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THE SABBATH RECORDER.

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THE HEALING TOUCH.

BY IDA FAIRFIELD.

Amid the eager multitude
Who followed, close to press
And catch the wondrous words of Him
Who came to heal and bless,
Was one, so meek and ill her fame,
She scarcely dared his notice claim.

Though thrust aside, and jostled oft,
By those who backward held,
Still nearer to his side she stole,
By her great need impelled;
"If I but touch his garment's braid,
I shall be healed and blessed," she said.

A moment, and the seamless robe,
By passing breezes fanned—
To which her humble faith had clung—
Was wafted to her hand.
A single touch, as on he sped,
And all her pain and illness fled.

Dear Lord, whose love is manifest,
In every way of thine,
Here still are sin-sick souls, who wait,
The healing touch divine.
Walk thou our streets, and let us hear
The rustling of thy garments near.

The cares of life surround and crowd—
Thy shining face to hide—
And doubts and fears a conflict wage
To keep these from thy side.
Come thou, with saving power, to them,
Though they but touch thy garment's hem.

SOME wise and practical suggestions are made in the article in this issue by Prof. D. I. Green on the tramp problem. Do not fail to read it.

SOUTH CAROLINA is now in a feverish state of excitement over the State dispensary liquor question. Three counties, Darlington, Florence and Sumter, are in a state of rebellion. Four men were killed in a fight at Darlington between the whiskey men and the State constabulary. The militia have been called out by Governor Tillman and more trouble is anticipated.

HOME NEWS from our churches constitutes one of the interesting features of the weekly visits of the RECORDER in many homes. People are also desirous of hearing frequently from our colleges. Milton College was recently well presented to the people in our columns; now let us hear something of the progress and prospects of Alfred and Salem. Why not keep these interests before the people by brief and comprehensive statements by their Presidents?

ALL good people will rejoice that the Supreme Court of the State of New Jersey has maintained its honor and dignity. By a just decision,

it has broken the disgraceful deadlock in the Senate and thereby overwhelmed Senator Adrain and all his colleagues in this shameful raid upon good order and good statesmanship. The great victory of the people at the polls last fall was measurably defeated by these unprincipled Senators until the decision of Chief Justice Beasley, rendered March 21st. It causes great rejoicing in every circle where good government is respected, and is regarded as a second great victory in New Jersey politics and a vindication of the honor of the Court.

THERE seems to be no end to schemes for creating excitement by pandering to the whims of uneasy men who seek for some sort of notoriety. Among the latest inventions of awkward and ill-advised movements is the Coxey "Army" of discontents now gathering numbers and moving on from Ohio toward Washington. It would not be easy to define their object, but it is not difficult to foresee their inevitable discomfiture. No permanent good is likely to come from such a wild scheme. It will break to pieces from its own weight like an immense snowball, which the boys roll up just to see what they can do, and with full as much point and purpose as seems to actuate the Coxey movement.

THE Rev. Mr. Bushnell, of the First Congregational Church of Galesburg, Ill., preached a sermon against Catholicism on a recent Sunday evening. He is now threatened with death for his presumption. It is a question worthy of consideration, why this difference? Catholics inveigh against Protestants and curse them bitterly, but who ever heard of the Catholics being threatened with death for their temerity? But here, in this free and Protestant country, it is unsafe for a Protestant clergyman to express his honest convictions against this would be dominant power. True it may be said in reply that the Catholic Church ought not to be held responsible for the rash and wicked words and acts of all its members. But the above incident is not a rare case. It is common. The spirit of persecution is in the Catholic Church. It has always attended its history and is encouraged by its assumption of rights and powers—the assumed divine right to dominate. It recognizes and treats all who are not of its faith as heretics and deserving of summary treatment. This spirit, as an essential element of the Catholic faith, naturally results in threats and deeds of violence.

FOR several years the government of Amherst College has been harmoniously and successfully administered on the plan proposed by President Seeley, of referring questions of discipline to a senate composed of representatives elected from each class of students, and the Faculty of the College. Recently, however, a difference of opinion has developed, and the plan is temporarily, at least, inoperative. This trouble grew out of the fact that in a recent case of misdemeanor the Faculty saw fit to dis-

cipline a student without referring his case to the senate. To this act the members of the senate objected, and not arriving at any agreement with the Faculty the classes resolved to withdraw their senators and thus to end the senate. Still, in all this disagreement there has been no interruption in good order, or in the progress of the class work. Friends of this system of college government are hopeful that there will soon be a re-adjustment of the plan, and that it will be placed upon a more permanent and satisfactory basis. Some other college authorities having been favorably impressed hitherto by the successful working of the Amherst system are planning for the adoption of similar methods.

THE New York *World* has been the chief instigator of the great raid that has been made upon the Elmira Reformatory. From a personal acquaintance with Superintendent Brockway, and visits at different times to this remarkably successful institution, we expressed several months ago our faith in the final vindication of its management. We were much surprised at the recent report of the Board of Charities condemning the management and professing that the charges of cruelty, incompetency and mismanagement were maintained. After this the *World* sent out letters to editors asking their opinion and endeavoring to secure such a power of influence upon the legislature of the State as to compel the removal of Superintendent Brockway.

But the *World* is now advised to go a little slow. The tide is setting in strongly against the one-man investigation and the evidently prejudiced and partial decision. Mr. Litchfield himself is just now in much more danger of being overwhelmed by the decision of the public than is Mr. Brockway, whose invaluable services have so long been acknowledged. This prison reform experiment has been the pride of the State. It has shown to the world that a large proportion of the criminal classes can be saved to the State and society through these wholesome, disciplining, educating, Christianizing influences. Hold on a little longer Mr. *World*, and let us get at the bottom facts in this interesting case before we condemn and remove from such an important position a man who, more than any other living person, is credited with the invention and execution of this remarkable system of prison reform in Elmira.

"THE HIGHER CRITICISM," by H. L. Hastings, editor of *The Christian*, Boston, is a pamphlet of 36 pages, and constitutes the 37th number of his "Anti-Infidel Library." This book starts off by showing something of the magnitude of the work that lies before one who assumes to be a critic. He admits the right and duty of critical examination of the evidences of the genuineness and authenticity of all writings claiming our faith and influencing our lives. Still, in the general argument it is clear that Mr. Hastings has but little sympathy for or confidence in the findings of these honest, scholarly,

but possibly mistaken men. It is no small matter in Mr. Hastings' mind that the Scriptures have been so wonderfully preserved during all these ages; that a book so unique in its character and position has lived in the blaze of investigation for two millenniums; has fought its way through the storms and convulsions of generations and ages; and has maintained its position in the face of all attacks and opposition, until, after having endured ten times as much assault, resistance and criticisms as any other book that ever was made, we have to-day ten times as many of them in existence as of any other book that ever was printed. He says:

These facts do not exempt the book from critical examination, but they should ensure it a decently respectful treatment at the hands of candid and impartial critics; and they should serve as a caution to persons who suppose that every question concerning this book can be settled at short notice and with little difficulty. For a book which has held its way and maintained its position for so many centuries, is not likely to be disposed of by a sneer or demolished by a pamphlet. The man who undertakes the work of criticism in the spirit of rashness and self-confidence, may well remember that he who girdeth on the harness is not to boast like him that putteth it off; and the man who in a more reverent spirit supposes that he has mastered this entire subject, may yet learn that there are in it judgments which are unsearchable, and ways which are past finding out.

There are signs of the existence of a mortal fear among some of the younger students of theology, that in the rapid progress of scientific criticism they may be left behind. They have heard about Galileo and Copernicus, the decrees and anathemas of councils, bulls against comets, and similar instances of "religious" bigotry, until,—forgetting that these were simply instances of old science disputing the claims of new science, a phenomenon which occurs continually—they have determined that nobody shall get the start of them in the race of modern scientific investigation. Hence, whatever assertions or demands a scientist or critic may make, they hasten to accept his statements and obey his behests. But this plan of unconditional surrender may be carried too far; and when men believe everything which scientific men have guessed at, and admit and endorse the vagaries of scientific visionaries, before even their authors and inventors are satisfied of their truth, they remind one of the mythical coon which Davy Crockett treed, and which, on learning who the hunter was said, "Colonel, you need not fire, I will come down." It is not best for men to part with their common sense or lose their balance for fear of being laughed at a thousand years hence. It is safe to hasten slowly. Everything that can be shaken will be shaken, but some things that cannot be shaken will remain; and it is possible that there will be after all the whirlwinds of criticism, some things which cannot be shaken; and the only way to find out what they are is to wait, and investigate and see.

A story is told of a lunatic who, finding his way into a crowded church and grasping one of the pillars supporting the gallery said, "I am going to pull the house down!" Timid women screamed and shouted; but an old minister calmed the tumult by calling out, "Let him try! let him try!" So there are men who are perfectly willing to have the critics try their hands at the Bible, and will abide the result. If they can grind it to powder let them do so; if they grind themselves to powder it will only be another instance of the rat gnawing the file.

One thing somewhat perplexing to the average mind, is the air of semi-omniscience with which this whole subject of Biblical Criticism is discussed in certain quarters. We are assured that "all thinkers" think thus and so; that "all leading minds" have reached certain conclusions; that "there is no dispute among learned" men and these matters. But if the whole subject be so plain that it is beyond question in the minds of the learned, they must be able first, to come to an agreement among themselves, and second, to bring the facts and arguments on which they rest their conclusions to the understanding of candid men of average intelligence and studious habits. If a thing is demonstrably true, then its truth can in some way be shown. Ordinary people wish for argument, not authority. They are not so positive that "all learned men" are agreed upon this matter; nor are they entirely certain that all these eminent critics are agreed among them-

selves; and they are not so anxious to know what certain wise men believe, as they are to know *why they believe it.*

This desire seems to be reasonable and proper, and any man who sets himself up as an authority in these matters, should be able not only to state his position, but also to defend it, and that by arguments which are appreciable, and can be grasped by the common mind.

Moreover, it has come to pass within the last few years that many positions taken by "learned men" have been distinctly repudiated by other men equally learned; and, in many cases new discoveries have shown that with all their learning these men were ignorant of many important facts. The spade of the explorer has sometimes played havoc with the lofty assertions of scholarly men, who have often proved themselves far from infallible. They have presented theories which they could not prove, but which subsequent investigations have disproved. Their insuperable objections have melted away in the light of extended research. What we want to know is, just what we can depend on, and just how we are coming out.

And then, if we find ourselves short of Bible, we want to know on whom we shall draw to meet the deficiency. Shall we go to Confucius, or Buddha, or Plato, or Pythagoras? To Zoroaster, to Mohammed, or Joseph Smith? To the Rig Veda, or the Book of Mormon? To the Age of Reason, or the Light of Asia? Shall we consult the 6,000 volumes of the Chinese Cyclopaedia, with its eighteen volumes of index; or shall we examine the 225 volumes of the Jangyn, the pocket cyclopaedia of Thibetan Buddhism? Of course we must not be left without something, and we wish to know definitely "to whom we shall go" to find "the words of eternal life." We are tired of being unsettled, and if our learned critics will put their heads together and decide this whole business, once for all, we shall be relieved and feel thankful.

But they must not ask us to depend on authority when we drop the Bible. We cannot make a *fetish* of the new books of the Higher Critics. They must give us evidence and demonstration, and must bring this evidence down where the common people can read and understand it; and if they will kindly agree among themselves so that when one of them has settled everything no one else will come along next day and upset the whole, we shall be truly thankful. Especially would we be glad to have them tell us what they believe and why they believe it. "Tell me what you believe, I have doubts enough of my own," is a saying attributed to Goethe. These gentlemen have spent time enough telling us what they do not believe, now will they inform us what they do believe, and also why they believe it? They have showed us how to cut our cable; will they now tell us now to come to anchor, and where we are to come to anchorage ground?

We must act prudently where such mighty issues are involved, and hasten slowly while doctors disagree so radically; calmly waiting until scores of critical theories have run their course, and their authors and their imitators are forgotten. We will read the Bible until something better comes. We will welcome all legitimate criticism, which brings light instead of darkness. We will scrutinize every book and every page. We will prove all things and hold fast that which is good; and in so doing we believe that we shall still be found holding fast the faithful Word, that we "may rejoice in the day of Christ," that we have "not run in vain, neither labored in vain." Titus 1:9, Phil. 2:16.

[From L. C. Randolph.]

We live in the tropics of civilization where strange forms of goodness and depravity thrive luxuriantly. Shall we class under the latter head the unnatural and uncanny impulses of men which have given rise to the "suicide club," as the grim reporter terms it? Poor fellows in misery and despair every day taking their own lives! In the morning paper their deed is recorded, their name is blazoned forth to the world just once and then dropped out forever. So common have these occurrences become that they cause only a ripple on the stream of life. The daily paper has classed together these despairing wretches as forming another "club" in modern life. Ghastly indeed is the notion which conceives of men as binding themselves by a mutual covenant to

take the final leap across into the darkness of that undiscovered country "from whose bourne no traveler ever returns."

Reflect how desperate the condition of the man who could write the following words: "*To the curious*:—In two hours I shall be dead, shot through the head with a big charge of lead (no poetry intended) and be on the spook route to kingdom come. Disease and poverty the cause. However, no one knows I am in a destitute condition, but I'm in it just the same. Burn, boil, bake, buy, or send my carcass to the phosphate factory, just as the humor strikes you. I am weak, faint and hungry; but I know how to cancel my engagements with Mr. Trouble and Mr. Misery."

Why do men commit suicide? Insanity is often the cause; but many men seem to have done the deed while in full possession of their faculties. The man quoted above assigns disease and poverty as the reasons. But these alone are not sufficient to nerve the suicide's hand. Many thousands have borne disease and poverty for years with courage and hope. This man took his life because he had nothing to live for; nothing to make the struggle worth while, or, as Henry Drummond would say, "because there was no love in his life."

Last week a former Alfred student showed me a picture of a class mate who died by his own hand after leaving the institution. The event was a shock and surprise to his friends. He had great talents, and life held out to him more than the usual share of prizes. He was an atheist. Two friends upon whom he lavished his affection and reverence were taken from him by death. He was among comparative strangers. Like the snuffing of a candle the love had gone out of his life. "Without God and without hope in the world" he gave up the struggle.

