Since we have no church sheds and our people are widely scattered on the hills, perhaps the summer is the more favorable time for holding extra meetings here.

Brother Lewis's tract, "Roman Catholics and the Sabbath," many copies of which we have distributed here, together with a similar one which the Adventists have distributed, has awakened quite an interest in the Sabbath question. In hope of better days we labor and wait.

MARCH 18, 1894.

Illinois.

CHICAGO.—The Chicago Mission School which formerly used the Pacific Mission rooms on VanBuren street, has removed to 461 South Union street. The school is in a very flourishing condition at present and has a free dispensary with four attending physicians, at stated days and hours. It also has the promise of a sewing school. There were fifty in last Sabbath, with several outside listening. Many more might be accommodated.

A. K. W.

Nebraska.

NORTH LOUP.—Several have asked me to call the attention of your readers to the fact that there seems to be a good opening here for some of our people to engage in the jewelry business. We have but one jeweler who is about to remove or go out of business. I understand he claims there is at least a good living business here in repairing alone. Our irrigation ditch will be completed to this point about July 1st, and this will give us a fine water power, we think it will help our town as well as our county. There is also a fair prospect that a new railroad, running east and west, will be built through here this season. Any further desired information will be furnished at any time.

E. J. BABCOCK.

Wisconsin.

COLOMA STATION.—The Milton quartet and I reached here Wednesday night, March 14th. We are here for revival work during the vacation of two weeks. We have had one meeting. A good interest seems manifest. Arrangements have been made for a meeting to be held each evening while we are here. It is our purpose not only to look up any lone Sabbath-keeper in this section, but to visit all the homes we can and interest them for Christ. Let the friends pray for the work here at this time that God may be glorified in the salvation of souls.

E. A. WITTER.

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., March 23, 1894.

The Tariff Bill is to be reported to the Senate, April 21, the Republicans of the Committee having insisted that they must have time to consider it. It has been much changed since it left the House and is likely to be further modified by various financial, commercial and political interests.

The Distilling and Cattle Feeding Company is said to be lobbying to secure an increased tax on whiskey. They have ten million gallons in bond and could easily double the amount in time to avoid the proposed increase of tax, which, at ten cents a gallon, would put two million dollars into their pockets without a cent of revenue to the government. It is hinted that they are here working for a tax of \$1 50, an increase of sixty cents a gallon, which would mean a profit of six millions, to say nothing of what they might add by rushing their plants before the law would take effect.

Whisky *et al.* vs. Starvation *et al.* The 18,000 men who lately carried a banner in Chicago inscribed "Our children cry for bread," probably told some truth, for they marched out to a grove and drank 1,400 kegs of beer. The majority of men who beg on the streets smell of whisky, and the saloon-keepers get probably three-fourths or more of all the money thus contributed, and the families of drinkers the greater portion of that given in other ways. The entire coinage, less than three hundred millions, added to the entire annual tariff receipts which is not over three hundred millions, and to the total pension expenditures of less than one and one-half hundred millions, amounts to less than a billion, which latter sum government statistics show is annually expended for intoxicating drinks. When is the country going to wake up to the fact that the saloon-keeper and the drinker levy a tax which far exceeds all others. Abolish them and the wealth of the country could soon be doubled.

Coxey's coming crusade. Congress and Washington are not excited over the big "petition in boots" which Coxey, Brown, Redstone and others promise to parade before the Capitol next May. Coxey is, what some would call, a conscienceless capitalist, of Massillon, Ohio. He promises one hundred wagons towards the transportation of the "army." Brown is a California socialist who is expected to be a leader. Redstone is the editor of the *National Tocsin* printed in this city, a paper probably not known to one in a thousand of the people. He promises 100,000 visitors. They are coming to demand that Congress shall print more money and expend it in public improvements; in bettering the roads for one thing. The good roads idea is not bad and if these men tramp through the mud of Ohio, Pennsylvania, West Virginia and Maryland this spring they will be in condition to illustrate and argue the need of improved roads. But Congress can do nothing for them. It will not even authorize the Administration to borrow money to pay its necessary current expenditures and it is bound to keep appropriations down below the billion dollar limit. Coxey's crusade will fail. He will not get crusaders enough here to make a show and he will find that a free money printing scheme cannot be boomed and hurried through Congress. He had better spend his money on the roads about Massillon. It is intimated that Coxey is foxey and that an election to Congress is the particular bunch of grapes that he is after.