The wondrous promises of God, the peace that passeth all understanding, "the love that gave Jesus to die,"—these are for all. There is no one so "weary and heaven laden" that he may not find rest. Not laws, not systems, not organizations shall save the world; but the gospel of Christ which brings love and life in its bosom.

We clip from the daily paper the following letter which Rev. John Brown, widely and familiarly known, as "Parson," read to his congregation at Fall River, Mass., on a recent Sunday. After reading the vigorous, earnest and manly words, we shall watch the work upon which their author has entered with deep and sympathetic interest:

"My dear friends—On the first of next June I shall have been in the ministry 25 years. These years so quickly passed away. I have been continually in harness, have built eight churches, have organized over a dozen, and have helped to pay the debt of a good many others. I thank God that I have been able to do so much, but yet I am not satisfied. I feel that I have given my strength largely to digging wells in the desert and setting up candle sticks in the night, while water flowed not so freely from the one, nor light flamed so brightly from the other, as I could have wished. I propose, therefore, to change my methods in future.

"I will sell my library, buy a tent, and with this tent I will go where I please, preach when, how and what I please. It may be that our children, centuries hence, will look on these church buildings of ours that we struggle so hard to build and pay for, as we look upon the old cathedrals built by our fathers in past centuries; mere places of of historical interest, but useless so far as the worship of our Heavenly Father is concerned. That the Master put but very little value on church buildings can be seen from his conversation with the woman of Samaria.

"Then too I want perfect freedom to emphasize the social aspects of Christianity. There are Jericho walls

to be battered down, and Jerusalem walls to be built up before the reign of King Jesus can be established.

THE DRINK HABIT

must be done away with; the rights of woman in the State, as they are now in church, must be acknowledged; labor and capital must shake hands, or lock horns like the two steers and fight it out on the edge of the precipice till either one or the other goes over; corruption in high or low places, especially in politics, must be swept into hell with the besom of destruction; class jealousies and sectarian hatreds must be annihilated, and truth, righteousness, brotherly love and brotherly helpfulness must exist between masses and classes, employer and employe hereafter, as never past.

"All the legislatures, governments and governors in the world will amount to nothing. No new gospel, but the same old gospel of the Man of Nazareth is needed for the world's regeneration. The nearer we keep to the original methods for its proclamation, the better, I leave this congregation with the best feeling toward every member in it. I am glad that there is no discord among us. I am glad, also, that the church is paid for and that you have no debt resting upon you.

"If I am spared for active service for twenty-five years more, I shall know in the meantime only my Master in heaven, and his toiling, sorrowing creatures here on earth. These being my sentiments, I ask you to meet me next Sabbath, to appoint commissioners to the Presbytery, who shall join with me in requesting that the pastorate be dissolved on June 1st next.

OUR DUTY TOWARD TRAMPS.

BY PROF. D. I. GREEN.

Some argument may be required to establish the fact that we have any duty toward tramps. The man who begs and steals but will not work certainly deserves little sympathy, and some people who have suffered especially from the depredations of tramps have only feelings of resentment toward the men who call for something to eat, an old coat, or ten cents for a night's lodging. Yet tramps are men, however unworthy they may be, and they have not reached their degraded condition without a cause for which others are partly responsible. In dealing with these unfortunate men, therefore, we should be conscious that we are, to some extent, shaping human destinies. Whether we give or withhold, our decision should be made with a feeling of responsibility. We should consider the effect of our action, not the smile or the frown that will follow our answer, for that is only momentary, but the deep and lasting influence which our practice has upon the lives of the mendicants.

The dangers to be avoided are of two opposing classes:

Needy and disheartened men may be still more discouraged in the struggles of life, and possibly even driven to crime for self-preservation.

On the other hand is the danger of fostering and developing a vagabond class who find it easier and more interesting to beg than to work.

Of itself perhaps one of these dangers is as much to be avoided as the other, but some study of the tramp question has convinced me that the latter danger is at present by far the more real and general. Many worthy men are now out of employment, but they do not take to the road. Old employes are always preferred when work is resumed, and at home they have the advantage of interested friends, of credit, and, if it comes to that, of abundant charity. No one with an established character need ask strangers to aid him without proving his worthiness, and no self-respecting man would be willing to seek alms on the strength of his own unauthenticated story. As a matter of fact the men who call at our doors for help are, disreputable bums, who have found vagabond life most in keeping with their tastes. They vary in character from the regular "hobo," who never

works, to the more despised "gay-cat," who is willing to undergo hard labor for the sake of more "booze." Most tramps are too indolent to be dangerous, though none of them are too honest to steal whatever they can take with safety. All are seeking to obtain food, drink, and excitement by the easiest method. The truth is very apparent that it is mistaken generosity that makes vagabond life attractive.

When a man takes to the road his former character is of no account. His success depends entirely upon his skill in getting up a plausible story, in looking honest or pitiable, or in appealing to the pride or self-conceit of his victim. It is little trouble for the tramp to invent a story that will be more effective than the truth, for ordinary people do not stop to prove the essential elements of his statements. The kind hearted woman who would turn no one away hungry may be morally certain that when she gives to a tramp she offers a reward for dishonesty, and an opportunity for dissipation. She is holding out a temptation to give up the struggle for self-support, to abandon the responsibilities of the home, and to become a curse to society. A few cases which have come under my observation during the past week will illustrate the effect of giving to this class of applicants. One man applying for food was favored with a twenty-five cent meal ticket, but tried to negotiate with the waiter for ten cents' worth of food and fifteen cents in money. Another man came to the city mission recommended by a well known clergyman as honest and needy. Not to depend too much upon the judgment of one individual, the generosity of the mission was limited to a pair of old pantaloons, and an agent was sent out to track them. The agent had to start quickly for the tramp seemed to be spurred by an unusual energy. One second-hand store after another was visited in quick succession till the garment was disposed of and the tramp had had his drink. Another case came to my office recommended by a leading merchant as a former member of a mission school and a man worthy of help. He was offered work but did not conclude to take it. Subsequent investigation showed that he was on a ticket of leave from the almshouse, and that he had left in the morning with a new suit of clothes and returned at night with an old one. Every winter when work gets slack a number of men here leave their families to the mercy of the charities and seek their own pleasure on the road, returning when times improve in the spring.

Many good people say they do the best they can. They give to those who ask and trust that the Lord will not hold them accountable for the evil uses which may be made of their well meaning generosity. To give freely seems unselfish at least, yet in the light of our present knowledge it is often cowardly rather than kind. We do not wish to foster vice and crime, yet if we do that which is morally certain to degrade character and promote deception and dissipation, the responsibility is upon us.

Should we then leave the poor tramp to starve? That would doubtless be better for him than his present treatment, for it would compel him to change his employment; but such action is too severe to meet with general acceptance. We know that tramps do not tell the truth, yet each particular applicant seems a little different from the ideal tramp, and we have a feeling that in this case it is just possible that his sad story is true. Character is undoubtedly more important than comfort, yet such is the strength of human sympathy that

the average man would prefer to help degrade a dozen beggars rather than refuse to aid one worthy man.

There seems to be but one solution to the difficulty: *give aid to strangers only in return for work.* Every large town should have a wood yard, or similar institution, where any homeless man can earn his lodging and meals by hard work, and the labor requirement should be heavy enough to make the beneficiary unwilling to depend upon it longer than necessary. When such an institution is not available work should be provided by those who would otherwise give without a return. It matters not how useless the work itself may be so long as it serves to test the applicant and gives him a chance to pay for what he asks. An honest man would be grateful for a chance to pay his way, and with an ample work requirement we could feed the hungry without incurring the responsibility of fostering idleness, dishonesty, desertion, drunkenness and the other evils which accompany the life of a vagabond.

THE TRUE PLACE OF COLLEGE ATHLETICS.

BY GEORGE A. GATES, LL. D.

President of Iowa College, Grinnell, Iowa.

First, College Athletics belong in a subordinate place. They are in a subordinate place. There is no college in the land of which that is not true. Impressions to the contrary are easily made. For instance, in a newspaper page devoted to interests of colleges sometimes as much as four-fifths of it is given to athletics. The natural impression would be that athletic interests are to the other interests in colleges as four to one. This is as correct a conclusion as it would be to judge from the same newspaper that most of the sixty million people of the United States are engaged in holding conventions or committing crimes. Of course that gets into the newspapers which is news by reason of the fact that it is out of the ordinary line of work and life. There is nothing to make a newspaper paragraph out of in the fact that all the laboratory and library and class room work of a great college went on yesterday with its usual energy and interest, every professor and student being in his place hard at work; yet that was the main thing about that college. That work absorbed for that day four-fifths to nineteen-twentieths of the sum total of activity about the institution.

There is a good deal of cheap comment on college athletics which is founded on the absurdity hinted at in the preceding paragraph.

Second, College Athletics have a practically necessary place in college life. This is just as true as it is that the place is subordinate. This necessity may be made clear by considering four reasons for it:

(1) There is a necessity for physical exercise. No necessity could be more absolute. From infancy until well through the years of early manhood there must not only be physical exercise, but a good deal of it. Later in life we can get on with less, any how some of us seem to be so placed that we must get on with less. Of course physical exercise could be obtained in other ways than by methods which would come under the head of athletics; but

(2) There is a necessity also for legitimate excitement. This is a factor not always sufficiently taken account of. I believe it to be nothing less than a necessity. Let any one appeal to his own experience, especially recalling his own youth. There is genuine good in physical excitement, in nervous excitement. It is a

useful tonic. Of course, like any other tonic, it may become a most horrible abuse, a chronic craving for unnatural excitement. This is often nothing short of nervous disease. Nevertheless, if one is disposed to be fair-minded it is perfectly clear that excitement at proper times and in proper amount is natural, hence good, a real necessity.

There must be mental excitement. There is nothing better to keep the mind in trim than to put it close to the limit of its activity now and then, put it to the strain. Let attention be completely absorbed in that which commands the interest of the whole mind, provided the attention be not upon that which is essentially debasing; intensity of interest is just as good physiological tonic as keen physical activity and strain is good for the body. The interest of an onlooker is served by athletics in this way.

(3) There is a necessity of the genuine recreation which sport furnishes. It is a pity that one cannot use that word without stopping to apologize for it. It is one of those words that has fallen from grace. It is too bad, for it represents a great and useful factor of life. It has been degraded to refer to gamblers, horse-racers, and prize-fighters. It ought to be unable to express that which is as innocent as the gambols of young animals or children. Because of the necessity in the right kind of young life of this element, therefore do college athletics furnish the best method of physical exercise yet discovered. Of course young men can be recommended to saw wood or walk up and down a hill, or around a house, or push and pull against and spring over a post. The reason why that sort of thing does not meet the necessities of the case is that the element of wholesome sport is lacking. Recreation furnished by athletics accomplishes the most desired end. It draws people out of themselves, that is, out of the selves with which they are occupied most of the time. This is accomplished for both the actor and the spectator. It adds that other necessary element, if there is to be any wholesome life, variety. For young men to throw themselves heartily with absorbing enthusiasm into athletics for a little while every day, or as often as convenient, is to use a good gift of God. Like any other gift, it may be, but need not be, abused.

(4) Athletics are a necessity as a preventive and substitute. The college years of a man's life are in many respects the most dangerous. In any normal man there must be a tremendous amount of activity of some sort. If such an actual necessity does not exist then he is no normal man; there is something wrong. That was a capital anecdote quoted by President Warfield in a recent article, in which he says, "When the complaint was made by a freshman to a well-known headmaster that British boys talked far too much about football and cricket, he answered, 'And what do French boys talk about?'" Any one who knows the life of boys and young men in Germany and France, knows very well the immense superiority in general wholesomeness in the life of American youth. German boys and young men do not know how to play. They do get a little recreation by strolling over the fields, and seek a good deal also in later youth and early manhood in drinking vast quantities of beer. Another side of the German nature wearily attempts to satisfy itself by hewing each other, heads, faces, ears, and noses.

(To be Continued.)

THE CHURCH AND ITS RIVALS.

BY REV. CHAS. A. BURDICK.

The Church.

When Peter uttered the confession that Jesus was the Christ, the Son of God, Jesus said: "On this rock will I build my church, and the gates of hell shall not prevail against it." Accordingly, the church that was born of the Holy Spirit at Pentecost, and was established by the power of the Holy Spirit working through the apostles and their co-laborers, is his church, the church "which he purchased with his own blood." It is divine in its origin and constitution. Its ordinances and worship and ministry are of divine appointment. Its principles of government are the laws of God's kingdom. It is the visible form of that kingdom in the world. Christ designs to make it his bride; to "sanctify and cleanse it," and "present it to himself a glorious church, not having spot or wrinkle." This church in its concrete or visible form consists of local organizations, each equipped with its ordinances and ministry for active service.

Now, an institution thus founded and fostered by Christ, and which he calls his own, and of which such glorious things are spoken, must have some high mission. That Christ instituted his church to prosecute the work for which he came into the world, cannot admit of a doubt, for it is the only visible agency which he left in the world to represent his work. If this be true, then its mission must be as broad in its scope as the redemption of the world. And his work of redemption embraces the whole range of man's nature, and whatever is needed to perfect him for usefulness here and for eternal citizenship in heaven. It is to restore to each believer all he has lost by sin. And so, as in Christ's mission, the mission of the church is to the sin-laden, the ignorant, the poor, the sick, the blind, the oppressed, the afflicted and sorrowing of every degree. "I was an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, I was in prison and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Nothing that lies within the compass of man's needs, physically, mentally and spiritually, lies outside of the scope of the gospel, and of the mission of Christ's church. And in her constitution, ordinances, ministry and membership, she is fitted for every branch of religious and reform work. What need then of outside institutions for these branches of work? And yet the church has

Many Rivals.

There is a multiplicity of societies of every conceivable name, which claim to be organized for benevolent and reform work. And societies are continually multiplying, and are generally made up, in part at least, of church members. There are in the village where the writer resides, five churches. There are also seven or eight secret organizations, claiming to have some beneficent purpose. I suppose that every one of these is in part made up and supported by members of one or another of the churches. I mention this simply as an example of what exists throughout our country. Of course there are very many societies outside of the church besides secret societies. I am not going to assert that, as things are, there is no use or excuse for other societies than the church. But if Christ ordained an institution adequate to meet all the needs of the world, should we not con-

clude that there is a defect somewhere on the human side, if other and independent societies are needed for religious and reform work? But what is

The effect of these Rival Societies

on the church? 1. One effect is to confine the work of a local church to that done by the pastor, Sabbath School officers and teachers, and a few others, leaving the large majority of the membership without any thing to do. Hence the church falls into a condition of apathy, and needs the occasional visits of evangelists to arouse it to spiritual life. 2. If members of the church join other societies as a channel through which to do benevolent work does it not tend to discredit the church? 3. If members turn from the church to other societies for social purposes for reform work, it must inevitably divide to a greater or less extent their affections between the church and their societies. It divides also their financial support.

In conclusion, why may not the church, by means of various standing committees, engage in all branches of benevolent work, and thus give every member something to do? Why may it not, by holding meetings for the discussion of various forms of work, the appointment of committees, and for hearing reports of committees, bring all the members into closer social relations and thus strengthen the bonds of fellowship?

MINISTERIAL CONFERENCE.

The following is the programme for the Ministerial Conference of the Western Association, to convene with the Portville Church, May 9, 10, 1894:

1. Introductory Sermon, 8 P. M., S. S. Powell.
 2. Next morning, 9 A. M., Pastor's Meeting.
 3. The Bible doctrine of the resurrection. L. R. Burdick.
 4. Does the Bible teach the conversion of the world to Christ through the gospel prior to his second coming? M. Harry.
 5. The responsibility of parents to train up their children for Christ. M. B. Kelly.
 6. A contrast between heaven and hell. A. A. Place.
 7. Exegesis of Matt. 5: 48. Joshua Clarke.
 8. What is the Higher Criticism? B. C. Davis.
- J. KENYON,
L. R. BURDICK, } Com.
SAM'L WELLS, }

M. B. KELLY, Sec.

THE SINNER AND THE CHURCH.

The Salvation Army is receiving many kind words of endorsement but they are all deserved. Rev. Joseph Cook said last week Monday in Boston: "I ask you to notice how God has crowned it and its work during the past twenty-five years." *The Independent* relates the following incident: "In a revival in a church, recently, a woman whose life was bad, and who had been touched by a sermon at the funeral of her child, was converted. Her penitence was real, her determination to lead a new life fixed. She at once broke off her sinful relations, but would not join the church. 'I cannot,' she said; 'I should not feel at home. The women know what my life has been; they would try to be kind, but they would not forget. I do not complain, but I must go elsewhere.' And the women of the church did not urge her. She joined the Salvation Army. 'It will make no difference there,' she said. 'I can work with them.' There ought to be no Christian church where a truly penitent sinner would not find a welcome. The Master had gracious words for the woman that was a sinner, and so should his church to-day.—*Christian Secretary.*

Don't judge a man by his clothes; God made one and his tailor the other. Don't judge a man by his family; Cain belonged to a good family. Don't judge a man by the house he lives in, for the rat and the lizzard often inhabit the grandest structures. When a man dies they who survive him ask what property he left behind; the angel, as he bends over the dying man, asks what good deeds he has sent before him. Judge a man by his actions.—*Ex.*

MISSIONS.

SABBATH-DAY, March 24th, was spent in the morning at Little Genesee and the afternoon at Main Settlement. Congregations were fair in numbers and the attention excellent. The Little Genesee Church did the right thing in calling Bro. Powell to be their pastor, and we are glad he has so good a place among us. It was a pleasure to form the acquaintance of Mr. and Mrs. Powell, and we hope it will not be long before our people will have that pleasure and appreciate them as do the good people at Little Genesee. Pastor Powell is proving himself to be a scholarly man, and he is as conscientious and devout as he is scholarly. The Little Genesee Church adopted the weekly envelope system of giving in 1890, and have kept it up fairly well. The collections therefrom last year amounted to \$111. There has been a falling off in the amount but we have reason to believe that our visit among them will bring the collections up to the usual sum, and probably exceed it. Bro. G. P. Kenyon preaches to the churches at Main Settlement and Shingle House. These churches are small and have all they can do to maintain themselves. They really need some evangelistic help to encourage and strengthen them, and it may be to save them from going out. May the brethren and sisters there, and especially the young people, be faithful and loyal, and may help come to them soon.

THE religion of Jesus Christ is eminently practical. It is not a theory. Its truths, principles, love and spirit are to be embodied into character. They are to control and direct the activities of the soul in all the relations and duties of life. There is no place on earth where we should go without Christ, and no act of whatever nature that should not be directed and controlled by his spirit and teachings. Christ should be in every home to make and mould it; to make it the fountain of Christian manhood and womanhood. In all business the spirit and principles of the religion of Christ should be exemplified. Let no professed Christian think for a moment that he can engage in any business which he knows Christ cannot approve, or carry on any business and leave Christ out of it, and be a Christian. Let no Christian think he can trade horses and leave out his religion, for probably he will find no transaction in which he will need it more. There is no place where a Christian can probably influence men more to become Christians than by being loyal and true to Christ in their business. Christ should be taken by the Christian into the thoughts and acts of citizenship. If Christ cannot be taken into politics as controlling power, in thought and action, then the Christian better keep out of politics, it is no place for him. But Christ *can* and *should* be taken into politics, and if the corrupt pool of politics in this country is ever purified, citizenship ennobled and exalted to the high standard and character which it should have in our fair land, it will be done by the religion of Jesus Christ, or it will never be done. What the world greatly needs in the home, in the State, in the church, in business, in everything, is more practical religion. Action, life, character speak more and louder than professions or words.

THE commandment, "Honor thy father and thy mother," is the only one in the Decalogue

that has connected with it a promise. If children want to experience the fulfillment of the promise they must love and obey their parents. It seems to me however, that the whole thing in these days is turned about. Parents honor their children instead of the children honoring their parents. Parents obey their children instead of children obeying their parents. There is a woeful lack of good government in the family. There is a fearful irreverence and disrespect of children toward parents. The little boy not yet in pants rules his father and mother with an iron scepter, and leads them by his own sweet will without even a tow string. That boy who calls his father and mother the old man and the old woman I have no hopes of ever reaching to any high manhood, or amounting to anything in this world, unless greatly changed by grace. Disrespect and disobedience of children in the family; the utter lack of family government, ultimately result in disrespect for law, law breaking, lawlessness of every kind, rowdiness and crime. It is a sure way to bring gray hairs in sorrow to the grave. With a loving firm hand should parents control their children, and by their own self-control and soul equipoise lead their children to self-respect, self-control and self-government; then parents will be honored as long as they live, the State will have more law-loving and law-abiding citizens, lawlessness and crime will become beautifully less, and the world the better for it.

NEW YORK'S CHURCH-GOERS.

There are 84 Catholic churches in New York city for a Catholic population of 500,000. Of these churches 3 are of the Jesuit order, 2 Capuchin, 2 Franciscan, 1 Carmelite, 1 Paulist and 1 Dominican. There are 10 German Catholic churches, 2 Italian, 1 Bohemian, 1 French, 1 Hungarian, 1 French Canadian and 1 Polish. The Polish church is in Stanton street and is now the subject of litigation. It is the only Catholic church in the most densely populated ward of New York, which contains 75,000 inhabitants in 110 acres of ground.

If, as the church authorities expect, this church is closed for religious uses, the Tenth ward will be the only one in town of the 24 without a Catholic church. The Twenty-fourth ward has seven. There are 200,000 colored Catholics in the United States, and those of them who reside in New York, a small fraction of the whole number, have a church of their own at the intersection of Bleeker and Downing streets. Since its establishment in 1883, 456 colored children have been baptized there, 104 adults have been confirmed, and 92 marriage ceremonies have been performed. There are three orders of colored sisters in the United States—*viz*, one in Baltimore, established in 1829; one in New Orleans, established in 1842, and one in Savannah, established in 1888.

The total number of churches of all creeds and denominations in New York city is 600. Their seating capacity is 325,000, and their value is \$80,000,000. The assessed value of the marble cathedral, the most important of the Catholic churches in town, is \$3,000,000; Trinity church is valued at \$4,000,000, Grace church is valued at \$350,000, the Jewish Temple Emanu El, on Fifth avenue and Forty-third street, is valued at \$400,000, and the Jewish Temple Beth El, on Fifth avenue and Seventy-sixth street, is valued at \$400,000.

New York is very largely a city of church-goers. The total attendance taken collectively on Saturday and Sunday at all forms of religious worship amounts to about 900,000 in a total population of 1,800,000, including the sick, the disabled, infants, octogenarians and persons in public institutions. There are more Methodists than Baptists in New York, more Presbyterians than Methodists and more Catholics than Presbyterians. The oldest Catholic church in New York is St. Peter's, on Barclay street. Next oldest is St. Mary's, at Grand and Ridge

streets. There are 46 Jewish synagogues in New York city.—*New York Sun*.

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., March 30, 1894.

Coxey and his army of peace is not very seriously regarded here, and his followers will be disappointed. Congress will neither grant the legislation they ask nor give them return tickets. The law forbids assemblages of the people in the Capitol grounds, and is also strict against idle strangers who have no means of support. The fault of the Coxey plan is that it proposes to live off the country. Coxey says they will imitate Christ and his disciples who plucked the ears of corn and ate, but the wheat crop will hardly be ripe enough in early May, neither will there be any roasting ears. These people have an undoubted right to petition and to bring their petition to Washington in person, but it is folly for a crowd to start across the country unless they have a prospect of manna, a good organization and wise leadership. The true place to influence Congress is at the home of the Congressman, and at the ballot box.

The capital attracts cranks, visionaries, perpetual motion lunatics, maggot-brained reformers, impecunious politicians, pickpockets and pocket book snatchers. This has made stringent vagrancy laws necessary to prevent an overplus of criminals and idle dissipated beggars. The police are experts in detecting and banishing such, and the law gives them full power. Hundreds escape workhouse fare only by promptly leaving the city.

The city has about 120 Chinese laundries. The Chinese are industrious and temperate, except for the use of opium. Whatever may be true of Chinatowns in other cities these people do not appear exceptionally criminal. The treaty recently negotiated with China meets with general approval as it in effect secures her consent to the somewhat arbitrary Geary law.

Many sons of Italy are seen in our streets, either grinding organs or peddling fruit and candy. They monopolize the fine fruit business here as in New Orleans and other cities. It is surprising that so many dirty hand-cart peddlers can make a living, especially the candy peddlers who are forever rearranging their sticky wares with grimy fingers. One would think that the few nice looking retailers of other nationalities who wear clean white aprons and gloves would get the street trade. The Italians will certainly have to wash their hands.

Pollard vs. Breckenridge. Breckenridge says, "The woman tempted me and I did eat." He also alleges that his promises to marry were mutually understood to be for buncombe. How the woman's display of pistols and threats of shooting harmonize with this theory is not clear. Washington has little sympathy or respect for these people and least of all for the Congressman. His Presbyterianism and religion and respectability seem to have been of the Turvydrop style. His defense is especially contemptible in the stress it lays on the fact that the woman was twenty-one years of age instead of seventeen when they went riding in a closed carriage, and in that it strived to show that the young woman was what the mature man by his own confession acknowledges himself to have been, a sinner. As between the two sinners the older and stronger ought to have stood by the promise which decency, public morality and common honesty, to say nothing of religion, made binding on his conscience.

CAPITAL.

WOMAN'S WORK.

CHOICE OF WORK.

Do the nearest duty;
Leave the rest with God,
All the possibilities
Of the paths untrod.
Just where greatest need is,
Just where blessings wait,
He knows, and knows also,
When would be too late.

Do the nearest duty;
Nearest to thy soul,
Though from thy feet farther
Than the farther pole.
Count no work too trifling;
Fear not shifting sands;
Trust, though finished patterns
Still are in God's hands.

Do the nearest duty,
Mindful that to-day
Might put all to-morrows
"Out of plumb" for aye!
Let thine eye be single
For the duty given,
For the humblest heart strokes
Must be felt in heaven.

Do the nearest duty
Promptly; lest to-day,
Dark with sudden shadows,
Shall have passed away.
Lest some hearts you *might* help
Burdened with their cares
Fall; and you by waiting
Slay them unawares.

Do the nearest duty;
Not in trembling fear,
Call not from the billows
As if none could hear;
Love is watching, waiting,
Offering needed aid;
He who wills and fails not
Says, "Be not afraid."

Do the nearest duty;
Grateful that your hand
May do the work that angels
Never could have planned.
So shall love eternal
Into life be wrought,
And a blessing spring from
E'en your humblest thought.

L. H. TILTON.

SO TIRED.

"So tired; yet I would work
For Thee. Lord, hast Thou work
Even for me?
Small things which others, hurrying on
In Thy blessed service, swift and strong,
Might never see.

"So tired; yet I might reach
A flower to cheer and teach
Some sadder heart;
Or for parched lips, perhaps might bring
One cup of water from the spring,
Ere I depart."

IN HIS NAME.

The King's Daughters of Alfred Centre are happy in being able to add ten dollars to the Sing Chung Burial Fund. Mrs. Wm. C. Burdick, who is a member of the Margaret Bottome Circle, very kindly opened her house on the evening of March 19th for a Chinese tea, from seven to nine o'clock. The girls of the Sunshine and Helping Hand Circles were dressed in Chinese costume and helped in serving and entertaining. Outside the guests were greeted with Chinese lanterns, and each one was expected to leave ten cents on the silver plate at the door. For those who did not drink tea, cocoa was served with wafers, cake and olives. Together with music, flowers and the many pleasures which are always found in Mrs. Burdick's parlors, the evening passed very pleasantly. Considering the other appointments of the evening, ten dollars was thought good proceeds.