CAPITAL.

SEVENTH-DAY BAPTIST MISSIONARY IN GEORGIA.

BY REV. A. H. LEWIS.

Some months ago, in the natural course of correspondence with the readers of the *Evangel and Sabbath Outlook*, I became acquainted with Rev. A. P. Ashurst, of Quitman, Ga. When Bro. Hills went to the Alabama mission field, I put him in communication with Bro. Ashurst, and I believe he has referred to his visit to Georgia in the *RECORDER*. Although my acquaintance with Bro. Ashurst is wholly by correspondence, I take sincere pleasure in sending to the *RECORDER* the following letter from him, which will sufficiently explain itself, although it refers indirectly to other correspondence of a more private character. I feel sure that the readers of the *RECORDER* will join in the hope that further acquaintance will serve to draw them all into closer Christian union with the writer of the following words:

QUITMAN, Ga., March 7, 1894.

REV. A. H. LEWIS, D. D.:

My Dear Brother:—I have at last made an unqualified and unconditional surrender of myself to God, and will look to him for my support while I give myself to the ministry of his Word, henceforth, as a Sabbath Baptist. I will preach throughout the State wherever an opportunity is presented. I beg the prayers of your people, and trust that you will ask them, through your religious newspaper, to make special prayers for me and my work in Georgia, where there is not a church of your faith and order in the entire State. While it is true that I have no means ahead, not even for the first month's expenses, I regard the work as the Lord's and he knows how to take care of those who trust in him. I would be glad to have my address printed regularly in the *SABBATH RECORDER* as an independent missionary, with headquarters at Quitman, Ga., and if the Lord directs any of your people to foster this Southern work they can communicate with me at that place. I shall be dependent on you brethren up there for Sabbath tracts for distribution. I believe the best tract I can use in my work is, "An Appeal for the restoration of the Bible Sabbath," other gospel tracts could be used to great advantage, such for instance as those published by Loizeux Brothers, 63 Fourth Avenue, N. Y. I will report my work from time to time. Again let me ask that I have your prayers, for I must lean exclusively upon God, and all those who would offer me sympathy and support are strangers and far away. My faith will have to trust for literal "daily bread." The reality of my faith will, doubtless, be tested by the furnace; my heart will be probed to the very bottom, in order to see if there is any hypocrisy or false profession lodged there. The truth is mighty and will prevail.

A. P. ASHURST.

TAKE NOTICE.

The Field Secretary is in the Central Association and wishes to urge upon the readers of the *RECORDER* the importance of being ready to pay their dues on the paper as fast as he calls upon them. He will canvass Leonardsville, Brookfield, Edmeston, Utica, Verona, De-Ruyter, Scott and adjoining societies. If the tag on your *RECORDER* is marked Dec. '94, you are all right; if not, please be prepared to make it that.

HAVE YOU READ IT?

It is told of Franklin that at one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstasies over it, and one after another rose to express gratification and admiration, and the desire that the manuscript should be printed. "It is printed," said Franklin, "and is part of the Bible."—*Ram's Horn*.

THE TEMPERANCE CAUSE ADVANCING.

Popular sentiment is gradually organizing itself against the saloon, and while progress on this line is slow, yet it is real and perceptible. This growth of antagonism to the saloon is probably gaining, just now, more rapidly in the South than in the North. Even Kentucky, though regarded as the Bourbon State, which to us is another phrase for Whiskey State, is more of a temperance than a rum commonwealth. The State has 119 counties, but in 80 of these counties no saloons exist; or, to speak more definitely, 27,000 square miles of the State have been wholly freed from the saloon, or two-thirds of the area of the entire State. Three States the size of Massachusetts, and one more like Delaware, could be carved from this prohibition area of Kentucky alone. Then, in addition to this, in many of the other 39 counties the saloon is found only in the large towns. It is quite probable that on a free vote the State would vote the saloon out. The record is still better for prohibition in Mississippi. The State has 75 counties, with an area of 46,810 square miles. Only 8 counties of the States tolerate the saloon. There are 67 dry counties; more than eight-ninths of the area is freed from the saloon, or 41,608 square miles. More than 33 States the size of Rhode Island could be carved from the anti-saloon area of Mississippi, or more than 50 States the size of Rhode Island from the redeemed area of Kentucky and Mississippi combined. Surely, faint souls should cheer up.—*Herald of Gospel Liberty*.