I have been asked to say something of the work of our King's Daughters, but when the work is summed up it amounts to very little. The Sunshine Circle was organized, Jan. 17, 1893, with the motto, "The Lord is my light," Psa. 27:1, by a Sabbath School teacher who

wished to do all she could for the consecration of her scholars. Nine began to wear the silver cross with the significant letters, I. H. N., and pledged themselves to scatter the sunshine of God's love, each morning making the prayer:

"Take me Lord, and use me to-day as thou wilt.

"Whatever work thou hast for me to do, give it into my hands.

"If there are those thou would'st have me help in any way, send them to me.

"Take my time and use it as thou wilt.

"Let me be a vessel, close to thy hand and meet for thy service, to be employed only for thee and for ministry to others 'In His Name.'"

Weekly meetings have been held, the hour sometimes being spent in sewing, at others in reading or listening to some little programme opened by Scripture reading and prayer. The only work worthy of mention is two light comfortables sent to children's hospitals in New York. These were bright and pretty and went with the prayer that they might comfort and cheer some suffering children. A box of cake made by the girls was sent to the New Mizpah Mission last fall, and at Christmas time they aided the Helping Hand Circle, which had just been organized by Miss Grace Swinney, in making paper and ditty bags for the same Mission.

Our circles do not accomplish the work which they might if there were not so many demands upon leisure time in Alfred, but it is a constant prayer that these dear young girls may become pure consecrated women, true daughters of the King.

EDNA BLISS

SEVENTH-DAY BAPTISTS.

"WELL-INFORMED AND GROUNDED."

The following conversation recently took place in a Baptist church in Illinois. Two very able and impressive sermons had been preached that day by the President of a College, and after the evening service a business meeting (albeit it was Sunday evening) was held to consider the calling of a pastor. Elder—stood at the entrance of the audience room and as two ladies passed he greeted them cordially, asking if they were not Baptists, and why they did not remain. One said, "I am, but my home is in Pennsylvania and I hardly feel it my place to remain." Turning to the other, the elder repeated the question. She replied: "Yes, I am more of a Baptist than any of you," at which he eagerly enquired, "How can that be?" She replied: "I am a Seventh-day Baptist." Said he: "Why sister, I fear you are getting back under law." The expression of his face was a study for an artist. She told him that she believed in the commandments of God and the faith of Jesus; that for nine years she was a member of the regular Baptist church, and that after a thorough study of the Bible she became convinced that the Scriptures taught no day but the seventh day as the Sabbath, and since that time she had observed it. His reply was: "I know your people, they are sound, well-informed and well-grounded. I can see how it was right for you to do as you did." The conversation was continued and the College President talked enthusiastically of his school, of his students preparing for the ministry, etc. Among other things he said that he knew of no school, even among Baptists, where the Bible was brought to the front as completely as at his own college. This thought, let the Bible come to the front, has set me thinking, in what way can our Woman's Board stim-

ulate in that class of young theological students an earnest investigation of the Sabbath question from a Bible stand-point. Some literature has been sent to them and many prayers have been offered to the end that this professor and his pupils may be brought to see the whole truth concerning the Sabbath.

MRS S. C. STEVENS.

FAIRFIELD, ILL.

MRS. WILMOT'S TENTH.

BY APHIA G. TILLSON.

The Wilmot family was in fairly good circumstances. Besides the few luxuries of life, careful Mrs. Wilmot managed to lay aside quite a respectable sum "against a rainy day." There was one thing which troubled her, however. Ever since her conversion years ago the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been thrust one side.

But the time came at last when she settled the question once for all. It happened in a peculiar manner.

The youngest Wilmot was ill, the baby and the pet of the entire household. The doctor despaired of its life, and the mother's heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a Western trip and she was alone with the children. About midnight the doctor was called away; and she knelt beside the bed and poured out to her loving Father the story of all her sorrow and anxious fear.

Mrs. Wilmot did not believe, as she afterwards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly while kneeling there that she cried, "O Father, save my child, and I will give thee one-tenth of all I possess."

The hours sped on and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came and, looking at her, exclaimed: "She is much better; I think she will live! It is marvelous! I do not understand it!"

But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better and in a week or two was as well as ever.

Did Mrs. Wilmot forget her vow? No, from that day to this she has given to the Lord one-tenth of all she had. Even more, for many an extra gift has found its way into the Lord's treasury.

But she was called upon to give a tenth of the possession more dear to her than life. It was the only time in all the years that she wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day.

Yet "the baby" was a young lady of twenty-three when she came to her mother one day, and placing her arm about her neck said: "I do not wish to give you pain, mother dear; but when you promised the Lord to give him a tenth of all you possessed, did that include me?"

Mrs. Wilmot opened her eyes in astonishment. "Include you? Why, what do you mean?"

"I mean did you give me to God, too? I hope that you did, for I would like, very much to go as a missionary soon. Can you spare me for that, mother? May I not go as your "tenth?"

The mother's arms clasped the girl tightly for a moment and the tears fell softly, then without a word, she pushed her gently away. When alone with her Master, there was a struggle; but when she called her daughter there was no sign of it upon the smiling peaceful countenance.

"Yes, dear, you may go where you will in the Lord's service as my "tenth" though dearer than life to me. May God abundantly bless all your efforts. He may have saved your life for this.

After the first sorrow and the pain of separation was over, Mrs. Wilmot rejoiced in her missionary daughter. Could you have seen her happy, sun-shiny face, and felt the warm-hand shake which characterized her after-life, you would agree with me that Mrs. Wilmot derived

many blessings from proportionate giving. As for Mrs. Wilmot herself, should you ask her about it, she would tell you that it was by far the best way of giving. "Hap-hazard giving can not be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as our business or family interests? The head of the family who does not know what the income is, does not know how much may be used for this and that purpose, how much for rent, how much for fuel, for food, clothing, and other things, but who thoughtlessly spends all upon one thing and goes without another, would be considered at least a 'poor manager.' Yet many treat our Father's interest in just that manner. Is it not infinitely better to lay aside a small sum and to know that so much belongs to the Lord, to know how much can be given, and to know how and to what it may best be given? One who tries it will be surprised to see how much such systematic giving can accomplish how much, also, we will have that we may give outside this regular giving. The most delightful time in my life has been when I could give a 'thank offering' unto the Lord. I would not go back to my old way of giving, for I think, though I may be wrong, that I have been blessed spiritually and materially because I have thus given to the Lord."—*Zion's Advocate*.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Dear Sir:—Having frequently received letters from persons in the United States, asking me to make inquiries relative to property or funds here, supposed to belong to their families, I send you for publication a cutting from the *Daily News* of March 17th, which I hope will be another and a sufficient warning to our brethren not to heed such advertising agencies. In this very Townley Estates case, claimed by the Lawrence family, I received a bond for \$1,000 with the request for my assistance and the promise of a liberal remuneration when the four and a half millions of pounds should be paid to the heirs! I immediately returned the document, cautioning my correspondent not to have anything to do with it.

Yours fraternally, Wm. M. JONES.

13, NEWINGTON TURNING,
Highbury New Park, N., Eng.,
March 20, 1894.

THE TOWNLEY ESTATES CLAIM.

In the Court of Appeal yesterday, before Lords Justices Lindley, Kay, and A. L. Smith, judgment was delivered in the case "In re Howell Thomas (Jaquess v. Thomas)" arising out of the claim made by a person of the name of Lawrence, who was resident in America, to the Townley Estates in Lancashire and Yorkshire. Mr. Howell Thomas appealed from an order made by Justices Mathew and Collins affirming the refusal by a Master in Chambers to allow cross-examination on affidavits, or to direct the trial of issues by a jury. The claim, it appeared, received the support of a number of people in America, who contributed 16,000*l.* for its prosecution, and Colonel Jaquess, according to his statement, employed Mr. Howell Thomas as solicitor for the claimant. Colonel Jaquess was, it was said, informed, and communicated the information to his friends in America, that the property included 14,000,000*l.* which had accumulated in the English Treasury. Proceedings were taken in the Queen's Bench and Chancery Division for the purpose of establishing the claim, but they were unsuccessful, and afterwards a memorandum was signed by Colonel Jaquess and the solicitor that 16,000*l.* had been expended in litigation. Information as to particulars was asked for, and ultimately there was an application to the master that the solicitor, who was stated to have received upwards of 11,000*l.* should furnish a bill of costs. The master made an order to that effect, and it was affirmed by Justices Mathew and Collins, who directed that all the documents in the case should be laid before the Law Society, as they were of opinion that further investigation was required. The appellant contended that the relation of solicitor and client did not subsist between him and the plaintiff, and that even if it did, the plaintiff was not entitled to a bill of costs as the whole matter had been dealt with under an agreement by which Thomas was to be paid a large sum; and it was to prove those contentions that he de-

sired to have the opportunity of cross-examination, or to have issues submitted to a jury.

Mr. Murphy, Q. C., Mr. Willis, Q. C., Mr. Danckwertz, and Mr. Lochuis appeared in support of the appeal; and Mr. Rolland for the plaintiff in the action.

The appeal was argued on the 6th, 7th, and 8th inst., and their lordships took time to consider their decision.

Lord Justice Lindley now read the judgment of the Court, which stated that the question raised by the appeal was whether Colonel Jaquess was entitled to require Thomas to deliver his bill of costs for taxation by a Taxing Master, and that the Master and a Divisional Court had decided in the plaintiff's favor. From that decision Thomas appealed on the ground that the relations of solicitor and client never existed between him and Colonel Jaquess; that if it did, there was a special agreement which precluded the delivery of a bill of costs; that all accounts had been settled between them, except a sum of 4,000*l.*, which Thomas said he did not receive as solicitor; and that the work he was employed to do was illegal on the grounds of maintenance and champarty. The correspondence proved a retainer of Thomas to act for Jaquess, and Lawrence and the Court held that the relations of solicitor and client did exist between Thomas and Jaquess. The so-called settled account was false and fraudulent from beginning to end, and as to the defense on the grounds of maintenance and champarty, it was startling to hear counsel of eminence contending that a solicitor, an officer of the High Court, could set up such a defense against a claim involving the jurisdiction of the Court to compel a bill of cost and cash account to be delivered for work done by the defendant in his character as a solicitor. Was every rascally solicitor to invoke his own rascality as a ground of immunity from the jurisdiction of this Court. Was the Court to listen to a solicitor who, after acting for and advising his client and taking his money, was mean enough to set up the illegality of his client's conduct as a reason why the Court should not call its own officer to account? or was it right, judicially, to hold that, though such a solicitor might be struck off the rolls, the Court could not legally compel him to do that which every man with a spark of honor would do without hesitation, namely account to the client who had employed him. The appeal must be dismissed with costs. But it would be wrong to part with the case without saying something more. It was plain that Thomas was a dishonest man, whose word was not to be trusted, and the Court did not believe that Colonel Jaquess was so innocent a dupe as his counsel had endeavored to make out. There was much in Colonel Jaquess' conduct which, to say the least, looked like misleading his American friends, and inducing them to believe that he was spending more money than he really was in prosecuting the claim. The charges against Thomas and his charges against Colonel Jaquess were so serious that they thought they would not be discharging their duty to the public if they did not impound all the exhibits in the case and send them with the office copies of the affidavits to the Public Prosecutor, with an intimation of the opinion of this Court that they ought to receive his attention. The evidence before them might not be sufficient for the purpose of criminal proceedings. That would be a matter for the Public Prosecutor to consider, and it would also be for him to consider whether, if insufficient, further evidence could be obtained in this country to justify such proceeding. But there had been disclosed such a tissue of fraud, uttering false documents, obtaining money under false pretences, conspiracy, perjury, and perhaps forgery, that the Court was judicially bound to call the serious attention of the Public Prosecutor to the matter, and that would accordingly be done.

Mr. Lochuis asked for an extension of time for the delivery of the bill of costs.

Mr. Rolland objected, but Lord Justice Lindley allowed a fortnight peremptorily from that day.—*The Daily News*, March 17, 1894.

THE helmsman does not steer for the sunshine. If the sun shines on him during the voyage, well and good; but, if not, he keeps the vessel's head pointing toward his destination just the same. We must keep on our course steadily through darkness and storm and clouds just as much as through the fair weather and pleasant circumstances.—*Booth*.

IN 1892 in Massachusetts, forty-two towns voted for and one hundred and eighty towns voted against license.

LETTERS FROM MISS BURDICK.

A BETROTHAL.

We are pleased to be permitted to give our readers the following interesting extracts from letters written by Miss Susie Burdick, of Shanghai, to her parents:

SHANGHAI, China, Nov. 2, 1893.

Affairs in China seem to be moving on much the same as usual, perhaps more sickness than usual, yes, a good deal more. This summer there were incessant and heavy rains followed by exceedingly hot weather in September. These and doubtless other causes have produced an enormous amount of malaria, people falling so ill in their homes. My "boy's" family sent word that they were ill, so on Monday he started for the country to "Maung Maung" them. He returned on Wednesday, bringing quite a sad story of sickness, only one little sister of all the family had escaped. When the cold weather comes on it will doubtless be better. We have been greatly blessed in the school, only two of the girls have been really ill, others have had chills as usual after returning from their homes, but were quickly better.

The heavy rains also destroyed the rice crop, and that means distress for many poor people. Rice is very high in price, making quite a difference in our school accounts. It does me good to think of this little company of children in our schools, and of others like them, who can have rice in plenty.

This week I have been quite stirred up by a proposal of marriage, for one of my school girls, coming to me. Other people have been talking about it for some time, but here comes a letter from the young man himself proving that whatever China as a whole may be doing, individuals "do more."

Not long ago it was determined to open at Tien-tsin an Imperial Medical School, where young men should be educated to become physicians, with the expectation that they shall be employed by the government in the army and navy, and doubtless in other ways. Examinations were held in Shanghai, and it is said the authorities preferred boys from Mission Boarding-schools—quite a tribute to those institutions, was it not? The school is to open with twenty boys and this young man who aspires to be my "son-in-law," writes to tell me that he has been successful in passing the examination and has been admitted to the first class. He then dwells upon the length of time he must remain away from home, his financial prospects, and then adds:

"Now, my dear madam, as I am about to leave, my mother talks a great deal about my future and she wishes to ask if there is any objection to a betrothal between Miss Kwe Lung and me, if it should meet with your favorable consideration my mother and I earnestly hope that you will kindly permit this engagement. Because of the limited time excuse me for not writing any longer."

Don't you call that pretty well done? You could not do much better than that if you were writing to a prospective mother-in-law, could you Father? Its a right serious business all the same, and the responsibility of such a matter would be an unbearable burden if I had to carry it myself all alone.

SHANGHAI, China, Feb. 16, 1894.

Some time ago I wrote you of the young man who wished to become engaged to our Kwe Lung, and you enjoin upon me not to forget to let you know how it came out. I do not re-

member whether I wrote you of his call or not. In answering his letter it fell to me to tell him that I had not seen the mother of the young woman, so could not give him a positive reply until the mother's mind on the matter was known. I also asked him if he objected to the young lady going on with her study at Dr. Swinney's hospital, and a few other questions, also gave him permission to call. At the appointed time a pleasant-faced young man came. With praise-worthy promptness he proceeded to answer the questions I had asked, and then we talked about various things, but the young man was uneasy and seemed a bit depressed. While we were talking Lee Niang Niang called me from the room to say she fully approved of the engagement. When the young man was told of her permission he quite jumped from his chair and his face fairly beamed with joy. Several days after, in a very round about way, word was brought back that we had made the young man very happy by consenting to the betrothal. Of course his seeing her last summer, if he did see her, and his writing to me and coming to call, is all quite unlike true Chinese custom, but even that can hardly account for his great joy in the matter, and her evident affection for him. I have been truly surprised that an affair so managed by third persons, go-betweens, should have anything in the least sentimental about it.

So the young man has gone north to study, and the young woman has attended to her work in the school, and since Dr. Swinney's return, has gone to take up her work at the hospital. Last Tuesday was fixed upon for the exchange of presents and important papers. This betrothal ceremony is as important and as binding with the Chinese as is the marriage ceremony. Kwe Iung bought for the young man an embroidered watch-case pocket-book, fan-case and a lavender silk sash, before the appointed day. Papers telling the day of her birth and other things, also one promising to become the young man's wife, were written and carefully wrapped up in several yards of red silk. Refreshments, cakes, jellies, watermelon seeds, peanuts, oranges and olives, with tea, had been prepared. As it was my first experience I was obliged to depend upon Lee Niang Niang, the mother, to go ahead. Kwe Iung's brother and a young cousin came to receive the go-betweens, and at the proper time the go-betweens drove up in a carriage. I will not try to describe the various bowings and greetings. The great event was the bringing in of the two trays of presents for the young woman and the box of money. The two long red trays had, in the center of each, boxes gaily decorated, and containing the bracelets, ear-rings and ornaments for the hair, which the young man sends, the tray also has the important papers. Then the trays are heaped with all manner of nuts, colored and gilded, and with small silk things, fishes, fruits and flowers, ornaments for the hair, paper flowers and many indescribable things and tea. After the go-betweens had partaken of the refreshments the jewelery was removed to another tray and one-half of the nuts and fancy things were put with them, and the gifts for the young man were all carefully arranged on one of the red trays and were taken to the young man's mother. We departed on this occasion from the usual custom by having a short season of prayer. It was rather amusing to think of the two parties who are apparently most interested in the matter having the least to do about it, the young man studying the circulation of the blood, say, up north, and

the young woman making up powders over at the dispensary.

After the people had gone Lee Niang Niang took everything over to the dispensary to show to the people, then her share of the gilded nuts and fruits she divided up, putting a few with a quantity of tea in red envelopes and sent them about to the various friends. This is the way they announce the betrothal of a child. What she sent to me I have put in a box and am going to try to send to you so that you can see for yourself and, if you care to do so, taste of them for yourself. Some of the things you will certainly like.

We are having a series of union meeting among the Chinese churches, two meetings a day. I have promised to go with Mrs. Davis' amah this afternoon and I must make ready for it. Mr. Davis started for Hong Kong last week. There has not been time to hear from him yet.

BIBLE SANCTIFICATION.

BY REV. H. H. HINMAN.

The doctrine of sanctification has, during the entire Christian era, had the attention of doctrinal writers. Volumes might be written in giving its history; and yet to the average Christian mind there is much that is vague and indefinite, and much that is but illy understood at best. Hoping to throw some light on this subject I premise that manifestly it is a Bible doctrine and one of great value and comfort.

All Christians believe that "without holiness no man shall see the Lord," and that "this is the will of God, even our sanctification." There are at least four theories of sanctification that deserve notice.

1st. That of the Roman Church which teaches that the sins of believers must be purged away in the fires of the intermediate state, and that to many, if not most Christians, purgatory is an element in their sanctification. It is also held that this restraint in purgatory may be much shortened and mitigated by the prayers of the living, and the intercession of departed saints. It is sufficient to say that this doctrine is a necessary sequence of that of baptismal regeneration. It is quite manifest that many persons who have been duly baptized and made members of the so-called church, have had no real change of heart or of life, and unless their sins are purged away by some influences after death, they are wholly unfit for the fellowship of the holy. The only wonder is, that all who hold this doctrine of regeneration by baptism should not also hold to that of purgatory. For if they have a regeneration that does not regenerate in this life, it certainly ought to be supplemented by some reformatory agency in the world to come. It is sufficient to say of this doctrine of purgatory, that it has no warrant in the sacred Scriptures, and is not accepted by those who regard the Bible as their creed.

2d. Another theory of sanctification is, that it takes place in the article of death. This is the doctrine of most Calvinists. It assumes that the believer's life is always and necessarily corrupted with sin, but that in the hour of death his sanctification is completed, so that he enters heaven purified and holy. Of this theory, so widely held, it may be said, as of purgatory, it is rather a tradition of men than a teaching of the Bible. It is nowhere affirmed that the saints are sanctified in death, nor is there any thing in the nature of our mortal dissolution to change our moral character and fit us for heaven. The theory was a result of the reaction

against popery and purgatory, rather than a deduction from the Scriptures.

3d. This theory is that of Wesley and his followers, though it belongs not exclusively to them. It assumes that in the new birth men are saved from actual transgressions, but there remains the in-bred or birth sin that is a source of temptation and defilement. This they hold is removed by a subsequent work of grace which takes place instantaneously, through the exercise of faith, and brings entire sanctification. They hold that this high and holy state can be maintained only by the continued exercise of this specific faith; and that there is always danger of lapsing either into a state of mere justification or of absolute unbelief. It is unquestionable that this doctrine is most sincerely held and has an important influence on the minds of those who profess to enjoy this experience. It has been held alike by Catholics and Protestants, Calvinists and Arminians. The mistake seems to be in the assumption of a mixed moral character, or that there may be in the heart at the same time a state of faith and a state of unbelief of sin and holiness. It also assumes that the work of grace is imperfect and incomplete. Our Lord says, "Ye cannot serve God and mammon." John tells us that if we "confess our sins, he is faithful and just not only to forgive us our sins, but to cleanse us from all unrighteousness." Paul says of believers, that "now being made free from sin, ye have your fruit unto holiness," and our Lord said to his weak and erring, but truly converted disciples, "now ye are clean through the word that I have spoken unto you." Job 15: 13. This must mean that they were freed from sin. The distinction between a state of justification and a state of sanctification is a distinction without a difference; since "If any man be in Christ, he is a new creature; old things have passed away and all things have become new; and all things are of God." He "that abideth in him sinneth not." 1 John 3: 6.

4th. There are other scriptural objections that might be urged, but I will state what seems to me to be the Bible doctrine. I notice, (1st,) God's law requires supreme love to him as the law of our life. (2d.) Sin is the transgression of the law. (3d.) Unregenerate persons do not obey God, "for the carnal mind is enmity against God, and is not subject to the law of God neither indeed can be," hence there is no element of moral excellence in them.

(4th.) Regeneration implies the repentance of all sin and the consecration of the entire being to God. For "he that cometh to me and forsaketh not all that he hath, cannot be my disciple.

(5th.) The work of grace is a perfect work. "He forgiveth all their iniquities." He cleanseth us from all unrighteousness." He is to the believer "wisdom, righteousness, sanctification and redemption." We are complete in him."

(6th.) It follows that to be in Christ is to be free from sin, that is, to be sanctified, and that to abide in Christ is to be kept from sin. Such Christians are perfect only in the sense that they are saved by grace, and enabled to walk in all the light to which they have attained. They are perfect only as children are perfect children, who, though small and feeble, are growing to be men. A state of holiness is not inconsistent with growth, since even our Lord "grew in favor with God and with men." But do all Christians continually thus walk with God? Manifestly not. Most Christians have the

weaknesses of children and are liable to lapses in their faith.

Like children they fall and then recover themselves, as Peter did when he denied his Lord, for all sin is a denial of our Lord. There are manifestly some Christians who abide in Christ, but they are the exception and not the rule. Is it the privilege as well as the duty of all to abide in him? Manifestly it is. We may be confirmed and established in our sanctification through the gift of the Holy Spirit. This was the promise given in Joel and repeated by our Lord, "Behold, I send the promise of the Father." It began to be fulfilled on the day of Pentecost, and has been dear to all believers in all subsequent years. His mission is to establish us in the faith and fit us for service. All God's people ought to "tarry at Jerusalem until they are endued with power from on high." There is a special blessing for us, just as there was for the immediate disciples of our Lord; and it is a pertinent question to ask of every disciple, "Have ye received the Holy Spirit since ye believed?" Especially as reformers and evangelists, we need this "power from on high." May the dear Lord give it to us all!

FARNAM, Neb., Feb. 19, 1894.

IN MEMORIAM.

The Rev. Thomas R. Reed was born in the town of Lowville, Lewis county, N. Y., Oct. 13, 1830. His father afterwards moved to the town of Watson, in which town he lived until he died, which was the 23d day of March, 1894, of phthisis pulmonaris, brought on by the asthma. He was 63 years, 5 months and 10 days old.

When about sixteen years old he went to live with Mr. Aaron Crandall, of Watson, with whom he lived about seven years. At this time he began to keep the Sabbath of Jehovah, and when about twenty years of age he professed faith in Christ, was baptized by Elder William Quibell, and united with the Watson Seventh-day Baptist Church, in whose fellowship he lived and died. When about twenty-three years of age he was married to Miss Martha Robinson, daughter of Eld. Robinson, by whom he had one son, who married Miss Archess, daughter of Joshua Williams, by whom he had five children, but their mother died Nov. 1, 1891.

Mrs. Reed and her son, and his five children, are all of the family of Brother Reed remaining, but he has at least one living brother, who is in Chicago. Bro. Reed and one other brother, are all of his father's family who kept the Sabbath of the Lord, and these two were members of the Watson Church.

Brother Reed was ordained by the Watson Church in 1868, and served this church continuously, except one year when he preached for the First and Second Verona churches. He was a faithful minister, and often preached when he could hardly do so on account of his bodily ailments. He was very faithful in attending all the appointments of the church, and was present when but a few others came. He never had any stated salary, but took whatever the people saw fit to bestow on him in one way and another. He lived on a farm of his own, but his companion was a feeble woman, and as he had so many duties devolving upon him, such as the care of a family, the care of a church, and official duties, as Notary Public, he was indeed a very busy man. In the office of Notary Public he assisted several soldiers and soldiers' widows in obtaining pensions. He was very generous to all with whom he lived, and especially to those in need or those in trouble.

He certainly was a godly man, and was beloved by all who knew him. It has been well said that those who knew him best respected him most.

Another standard-bearer has fallen, and there is no one who can fill his place, because there never was another just like him. He did what some others could not, and was well adapted to the place which he was called to fill. The Seventh-day Baptist denomination has lost many devoted ministers in the last few years, but perhaps none more devoted than Bro. Reed. There may have been those who were more talented and better educated than he, but no one could have done better than he in the place which he occupied. It appears that he was peculiarly fitted for this field, and that God called him to work in this part of his vineyard.

It can be truly said that he did his work well and faithfully. He will be missed by a large number of people who have long known him and listened to his preaching, his prayers, and his exhortations, and observed his consistent daily life and character.

Anxiously, loved ones cared for him, ministered to his every want in his last long sickness, and then tenderly laid him away to rest in the cemetery which is opposite the beautiful little church to which he generously gave to build, when the old church, in which he had so long met to worship the Lord, was set on fire and burned a little more than two years ago, because of the devotion of its pastor and people to the temperance cause. He requested his pastor to preach his funeral sermon, and made all other necessary preparations for his burial, and breathed his life out sweetly in the arms of Jesus. Sermon from Phil. 1: 21. A very large concourse of people attended the funeral at his late residence.

U. M. BABCOCK

BEGINNINGS.

Alas, the beginnings,
The very first sinnings,
That scarcely are noticed to-day;
But they lead to worse doing,
And dark, utter ruin
By a short but a sure and straight way.
One step, little brother,
And then just another;
You go faster with every one;
Down hill you are sliding,
And the evil betiding
You scarcely believe till it's done.
And, O, the beginnings,
The true upward winnings,
When we start with the right step first;
The pathway grows brighter,
And duties seem lighter,
As we tread in the way of the just.
One step, little brother,
And then just another,
And upward you steadily climb;
And strength will be given,
For your Father in heaven
Is watching you all the time.
Which way are you going?
Is the sin in you growing?
Are you treading the downward way?
Or do you, the rather,
Reach up, little brother,
Growing stronger and better each day?

—Temperance Banner.

LETTER FROM INDIAN TERRITORY,

ELK, Indian Territory, March 18, 1894.