THE RELIGIOUS PAPER.

We recently read the following:

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power, it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.—*The Standard*.

CURE FOR GRUMBLING.

In a love feast in Yorkshire a good man had been drawing out long complaining strains of experiences about his trials and difficulties in the way to heaven. Another, of different spirit, followed, who said, "I see our brother who has just sat down lives in Grumbling street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sung in the street, and I was gloomy and sad enough. But I 'fitted.' I got into Thanksgiving street, and ever since then I have had good health and so have my family. The air is pure, the water is pure, the house is good; the sun shines on it all day; the birds are always singing, and I am as happy as I can live. Now I recommend our brother to 'fit.' There are plenty of houses to let on Thanksgiving street, and I am sure he will find himself a new man if he will only come, and I will be right glad to have him as a neighbor."

EACH DAY.

The Christian who is intent on serving God most acceptably will look upon each day as a fresh field of effort, a new campaign, to be entered upon with bright hopes and unflinching purpose. Why should it not be made a little better than any previous day in his history, a

little more free from defect, a closer approximation to that absolutely perfect day which it is the height of his ambition to present to his Lord? It will be in some respects a different day from any that went before. The temptations and opportunities will be precisely the same. The outcome of its conflicts and varied experiences will be exceedingly satisfactory, or the opposite, according to the amount of watchfulness and will-power and wisdom that are put in. Let every day be attacked buoyantly and bravely; thus shall every night find cause for gratitude and cheer, and every added month shall bring us nearer to the great goal of a ripe and rounded character perfectly pleasing in the sight of the All Holy.—*Zion's Herald*.

BE SURE.

Be Sure that you are a true "Follower of Christ."—Matt. 10: 37-39. Be his with all the energy of your being, body, mind and soul, for all time and all eternity.

Be Sure that you love God with a love which commands your whole life, and that you love men with a love which wins them to your Master.

Be Sure that you are sincere; that the depths of your soul are not the lurking places of sin, and that your life is larger and better than your words.

Be Sure that your "word is as good as your bond," that you pay your debts, and that the "Lord's tithes and offerings" are neither poor nor short as they pass out of your hands to him.

Be Sure that you are remembered as a "servant of Christ," rather than a master of men, because "even he came not to be ministered unto, but to minister, and to give his life a ransom for many."

Be Sure to remember that you go into eternity rich or a bankrupt, just as you chose.

DOCTRINAL PREACHING.

Doctrinal preaching is the only kind of preaching that will build up and maintain strong, healthy churches; and the pastor who does not feed his people upon solid doctrine as they need it, strong meat, will be sure to have a weakly people, not able to "endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."

Long, long ago the Psalmist David said, "If the foundations be destroyed, what shall the righteous do?" and the foundation must remain, or there can be no strength or permanency. So the fundamental doctrines of our holy religion must be constantly and firmly insisted upon.—*A. B. Miller, in American Baptist*.

CONTRIBUTIONS TO THE CHINESE BURIAL FUND

to March, 26th.

Mrs. Wm. C. Burdick, Alfred Centre.....	\$ 5 00
Wm. C. Burdick.....	1 00
Mrs. M. E. Post, Central Park, Ill.....	1 00
Mrs. E. R. Mason, Syracuse.....	50
M. J. Green, Alfred Centre.....	50
Mrs. Emeline Crandall, Westerl., R. I.....	3 00
Wm. C. Stanton.....	2 00
T. F. West.....	1 00
Clark Post, Central Park, Ill.....	1 00
Adeline L. Brown.....	2 00
Mrs. E. A. Gillings.....	1 00
Ladies' Aid Society, Alfred Centre.....	10 00
O. S. Mills, Lincklaen.....	50
B. F. Titsworth and wife, Farina, Ill.....	5 00
Ladies' Evangelical Society, Alfred Centre.....	10 00
Lillie Stillman.....	4 00
Mrs. H. Herrington.....	25
A Friend of Missions, Waterford, Ct.....	1 00
	\$45 75

Literary Notes.

The April issue of *Worthington's* fully sustains the reputation gained by previous numbers of this always bright and attractive magazine. It has won a leading place among its many rivals and is rapidly gaining popular appreciation. Its distinctively American tone should make it a factor in American education, an influence in American home life, where it is eminently fitted to enter, being as fresh and clean as it is enjoyable and attractive. For this month the publisher offers to send a specimen copy of a recent number, for six cents in postage stamps. \$2 50 per year; 25 cents a single number. For sale by all newsdealers.—*A. D. Worthington & Co., Hartford, Conn.*

For the SABBATH RECORDER.

PITY.

M. E. H. EVERETT.

"Pity and Christ are one."—E. S. Phelps.

After the winter's bitter blasts are over,
When spring's dear promise on the hills we see,
Lord Christ, there waketh in our hearts such longing
To walk our ways on earth with thee,
As if it was thy spirit hovered over
And set the life long prisoner free.

Thy pity, is it, making sweet the blossom
That once seemed dead but now inspireth men?
Thy pity, in the sparrow's tender story
Poured forth once more in every sunny glen?
Thy wonderful, divine, enduring pity
That whispereth, "Fear not," again!

So, though the sea of life be dark and troubled,
Though friends renounce us in our day of woe,
The pity of the Lord shall be our comfort,
Even while tears of sorrow overflow;
For by the waking of earth in beauty
His everlasting care we know.

FROM A LONE SABBATH-KEEPER.

To the Editor of the SABBATH RECORDER:

Do not give this a place in your paper to the loss of more interesting material. I write to speak in appreciation of the article on "Success," by H. M. Maxson, in the last issue of the RECORDER.

I am a "lone Sabbath-keeper," and though I realize that I suffer no hardships, but only a few trials, and sometimes temptations, on account of my belief, I yet wonder that some make such difficulty of keeping the Sabbath. We should "seek first the kingdom of God and his righteousness," after which it is perfectly legitimate to seek these other things which "shall be added." I find much joy in keeping the Sabbath and I have received abundant blessing promised to those who shall call his day "a delight."

I wish also to say in regard to the RECORDER, that it improves each year, and that it seems next to an impossibility for a "lone Sabbath-keeper" to exist without it. And I should think no Sabbatarian could be thoroughly in sympathy with the denominational work without reading every article of general interest. The Field Secretary seems the right man, doing an excellent work; may he have great success!

J. B. S.

MARCH 10, 1894.

AMERICA FOR THE WORLD'S SAKE.

And our plea is not America for America's sake; but America for the world's sake. For, if this generation is faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin. If I were a Christian African or Arab, I should look into the immediate future of the United States with intense and thrilling interest; for, as Professor Hoppin, of Yale, has said, "America Christianized means the world Christianized." And "If America fail," says Professor Park, "the world will fail." During this crisis, Christian work is unspeakably more important in the United States than anywhere else in the world. "The nations whose conversion is the most pressing necessity of the world to-day, says Professor Phelps, "are the Western nations." Those whose speedy conversion is most vital to the conversion of the rest are the nations of the Occident. The pioneer stock of mind must be the Occidental stock. The pioneer races must be the Western races. And of all the Western races, who that can read skillfully the providence of God, or can read it at all, can hesitate in affirming that the signs of divine decree point to this land of ours as the one which is fast gathering to itself the races which must take the lead in the final conflicts of Christianity for the possession of the world? Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. Those plans seem to have brought us to one of the closing stages in the world's career, in which we can no longer drift

with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American Home Missions.—Our Country.

PLENTY OF MONEY FOR LIQUOR.

The times are hard. Many people are out of work, because manufacturers have been obliged to discharge numerous hands or have closed their establishments altogether. The consequence is great suffering to many families. All lines of business are affected. Business men generally complain of diminished sales and small profits. Yet there is one class of business men who appear to be but little affected by the hard times—those engaged in the liquor traffic. Investigations in different cities show that the quantity of liquor consumed right along is enormous. The city of Worcester, Mass., contains a population of 85,000 people. In that city are found eighty saloons, which pay a total sum of \$118,000 for licenses and \$64,000 for rents, and during the past year sold liquor to the enormous amount of \$1,200,000; that is, each saloon received on an average \$50 a day. Where did this money come from? Largely from the laboring class, and this is the class that is suffering mostly from the hard times.