Dear Brethren and Sisters:—As I have received two letters of inquiry from Alfred Centre and one or two from other parts of the field, and thinking that probably there were others who would like to hear from this part of the work, I thought best to answer through the RECORDER. And while I have no flattering report to make I will state that our little church of only eleven members is certainly letting its light shine at present, and is in better spiritual condition than since it was organized, and its influence is being felt, and I pray the good Lord that we may keep it so. We have

no house of worship, only a school-house that is used for all such purposes, and owing to the unsettled state of affairs in this country at present we do not think best to build one for none of us own land here, having come in here by the request of the Indians and taken leases on raw land, they giving us nine and ten years on our places to put them in cultivation for them, and most of us have just gotten our farms opened up and where we can begin to realize some thing for the work that we have been doing for the past two and three years, and while, should we be removed, we will get pay for our labors that we have done, things are too uncertain here at present for us to make any further outlay. This part of the territory is very thickly settled by white men who have taken leases from Indians, and generally they are good men, and most of them church members. Morally this Picking county Chickasaw nation will compare very favorably with any part of the State of Texas. Though the people here are mostly poor, they are honest, upright and honorable. I have labored with the Methodists in several revival meetings and some with the Baptists, and there is very little prejudice existing toward us. After we get acquainted and people find that we are not Adventists there is no prejudice at all. I have never preached in a place yet where I have not been requested to keep up a regular appointment, though at present I have but two appointments, and they are monthly. With God's help I want to fill two more soon.

I believe if this country was in a more settled condition it would be a good place for us as a people, for men out here as a class generally think and act for themselves in religious matters and will read and investigate anything you give them. I have distributed a great many tracts, in fact, it is impossible, it seems, to keep them on hand. Our people of the North have been sending me a great many, but they all go as soon as I get my hands on them, and I hope the dear brethren and sisters who have been so considerate of our interest down here will accept our sincere thanks for the many kindnesses that we have received at their hands. We have no church societies, only prayer-meeting once a week, and it is the most interesting one that I ever attended. It is conducted almost wholly by our people, though the Christians of all denominations are invited to participate, and I never saw more interest manifested in a prayer-meeting by both saints and sinners in my life.

Should any of the brethren ever pass this way over the Gulf, Colorado and Santa Fe Railroad and have the time to visit us we would appreciate their visit very much, but they would have to notify me in time at Elk post-office to enable me to meet them at Ardmore, our railroad station, which is about twenty-five miles to the south-east of us.

Pray for the work in this part of the field, brethren.

Yours in the cause of truth,

J. O. QUILLIN.

Literary Notes.

At the World's Fair last summer no foreign exhibit attracted more attention than, probably no other attracted so much as, the Javanese village. In spite of the interest then taken in the gentle little brown-skinned residents of the rush-matting-and-bamboo village, many people will be surprised to know that the population of Java is 23,000,000. How the Javanese live, and what their island home looks like, will be described in the May Harper's Magazine, with illustrations of typical houses, vegetation, and men and women.

YOUNG PEOPLE'S WORK.

LEADERS in Christian Endeavor circles suggest a three-fold crusade of practical work for the coming year. 1. For good government. 2. For more missionary activity. 3. For inter-denominational fellowship.

OUR societies now have a great many committees and some of them do little work, but we suggest the addition of one more to be called the "Good Citizen Committee."

THE two following papers were read at the Local Union meeting of the Christian Endeavor Societies at Milton Junction, Wis., Feb. 25, 1894. The next meeting will be at Rock River, Wis., May 27th.

THE ESSENTIAL QUALITIES OF A SUCCESSFUL PERSONAL WORKER.

Every person has some of the essential qualities of a successful personal worker, and may be successful in proportion as he or she puts these qualities into practical use. There are those that are exceptionally successful, but it is safe to say that all may attain a high standard of usefulness in this line of work by thoughtful study of the nature of the human heart and the close application of the rules which guided our Saviour in his personal work with sinners while on earth. Like him a personal worker must be thoroughly anxious for the salvation of sinners, and not scrupulous as to the honest means of winning their confidence. He must familiarize himself with the needs of the person with whom he is to work. How easily a good Christian doctor or nurse, when providing for the physical needs of a patient, can drop some kind, spiritual advice, which perhaps will leave a lasting impression? How easily can one who is blessed with means open some destitute sinner's heart for the gospel, by aiding him a little financially, accompanying their gift with a warning word? How easily can *any one* lighten the heart of a laborer—by stopping him in his labors and giving him a lecture on the Scriptures? No! by joining him in his work, conversing with him pleasantly about that which concerns him most, his work, opening his heart for the seed thoughts which are to be sown later. The personal worker comes in contact with every phase of character. The willful need kind and persuasive treatment convincing them of their absolute need of accepting Christ. The careless and indifferent need a kindly warning, awakening them to an interest in their soul's salvation. The ignorant, who are much the easiest class to work with, must be taught their need of a Saviour and kindly led into the right, as a father or teacher leads a child. A personal worker needs to be thoroughly acquainted with the Scriptures, so that he may have not only the most valuable experience of our Saviour but that of many other Bible characters, especially that of the apostles. He must be able on a moment's notice to call to mind a "Thus saith the Lord" for all questions and objections that arise, and the most appropriate passages to recommend to inquirers and backsliders for their study.

The success of personal workers depends largely on their strength of character. It must stand the crucial test. What sinner would heed the warning of a man whom he knew was dishonest? What backslider, who tries to live on the imperfections of church members, would

listen to the pleadings of a man whom he thought was hypocritical? A good character might be called the foundation of a personal worker's success. Love for the work aids the worker in a very great degree, although much good is accomplished and many souls influenced to take the right step by those who do their duty for Christ's sake and not because they love it. God has wonderfully blessed some individuals with a natural love to labor personally with sinners, and it is very evident that many stifle and even crush out entirely this gift by persuading themselves that they have no time for it because they must attend strictly to business. But to those who do their duty for Christ's sake comes the greater blessing, for what Christian has not experienced the blessing that comes from performing a repulsive duty? In continuing in personal work, though it may be repulsive and seem difficult at first one may cultivate a love for it which will also be strengthened by the success of previous labor. Tact, or more plainly speaking, common sense must be used profusely in every move of the worker toward influencing the person with whom he is laboring. A sinner must be touched in the most tender spot and there is always one to be found in the most wicked heart, but to find it, tact and good judgment must be exercised. The evil effects of "blurted" at a sinner and accusing him of some wrong that he has done need not be dwelt upon. All have experienced the feeling of the sinner in such a case; so let us strive as Christian Endeavorers to—

Prove to men with prejudice
By lives that tell in every place
That worldly ways are not the best,
But faith in Christ the saving grace.

Show to careless, thoughtless men,
That Christ is life and sin is death,
That all we have are gifts of God,
Our raiment, food, and e'en our breath.

Cheer the weary, grieving souls
By words of hope, assuring rest.
Pray with dying, sinful hearts,
Prove the Christian life the best.

Thus by influence, silent power,
Thou canst turn the wicked throng,
With out thought they'll follow thee,
And sing with thee the glad new song.

Pray then, unceasing, constantly,
For strength and power to touch the chord
That silent lies in hardened hearts
That they may turn and serve the Lord.

EDWARD M. HOLSTON.

WALWORTH, Wis.

THE SWORD.

"And take the sword of the Spirit, which is the Word of God." Taking a sword means fighting; and what is there to fight? Plenty of things when we stop to think of them. Who is there who is not beset with doubts and perplexities, trials and temptations, every day of his life? If we are to fight them with the word of God we must believe that our weapon is suited to its use. We must realize that the Bible is a book which can help us in our daily work. We must make it personal and practical. Take a verse and leaving everything else out of consideration, think for a moment that it is a command or a promise given especially to you. It will have a new meaning. The commandments should mean just as much to each man as though he had been called up in the thick darkness of Sinai to receive them graven on stone from the hand of the Almighty himself.

Do you worry about how you are to get along these hard times? Would you, if Christ himself should come into your house to-night and should say to you, "Take no thought for the

morrow, for your Father knoweth what things ye have need of;" yet the written words mean just that same thing. Who has not heard some one say, "I can't help what I am; it's the way I was born." Perhaps he has inherited a passionate temper, or a very selfish disposition, or even an appetite for liquor. A man has no right to give up to his inherited tendencies, even though the fight seems hopeless. If he will use the weapon provided he may conquer even that enemy. For him the words, "I will take away your stony heart and give you a heart of flesh," mean, "I will take away, little by little, the evil disposition which has come to you from past generations, and give you a better one."

The Christian worker needs an especial acquaintance with the Bible in order to meet the exceedingly real and practical questions which come to him. He should study it to find his answers for them. Suppose, for instance, that you have a friend whom you wish to see a Christian, but who gives as an excuse that he is afraid to try for fear he may not be able to hold out. What he needs is for you to convince him that the apostle means just what he says when he tells of a Saviour who is able to keep from falling; that Christ means him when he says of his followers, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Spurgeon tells of how, when he was a young man, he was in great trouble over what he should do to be saved. For months he had been going from one church to another, hoping that he might learn what to do. He heard many learned men, who discussed many deep questions, but there was nothing for him. At last one day he dropped in at a comparatively unknown place and heard a minister repeat over and over again the words, "Look unto me and be ye saved." He did not even notice the sermon. Those words were God telling him that all he had to do was to look, and he obeyed. Those words made Spurgeon the great preacher he was.

To use the Bible to best advantage we must have a thorough knowledge of it. To read a little here and there every day without any definite purpose, is not enough. Perhaps it is better than not reading it at all, but it should not satisfy any true Endeavorer. But study it; go to it for the purpose of finding God's answer to questions, God's plans for work, and it will become indeed the sword of the Spirit.

John, on Patmos, saw a vision of a great army going forth with a leader whose vesture was dipped in blood, to victory over the enemies of the Lord; and who knows but from the ranks of Christian Endeavorers shall come that army trained in the use of the sword, which shall fulfill the prophecy as John saw it fulfilled when they scattered their enemies and made their leader King of kings and Lord of lords.

NELLIE BROWN.

MILTON, Wis.

OUR MIRROR.

PRESIDENT'S LETTER.

It is refreshing when we take up a paper to find not alone financial disaster and crime chronicled, but also accounts of revivals most wonderful, which are sweeping over our land, reaching heights and depths hitherto untouched. Ministers and Christian people are found either helping on this great work, or standing guard over their church creeds and laurels. I thank God for these living testimonials and for presen-

miracles, transforming men from worse than brutes to the noblest manhood. A heart of flesh for a heart of stone. Even though saved by infant sprinkling and laying on of hands years before, the holy spirit comes at a time like this, transforms the whole life by redeeming love, and demonstrates the weakness of rites and ceremonies in the hands of the church. Some of the clergy have to turn aside from the Higher Criticism even, to defend their church, have to go around their inclosures, nail on a rite here and a picket there, blown off by the late revival. They have to call the flock up and salt them oftener than they have ever done before.

Now what the flock wants is fresh fodder (gospel) where they can reach it, and it is only a matter of time when they will have it, even if they have to break out to get it. Christ said, "feed my lambs," not call them together to feed them and then offer them only criticisms on the food of other flocks. I, too, am "not ashamed of the gospel of Christ, it is the power of God unto salvation to every one that believeth." Creeds are powerless, anchor to Christ, or the first gust of a revival will bring confusion and demonstrate that you are adrift and not anchored at all. I see by the RECORDER that the Young People's Christian Endeavor of Genesee, N. Y., have pledged one dollar per member for this line of work. How many more have or will do the same.

E. B. SAUNDERS

REVIVAL AT COLOMA STATION, WIS.

The Milton College Quartet have just returned from this place, where, in company with Rev. E. A. Witter, of Albion, they have held a series of revival meetings extending slightly over two weeks. They found the people there exceedingly kind and hospitable, and well disposed toward the work thus done among them. The Methodist Episcopal Church opened their house every evening and once upon the Sabbath to these services. On all occasions the house was filled, and on some closely crowded. This first meeting was held March 14th, and was followed by a concert to raise funds to meet the traveling expenses of the Quartet and Eld. Witter. On one of the Sabbaths preaching was held in the home of Dea. Lowe, of our church at Coloma, and on the second the communion was celebrated there. On the first First-day a meeting was conducted in a school-house at Bur Oak, about six miles from the Station. Besides these gatherings, religious exercises of prayer and song were held in a number of families. In the last week, D. B. Coon, of the Baptist Theological Seminary in Chicago, assisted in the work.

The preaching of Eld. Witter was with great earnestness and power. Almost from the first there was special outpouring of the Holy Spirit in all the places where services were held. On every occasion Christians acknowledged themselves greatly strengthened, and our little church there were very grateful for the work done. Frequently unprofessors asked interest in the prayers of the leaders and others. Some attended who had not been inside a church in fourteen or sixteen years. At Coloma twenty-one, and at Bur Oak two, decided to live for Christ, of these, seven or eight embraced the Sabbath, and others are expected to follow their example.

Eld. Witter was asked by the First-day people to explain, on one of the evenings, his Sabbath views; but taking a severe cold, he was unable to do so. It is expected that he will re-

turn sometime and accede to their request. Bro. Coon's coming was very timely, and his sermons were forcible, practical, and convincing. The work performed by the Quartet consisted largely in singing, giving brief exhortations, conducting experience meetings, and visiting from house to house. To all the company it was a source of great joy that they had been directed to work in this field. The last meeting, on the 29th inst., was one long to be remembered for the gracious visitation of the Spirit.

The meetings, it is expected, will be continued by the pastor of the Methodist Church. Baptism could not be administered on account of the stormy weather, but this will be attended to hereafter. Pray for a more bountiful harvest in that place.

C. S. SAYRE

MILTON, Wis., March 30, 1894.

OUR YOUNG FOLKS.

FACTS FOR YOUNG BIBLE READERS.

- A was an emperor, who gave a decree. Luke 2: 1
- B was a blind man, anxious to see. Mark 10: 46-52.
- C was a brother, who did a great wrong. Gen. 4: 8.
- D was a teaser, who weakened the strong. Judges 16: 4-21.
- E was a twin son, less loved by his mother. Gen. 25: 28.
- F was a ruler in place of another. Acts 24: 27.
- G was a province quite frequently named. Matt. 3: 13.
- H was a tyrant for cruelty famed. Matt. 2: 16.
- I was a country of mountains and rocks. Isa. 34: 5.
- J was a shepherd, possessor of flocks. 1 Sam. 16: 11.
- K was a place where the ark had repose. 1 Sam. 7: 2
- L was a mountain with turban of sorrows. Jer. 18: 14.
- M was a priest with no pedigree found. Heb. 7: 1-3.
- N was a hunter, greatly renowned. Gen. 10: 9.
- O was a helper, whose service was kind. 2 Tim. 1: 16-18.
- P was a despot of changeable mind. Ex. 8: 28-32.
- R was a speaker, provokingly rough. 2 Kings 18: 19-25.
- S was a wretch, punished justly enough. 2 Kings 19: 35-37.
- T was a disciple raised from the dead. Acts 9: 36-42.
- U was a land whence came Israel's head. Neh. 9: 17.
- V was a wife who refused to obey. Esther 1: 12.
- Z was a father whose sons went away. Matt. 3: 21-22. —Selected.

THE SOLDIER'S TESTIMONY.

Among the touching incidents of the Crimean war comes the following:

The battle was over. All day long it had raged, but now the conflict had ceased, the victory was won. Upon the solemn battle-field, among the wounded, the dying and the dead, lay one who had fought bravely and well through the battle's wild alarm. The dimness of death was upon his eyes; its icy hand was stopping the slow beating of his heart, and checking the current of his blood. He was dying, and he knew it, and now in the quiet evening he lay silent, waiting for the end. Searching for the live among the dead, two of his comrades found him there, and with gentle hands lifted him to carry him to the camp. All tender as they were, the movement was more than he could bear, and stifling the moan upon his lips, he bade them lay him down and let him die in peace. They laid him down, and stood beside him with uncertain will. It seemed so cruel to leave him there unattended and alone, to die, and yet to carry him further was to hasten his death. And so they left him, and hurried on their way of mercy. An officer soon after, passing by, saw him and stopped.

"Shall I get you a drink of water, my poor fellow?" he asked gently.

"No, thank you, sir."

"Have you any relatives or friends to whom you would like to send a message? I will gladly take it."

"I have not a friend in the world."

The officer was silent. He had stood by many a dying man, but never yet one who had not some loved name upon his lips. Kneeling down, he wiped the death damp from his bronzed forehead with pitying hand.

"Is there nothing at all I can do for you, my poor fellow? Do you wish for nothing?"

Slowly the dying man opened his eyes and looked into the kindly, sympathizing young

face, "There is one thing, sir, I should like, he murmured. "In my knapsack—my Bible."

Opening the knapsack, the officer took out a little, well-worn Bible.

"Is there any particular part you wish to hear?" he asked.

"The fourteenth chapter of St. John—near the end—you will find—something about peace."

He turned over the leaves, and found the place. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Fitting words for that solemn battlefield! The dim eyes opened and a look of radiant happiness fell upon the soldier's face. The cold lips moved with broken, murmured words, and the officer bowed his head to listen.

"That peace—is mine! Heaven is—mine! That Saviour is mine!"

The night closed round, drawing it's pall of darkness over the dying and the dead. Motionless and still with upturned face and folded hands, lay the dead body of the friendless man, with his little, worn old Bible lying on his breast. And they laid him in a nameless grave in a strange and far-off land.—*Christian Guardian.*

LIFE OF A BABY GORILLA.

The Berlin Zoological Garden is the possessor of a young gorilla which—the temptation is always to say who, he is so much like a human being—has become the pet of the place. He is very clever, and imitates the actions of the people about him to such a degree that the Berlin boys and girls call him "the little nigger." He has a round black face, with a big mouth, and small flat nose, and bright eyes.

His favorite pastime is playing with children, of whom he is very fond, and whom he never hurts, however roughly they handle him. The gorilla is very methodical. He wakes up about eight o'clock in the morning, and asks, in gorilla language, for a glass of milk. Then he capers about for awhile, and at nine has a bath, in which he delights. For his breakfast, he eats bread and butter, sausages, and fruit. He carefully picks the stones out of cherries, and is very particular about selecting good fruit. Dinner is eaten at one o'clock, and this meal always excites the keenest interest in Mr. Gorilla. A cup of beef tea is the first course; then a stew of rice, vegetables and meat. The gorilla has been taught to feed himself with a spoon, but when he thinks nobody is watching him, he uses his fingers. After dinner he takes a nap for an hour and a half. When he wakes, he romps for a time; and eats a light supper of bread and butter and tea. At half past eight he goes to bed, rolling himself up in a blanket and sleeping on a mattress like a child. His keepers are very fond of him.—*Christian Statesmen.*

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother."

He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—*The Christian.*

THERE is no passion which steals into the heart more imperceptibly and covers itself under more disguises than pride.—*Addison.*

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. 7:3 : 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 III.—JOSEPH SOLD INTO EGYPT.

For Sabbath day, April 14, 1894.

LESSON TEXT—Gen. 37 : 23-36.

GOLDEN TEXT.—Ye thought evil against me; but God meant it unto good. Gen. 50 : 20.

GENERAL STATEMENT.—The story of our last lesson is continued in this. The children or Rachel lived with Jacob, who sought comfort and happiness in their company. Joseph is hated and envied by the children of Leah and the secondary wives because his pure life was a rebuke to their wickedness, and the incident of last lesson greatly increased this hatred. When their father again sent Joseph to inquire after their prosperity and behavior, their envious feelings rose to that pitch that they proposed to one another to kill him. He is saved from death, however, by Reuben, though it was supposed by them that his plan meant the starvation of Joseph.

EXPLANATORY NOTES.

THE CONSPIRACY. 23. "When Joseph was come," He had been to Shechem, supposing his brethren were there, but found that they had gone on to Dothan, 15 or 20 miles further north. This was a long journey from Hebron for a boy to travel alone. Yet it shows his custom to obey his father's will most cheerfully. "They stripped Joseph." Nine grown men conspiring at once to kill a lad! What cannot human depravity do when envious? But thus was Jesus stripped of his coat. 24. "Cast him into a pit." Some empty well or reservoir, of which many were found. How conscience will adjust itself. Thinking to save themselves from his blood they propose to starve him to death. Is not murder by neglect more cruel than murder with knife or bullet?

JOSEPH SOLD. 25. "To eat bread." Callous hearts that could be so calm after a crime of that sort. "A company of Ishmaelites." Sons or descendants of Abraham by Hagar. These and the Midianites, descendants of Abraham by Keturah, were near neighbors and joined together in a caravan for trading in Egypt. "Came from Gilead." On the east of the Jordan. "Spicery . . . myrrh." Costly products. Egypt was their market. 26. "Judah said." Fourth son of Jacob and Leah. "What profit?" When we can sell him. He can thus ease his conscience a little. All we need is to be rid of him. He will be a slave, but we will be free from the crime of murder. 27. "Let us sell him." To this they readily assented. Their brother must become a slave. "Let not our hand." It had already been upon him, and so far as their hearts were concerned they had murdered him. "Were content." They hearkened. 28. "Then there passed by." While considering the question, a part of the caravan came up. "Midianites, merchantmen." That part which bought Joseph. He is sold to the descendants of Abraham. "To the Ishmaelites." The caravan takes its name from the larger part, the Ishmaelites. "Twenty pieces of silver." The average price of a slave was thirty shekels. Ex. 21 : 32. If shekels be intended, Joseph was sold for about fifteen dollars.

REUBEN'S DISAPPOINTMENT. "Reuben returned." Which shows that he was somewhere else when the bargain was made with the Midianites. He had planned to deliver Joseph from the pit and send him home. "Rent his clothes." The way Orientals expressed grief. 30. "Returned unto his brethren." Who were now again at their work. "And I, whither shall I go?" What will become of me? Where shall I find the child? He was the oldest brother and quite responsible to his father.

THE MOURNING FATHER. 31. "They took Joseph's

coat." They must meet their father and cover their crime. One sin leads to another. A murderer will commit any other sin to shield himself. A kid's blood will suggest his fate. 32. "They sent." By some messengers, that they themselves might not at first face their father and behold his grief. "This have we found." It takes many lies to cover any one sin. "Thy son's coat or no." They put the thought into his mind as they desire it. 33. "He knew it." Of course he would. "Rent in pieces." Very expressive. My son is torn, *torn*, by wild beasts. A horrible death! 34. "Sackcloth upon his loins." A coarse, rough garment, in the form somewhat of a sack with armholes. A sign of humiliation. "Mourned many days." Yes, many years. It was over twenty years before he saw him down in Egypt. 35. "All his daughters." Dinah only is named as his daughter, he may have had others. Possibly daughters-in-law are meant. "Sons . . . rose up to comfort him." Miserable comforters are those who have caused the mourning. Hypocrites. "Go down into the grave." Those overwhelmed with sorrow take that view, but grief is generally short-sighted. God is better than our fears. Jacob went to Egypt rejoicing instead of in sorrow to the grave. 36. "Sold him in Egypt." Probably in a public market, suggesting the horrors of the slave-traffic in our own country years ago. Children torn from parents, husbands from wives. "Potiphar." One of the king's protectors. Captain of the royal guard. Guards were also the executioners of sentences passed.

A SUBJECT SUGGESTED.—Envy, its causes and fruits.

ADDED THOUGHTS.—One germ of sin will grow to terrible results. See in successive steps the spirit of envy, hate, cruelty, falsehood. He that hateth his brother is a murderer. He puts himself in the way of the actual transgressor. So he who takes one drink of intoxicating liquors prepares himself for any crime. Though he may not know what he is doing when under the influence of liquor, he became guilty of it in the first act of drinking. He who cherishes envy, jealousy, hatred, is already guilty of the possible results. Envy yields no pleasure, but only torment. Crimes flourish in soil prepared. How cowardly was Reuben in not openly defending his brother. He will be hated whose upright character reproves evil deeds. How much depends upon home training. Your child may be a ruler tomorrow; train him carefully to-day. Sins are social.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 8th.)

SELF-CONTROL. How to gain it. Col. 3 : 1-17.

There are men who have added to their virtue a great deal of knowledge; at least they think so, and as learned mortals they have risen above all scruples about self-indulgence. They say, and it may be truly, "Christianity is neither ascetic nor fanatic," and so they freely (moderately they say,) and daily put sparkling wine to their lips. They are "learned in the science of good eating and drinking," and will let no over-scrupulous person encroach on their happiness. Now such need something beside knowledge; they need it more than a slave to petty scruples needs knowledge. While they are so free from scruples they are fast becoming slaves of lust,—bound by the chains of sensual indulgence. The something else needed is Christian self-control. "Add to knowledge temperance." This word temperance is not used in any narrow sense, as the mere opposite of drunkenness. We now use it with respect to the habitual and manful struggle of the soul against all inferior and sensual appetites, a subduing of the passions, the toil and strife to keep the body in subjection, the conquering of all that wars against the soul. It is inspired by faith, animated by conscientiousness, and guided by knowledge from the Word of God. Let man fill his mind with just views of the dignity of his nature as created in the image of God. Let him be watchful against self-indulgence, and embrace opportunities of self-denial when found, and keep the end of life in view, and he will form this God-pleasing habit.

References may be found in the following chapters: Prov. 25 and 23, Psa. 24 and 1 Cor. 10.

—CONTINUING the thought in last week's paragraphs we find the following too good for the waste basket. They are the words of Rev. D. C. Babcock: "Let us start with a universally accepted truth, and go where it leads. Temperance is a moral virtue. It has a wide application. When Paul says: 'Every man that striveth for the mastery is temperate in all things,' he uses the word in its broadest scope. But we are concerned mainly with its application to eating and drinking. What does temperance thus applied require? The proper use of proper things, moderation in the use of what

is good, and abstinence from all intoxicants. Under that very sensible rule any use of intoxicating liquors, as beverages, is intemperance; and intemperance is sin. When we consider the nature and effects of alcohol, this conclusion is inevitable. The fact that many quite respectable persons use such beverages makes them dangerous examples for youth, and intensifies the Christian's obligation to declare the whole truth, and to do it over and over until it burns its way into the public conscience.

"Let no one ask, as did Pilate, 'What is truth?' and then turn away with no interest in any answer; but let us all say, thoughtfully and prayerfully, 'Teach me thy way, O Lord; I will walk in thy truth.' He tells us plainly that 'wine is a mocker.' Let us not be so unwise as to 'be deceived thereby;' nor by the sophism of those who defend its use. Isaiah said of 'the priest and the prophet' of his time, 'They have also erred through wine; . . . they err in vision; they stumble in judgment. . . . Some priests in our age have done that. We have men who 'call evil good and good evil;' who 'put darkness for light and light for darkness;' who 'are wise in their own eyes, and prudent in their own sight;' and who 'justify the wicked for reward.' Those men of Ephraim were 'overcome with wine,' and Isaiah presents their course as a warning to us. Let us heed it."

HOME NEWS.

New York.

DERUYTER.—We believe that the SABBATH RECORDER, the *Evangel and Sabbath Outlook* and the *Sabbath Visitor* are the best papers for Sabbath-keepers, and we are trying a new way to get them into every Sabbath-keeping family and, when practicable, among those outside.

The plan is simple and works admirably. When they have read their RECORDERS, *Outlooks* and *Visitors* we ask them to bring them to church on Sabbath morning and lay them on the table, and attention is called to them by the pastor as containing the very best reading for our homes and the latest reports on Bible, Sabbath Reform and missionary work, and all who are not subscribers are cordially invited to take a copy and read and give to others. Special articles are mentioned, as H. M. Maxson's on "Success," and an interest awakened to see and read them. Then the copies that are left over are taken in daily pastoral visits and given to old and young who want them. Such remarks as these are heard: "Oh, that is the RECORDER. I am so glad to see it. How I wish I could take it." Now we think this exchange of RECORDERS on Sabbath-day is just as natural as the exchange of library books in the Sabbath-school, and certainly the reading in our papers will compare favorably with our Sabbath-school books. Already an increased interest is noticeable on the Sabbath question and in all our work.

On the 20th of February a reception was given for the benefit of the pastor, at the town hall, and our people and many others attended to listen to the exercises and enjoy the bountiful supper, which, under the direction of Bro. H. J. Crandall, assisted by many others, was a marked success, and yielded over eighty dollars. May God richly bless all the givers.