In our city of Reading, we have nearly 200 places where intoxicating liquors are sold. The license fee is \$500, which makes a total of about \$100,000 for fees alone. Not only have applications been made for all the present stands, but also for some new ones. No failures have occurred among this class of business men, and the business appears to be prosperous. Here, as elsewhere, the saloons are supported mainly by the working classes. Thank God, not all workingmen are drinkers! Thousands of them are among the most exemplary citizens. Yet it is easy to see what a drain are the saloons upon the community. It has been stated that in this city more money is spent for liquor than for bread, and the statement is no doubt correct. This state of things will go far to explain the cause of the existing destitution in very many cases.—Reformed Church Record.

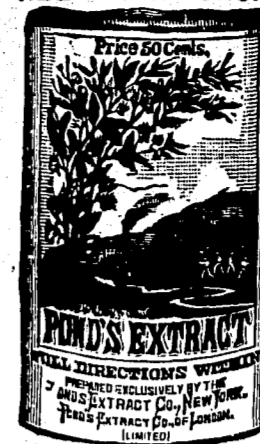
GOD'S PROMISES.

A promise is like a check. I have a check; what do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this bit of paper, I cannot buy anything with it," a person would say: "Have you been to the bank with it?" "No, I did not think of that." "But it is payable to your order. Have you your name on the back of it?" "No, I have not done that." "And yet you are blaming the person who gave you the check! The whole blame lies with yourself. Put your name on the back of the check, go with it to the bank, and you will get what is promised to you." A prayer should be the presentation of God's promise indorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a check and stopping an hour. The clerks would wonder. The common sense way is to go to the counter and show your check, and take your money and go about your business. There is a style of prayer which is of this fine, practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business.—C. H. Spurgeon.

SPECIAL NOTICES.

A BUREAU of Information, designed to be a medium of communication between Seventh-day Baptists needing workmen or women and those seeking employment has its head-quarters at the RECORDER Office, Alfred Centre, New York. Address Editor of the SABBATH RECORDER, with stamp enclosed if reply is desired.

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.

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It will Cure.

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 No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

The First Seventh-day Baptist Church of New York City 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, New Mizpah, 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.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

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.

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

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MARRIED

SCHAIBLE—WOODRUFF.—In Shiloh, N. J., March 15, 1894, by the Rev. I. L. Cottrell, Mr. George J. Schaible, and Miss Jennie D. Woodruff, both of Shiloh.
 COLLINGS—LANGWORTHY.—At the home of the bride's father, A. A. Langworthy, near Hopkinton City, R. I., March 10, 1894, by Rev. L. F. Randolph, Mr. E. Fred Collings, of Westerly, and Miss Josie M. Langworthy, of Hopkinton.

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.

OPIE.—In Carbondale, Pa., March 8, 1894, of diphtheria Mrs. Olive Pierce Opie, in the 24th year of her age. She was the daughter of Theophilus P. and Harriet Kenyon Pierce.

The deceased had, by her loving disposition, her engaging manners, and the excellency of her character, won a large circle of devoted friends, to whom, with the deeply afflicted family, this sudden and early death brings a crushing weight of sorrow. But it is our great comfort to believe that she was prepared for this solemn change. She was an active Christian. She expressed a desire to live but was willing to depart. How comfortable is the hope of the reunion of loved ones in the sweet bye and bye. L. C. E.

PALMER.—In Hope Valley, R. I., March 11, 1894, Miss Ada E. Palmer, in the 15th year of her age. Ada was a member of the church. Her mother died last November. Sadly we said good-by, but trust that mother and child have reached the "Shining Shore." L. F. E.

JONES.—At the home of his daughter, in Oakland, Wis., after a short illness, Chester Jones, Feb. 6, 1894.

He was born in Clermont, N. H., Jan 21, 1819. He leaves a wife, one son and two daughters, to mourn his loss. He had been blind for three years. He was converted to Christ, and to the Sabbath, and united with the Utica Seventh-day Baptist Church, fifteen years before his death; fulfilling, to the best of his ability, all the relations of life, and has left a comforting assurance that he has gone to the better land. His funeral services were conducted at Cambridge, Wis., by Rev. M. D. Mack.

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

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COLLINS.—At the home of her daughter-in-law, Mrs. L. A. Collins, in Myra Valley, near North Loup, Neb., Feb. 25, 1894, Mrs. Nancy Clark Collins, aged 75 years, 2 months and 18 days.

Mrs. Collins was born in Jefferson county, N. Y., Dec. 7, 1818, was married to Wm. Collins in 1838, who died in 1875. In 1886 Mrs. Collins moved with her family to Northern Wisconsin. In 1882 she made a public profession of religion, uniting with the M. E. Church, if I remember rightly, but afterwards becoming convinced on the Sabbath question embraced the Sabbath, but circumstances being unfavorable did not unite with any church of our faith. About ten years ago she came to live with her son, who then lived about six miles west of North Loup, Neb., but since died, about four years ago. A little more than one year ago Mrs. Collins had a fall which resulted in injuries that has rendered her a helpless invalid. Her Bible was a great source of comfort to her. She was willing and even anxious to die, realizing that she had chosen "the good part" which would secure for her an entrance into the eternal rest beyond. Services were held at the home in Myra Valley, conducted by the undersigned.

F. O. B.

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The marvelous development of the States of Minnesota, South Dakota, Iowa, Nebraska and Wyoming, within the last few years has attracted attention in all parts of the world. It is not necessary, however, to search far for the cause of this wonderful growth, for this entire region, which is penetrated by the North-Western Line, teems with golden opportunities for enterprising farmers, mechanics and laborers who desire to better their condition. Here are lands which combine all varieties of soil, climate and physical feature that render them most desirable for agriculture or commerce. Rich rolling prairies, capable of raising the finest quality of farm products in luxurious abundance, can still be secured at low prices and upon most liberal terms, and in many cases good productive farms can be purchased for scarcely more than the yearly rental many eastern farmers are compelled to pay. Reaching the principal cities and towns and the richest and most productive farming districts of this favored region The North-Western Line (Chicago & North-Western R'y) offers its patrons the advantages of ready markets, unexcelled train service, perfect equip-

ment and all the comforts and conveniences known to strictly first-class railway travel. Maps, time tables and general information can be obtained of ticket agents of connecting lines, or by addressing W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.

California and the Mid-Winter Fair.

A more favorable opportunity than the present to visit California will probably never be offered. The rates for excursion tickets, via the North-Western Line, are the lowest ever made, and, aside from the delightful semi-tropical climate of California, the Mid-winter Fair at San Francisco, which is now in the full tide of success, is a most potent attraction to the tourist and pleasure-seeker. The trip from Chicago to California is made via the North-Western Line in the marvelously short time of 3½ days. Palace Drawing Room Sleeping Cars leave Chicago daily, and run through without change, and all meals en route are served in dining cars. Daily Tourist Sleeping Car Service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in tourist sleepers are furnished at a cost of only \$6 each from Chicago to the Pacific coast, thus enabling passengers to make the journey in a most comfortable and economical manner. The North-Western Line has issued a number of illustrated pamphlets descriptive of the Mid-Winter Fair, and also containing detailed information concerning rates, routes, etc., copies of which will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago and North-Western Railway, Chicago, Ill., if you mention this publication.

Wanted.

A Seventh-day Baptist young man wishes a situation, or an acre or two of land to work on shares. Has spent several years in raising and selling vegetables and small fruits. Can furnish best of references. Immediate correspondence desired. Address, "Willing to Work," care Hope Publishing Co., 56, 5th avenue, Chicago, Ill.

Wanted.

A young man of 30 with a fair education in English and German, correct in figures, wishes to find employment in an office or the like, among our Seventh-day people. Can furnish best references. Reply to this personal may be given through the RECORDER office.

Poultry.

Barred and White Plymouth Rocks. Eggs for hatching from superior stock of those Peerless Breeds, at moderate prices. E. D. Barker, Pierce St., Westerly, R. I.

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 12.50 p. m. No. 29, daily accommodation for Dunkirk, connecting at Carrollton for Bradford.
 8.09 p. m. No. 1 daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.
 10.42 a. m. No. 6, daily, accommodation for Hornellsville.
 No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Bingham on, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m.
 No. 14, daily, for Hornellsville. Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m.
 7.12 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.
 No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 p. m.
 No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Bingham on, arrive at New York 7.50 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.28 p. m.
 Further information may be obtained from Field agents or from
 H. T. JAEGER, Gen. Ag't F. D., 177 Main St., Buffalo, N. Y.
 D. I. ROBERTS, Gen. Pass'r Agt., New York City.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

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