L. R. S.

ADAMS CENTRE.—Our people seemed to enjoy very much Bro. Cottrell's visit and canvas here. The pledges he secured for weekly offerings to the Tract and Missionary Societies will aggregate, for the year, about what our people gave during the last Conference year. But as quite a number who always give still refused to pledge, we hope this year will show a creditable increase over the past. At least the number pledging is increased. He secured also quite a nice addition to the list of RECORDER subscribers.

In common with so many others, we have en-

joyed a precious work of grace this winter. The Baptist and Seventh-day Baptist churches united in observing the week of prayer, and, under the lead of the pastors, the meetings were continued nightly for over four weeks. There was very little that could be called preaching in these meetings. The leader generally occupied from ten to twenty minutes in emphasizing some thought that was in line with the direction he designed the service to take. The Holy Spirit was pleased to use the prayers and efforts of his people in this way to the professed conversion of about fifty souls.

Dea. O. DeGrass Greene, who has served the Adams Church as choirister for forty-two years, recently resigned that office, whereupon his son, O. D. Greene, Jr., was chosen his successor. But the people of the society did not allow the matter to rest there. The deacon and wife returned from a visit a few evenings since and found their house filled with uninvited guests. The pastor explained that they were there to convey to their host their great appreciation of his invaluable services as leader of the choir for so many years, and as a slight token of such appreciation in behalf of the company, presented him a beautiful oak book case. A. B. P.

WATSON.—The people in this vicinity agree that the past winter has been very mild, and spring appears to be coming, though we have light snows. When the weather is warm enough for the sap to run, then the people are busy making sugar. They are also making ready for their spring work.

Health is generally good. But one death has occurred among our people since our coming to Watson last October, Eld. Reed, whose obituary may be seen in another column.

U. M. B.

New Jersey.

PLAINFIELD.—Our Sabbath School is in an unusually prosperous condition, as indicated by all the reports at the annual meeting held March 25th. The work of the school for the year has been carried on with the utmost harmony. Seventeen new scholars have been added, and the average attendance for the last quarter was the largest on record. The following officers were elected: D. E. Titworth, Superintendent; H. M. Maxson and Wm. M. Stillman, Assistant Superintendents; Arthur J. Spicer, Secretary; Clarence L. Titworth, Treasurer; Charles S. and Robert B. Randolph, Librarians, and Bessie E. Titworth, Organist.

The religious interest, both in the school and the church, is very encouraging, and it is expected that quite a number will join the church by baptism at an early day.

The Sabbath service on March 24th, "Resurrection Sabbath," as Dr. Lewis termed it, was of extraordinary interest, and the pastor preached a powerful discourse to a large congregation, many visitors being present.

The Crescent Avenue Presbyterian Church celebrated its fiftieth anniversary on the 16th inst., and on the 25th the pastor, Rev. Dr. Richards, preached his tenth anniversary sermon. This church has prospered very greatly under the pastorate of Dr. Richards, and now has a membership, including its chapels, of ten hundred and sixty, and its Sunday Schools over fifteen hundred. The Mount Olive Baptist Church (colored) has just installed a new pastor, the Rev. P. S. Gibson, with very favorable prospects. J. D. SPICER.

MARCH 30, 1894.

Minnesota.

DODGE CENTRE.—The subject of temperance seems to be of great interest to the people here.

Col. P. E. Holp, in a series of popular lectures recently given, incidentally made some strong points on this line. The Colonel is one of the star lecturers of the North-west, and his talk is replete with brilliant expressions, timely suggestions, pointed wit and flights of oratory: Temperance is not his theme, but many hits were made that set people to thinking on that burning question.

Sabbath, March 17th, was temperance day at the Seventh-day Baptist church, the pastor preached about the church and the saloon, from Eph. 5: 11, and gave chalk talks upon the subject before the Sabbath-school, and also the Junior Endeavor Society.

Sunday evening, the 18th, the Rev. Mr. Norton treated, without gloves, the license question, in the Methodist church. On the evening of the 24th our Sabbath-school gave its annual prohibition entertainment to a house full of interested hearers. On the evenings of the 26th, 27th and 28th, the national lecturer, orator and author, Rev. E. O. Taylor, M. A., of Chicago, gave his three lectures, "That Boy of Yours," "Fallacies Concerning Alcohol" and "A Glass of Beer Analyzed." Mr. Taylor is a specialist on Scientific Temperance, and meets the demands of the hour for knowledge needed on this line. His chemical experiments before his audience cannot but convince all thinking men that the popular use of liquors and tobacco is, in the light of present medical and scientific investigation, criminal to say the least.

Our village election will not have the license question a direct issue this spring, only as an effort will be made to elect officers favorable to the enforcement of the excise laws. Under our village charter the citizens desiring this issue must petition the village board. Failing to do this, the last election on this question determines the matter for the coming year. We have at present no-license, and business men are satisfied that morals and business are much better under no-license. So much for temperance in Dodge Centre this spring.

As to other work, let me say that our church has put the tract, "Catholics and the Sabbath," into every home in this community, and the Christian Endeavor Society has again sent broadcast much Sabbath literature.

H. D. C.

Nebraska.

NORTH LOUP.—The prevailing hard times have cast their shadows in Nebraska as well as elsewhere, yet they have not materially affected conditions necessary to comfortable living. The crop of last year was sufficient to supply the requirements of food and fuel, but there was no surplus to be used for improvements, or to pay large debts. The winter weather was favorable to social gatherings and church and missionary work; and with all, the people generally have been landed into the lap of spring in good spirits.

Our new acquisition in the family of Dr. F. O. Burdick, from Milton Junction, is doing us credit. The doctor is well received by all classes of the community, and his practice has extended into other towns and far out into the country. The interest in the church and Sabbath School is at least normal. In the review of the temperance lesson of last Sabbath the following questions called out some pointed impromptu answers:

1. Shall we assume that prohibition secured by an affirmative moral sentiment in the State and Nation is desirable?
2. Shall we also assume that legal prohibition is desirable?

3. Dividing the question again:

- (1) How can we work most effectually to create a moral sentiment favorable to prohibition?
- (2) How can we accomplish most to secure legal prohibition?

Appreciating the tract of Bro. Lewis on "Roman Catholicism and the Sabbath," the Sabbath-school has ordered one hundred copies of it for distribution.

R.

MARCH 28, 1894.

Kansas.

MARION.—In the good providence of God I have been permitted to spend nearly three weeks with the church at Marion, Kans., preaching seventeen times. Our meetings were held in a school-house five miles from the village, and, except on the Sabbath, were at night. The press of farm work made day meetings impracticable. The attendance was quite good and the attention was excellent. Considerable seriousness was apparent and one young lady professed conversion and was baptized and received into the church on the 17th. One sermon was on the subject of the Sabbath, and it is hoped that some were convinced that it is their duty and privilege to keep God's holy day. A brief stop at Elmdale, where I find the Sabbath meetings regularly sustained, finished my work in this vicinity, and I go to Emporia, trusting that there will be an open door for the proclamation of the truth.

H. H. HINMAN.

ELMDALE, Kans., March 26, 1894.

CAPTAIN THERON PERSONS.

On Feb. 3, 1894, there died, at Phoenixville, Pa., a man that desired to see the triumph of God's "holy day." I refer to Captain Theron M. Persons, of the Salvation Army.

Writing from Scranton, under date of Feb. 27, 1893, Captain Persons said: "I am a firm believer in the Sabbath of the Bible. I hope the day will come when the proper day shall again be observed; God's Sabbath instead of man's." While admitting that he did some laborious work on Saturday, the Captain added, "However, I do not consider Sunday the Sabbath and never call it such. I am willing my name shall be used in any way as supporting the proper day."

Captain Persons was born in Cleveland, Ohio, May 9, 1867. Much of his life before entering the Salvation Army was spent at Hudson, Mass. He was a man of some education and considerable musical attainment. After being at the Salvation Army Garrison in Brooklyn, Captain Persons was stationed at the following places: Paterson, N. J.; Brooklyn and Port Chester, N. Y.; Portland and Bangor, Me.; Harrisburg, Scranton and Phoenixville, Pa.

Commander Ballington Booth refers to him as a "front rank man," and in the *War Cry* Captain Persons is spoken of as "a widely loved and respected officer of several years' faithful and loyal service." One of the Army songs composed by him is now sung in various parts of the world, and his work as an evangelist must go on bearing good fruit.

Captain Persons leaves a wife and young child, and is greatly lamented by those who knew him.

E. S. MAXSON, M. D.

SYRACUSE, N. Y.

A MAINE schoolmaster said with stern emphasis the other day: "I saw the person who was whispering then. I am looking at that person now. Will that person arise before the school without obliging me to call names?" Two boys and four girls stood up blushing. The master is cross eyed and wears glasses.

"ONE BY ONE."

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

Oae by oae (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

Oae by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimsge be done.

—Adelaide A. Procter.

BETTER THAN LOGIC.

BY LEANDER S. KEYSER.

Jonas Winkman was an atheist. He contended stoutly that his logic drove him to that position.

"Why," he would argue, "the merest tyro in science will tell you that all things are controlled by laws that are inexorable; every cause produces its legitimate effect just as surely as two and two make four; there is no evidence in the world of nature of any supernatural interference. Now," he would continue, knitting his brow into logical folds and fissures, "it stands to reason that if the world had been made by an all-wise God, he never would have left it to itself, or abandoned it to the control of ironclad laws; therefore, *therefore*, there can be no God."

Whether Mr. Jonas Winkman looked upon the foregoing as a syllogism or not, I do not know, but at all events he felt that the argument was unanswerable. He wondered that everybody was not convinced by such a process of reasoning.

One day, while Mr. Winkman was busy in his office, a terrible storm arose and swept over the city. He sprang to the window and looked out upon the flying missiles with a nameless terror. The walls of the building in which he stood shivered and rocked from side to side every moment, and he expected the great structure to crash to the ground.

Awful beyond description were the roar of the thunder and the play of the lurid lightning. It seemed as if the heavens were on fire, and were crying out with the pain of their burning.

Presently, however, the fury of the storm abated somewhat, and Mr. Jonas Winkman could look out upon the scene with more calmness. But what was that? A building on fire a few blocks away! How the smoke rolled up in black columns, and then the flames belched forth in great tongues. Jonas Winkman grew as white as the painted walls of his office.

"It's my own house that's on fire!" he shrieked. "O my wife! my wife!"

Without waiting for his hat, he sprang out of the door, and rushed along the street toward his home with the desperation of a madman. When he came near, he saw, with a thrill amounting to ecstasy, that it was not his house, after all, that was on fire, but a building farther away.

He dashed into the door of his home, and there before him stood his dear wife, safe and well, though pale from fright.

"O wife!" he exclaimed, as he flung his arms around her, "you're still alive, thank—"

He was going to say "Thank God!" when he remembered that he was an atheist. For many

days he thought over the matter, and at last concluded that there are some things which are better than logic,—the instinctive turning of the heart to God in great crises, for example. —*Golden Rule.*

CLOUDS AND STORMS.

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise, followed by sudden thunderclaps and bursts of unlooked for sorrows, are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. "Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless."—*Dr. Cuyler.*

READERS of the RECORDER, who happen to have any coins dated before 1873, may find among them a quantity of varieties which are worth many times their face value. The National Coin Co., 332 Stock Exchange, Boston, Mass., sends out 16-page circular with illustrations of United States and foreign coins, with prices they pay for coins, stamps, Confederate and Continental currency. Cut this out and send stamps, and you will receive book by return mail. Send low. It may mean a fortune to you.

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.

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.

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.

SPECIAL NOTICES

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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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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. Radolph, 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. 22-23, 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.

SHEETS—SANDY.—At Lost Creek, W. Va., March 27, 1894, by the Rev. W. I. Bardick, Mr. Orien G. Sheets, and Miss Jane Sandy, both of Lost Creek, W. Va.

VINCENT—GREEN.—In Alfred Centre, N. Y., March 31, 1894, by the Rev. B. C. Davis, Mr. Charles M. Vincent, of Alfred, N. Y., and Mrs. Ellen A. Green, of Alfred Centre.

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.

REED.—The Rev. Thomas R. Reed, Watson N. Y., passed quietly away March 28d, at one o'clock P. M. He was about 63 years of age. Further notice will be found elsewhere. U. M. B.

CLARE.—In East Hebron, Pa., March 12, 1894, Maria Emerson Clare, in the 77th year of her age.

Maria Emerson Clare was born in Petersburg, Rensselaer Co., N. Y., on the first day of August in the year 1817. When a small child she moved with her parents to Alfred, N. Y. At the age of fourteen she experienced religion, was baptized and united with the First Alfred Church. She was married in 1835 to Joseph Clare. She is the mother of seven children, four boys and three girls, all of whom survive her. In 1844, with her family, she moved from Alfred, N. Y., to Scio, N. Y., and there united with the church at that place. In 1879 she and husband came to East Hebron, Pa., and here united with the Hebron Centre Church and remained a consistent member until her death, on March 12, 1894. Funeral attended by the writer, on March 15, 1894. G. P. K.

OPTE.—In Carbondale, Pa., March 3, 1894, of diphtheria Mrs. Olive Pierce Opie, in the 24th year of her age.

The deceased was the affectionate and tenderly cared for daughter of Mr. Theophilus F., and Mrs. Harriet Kenyon Pierce, and the devoted and beloved wife of Mr. William Opie, to whom she was married in June, 1892; the parents and husband survive her. In her brief but painful illness she was patient and sweet, and met death with composure. By her loving disposition, engaging manners, and the excellency of her character, she won a large circle of admiring and devoted friends, to whom, with the deeply bereaved and afflicted family, this sudden and early death brings a crushing weight of sorrow. But it is their comfort to believe that the dear departed one was fully prepared for this solemn change. She was an active and undoubted Christian. She expressed a desire to live, but was willing and ready to depart this life if it was the Master's will. How comforting to the saved in Christ Jesus is the hope of the reunion in the land of eternal blessedness and rest. L. C. B.

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

Royal Baking Powder ABSOLUTELY PURE

VARS.—At West Hallock, Ill., March 24, 1894, Mrs. Nettie L. Potter Vars, wife of Morton B. Vars, aged 84 years, 2 months and 17 days.

Sister Vars was remarkably intelligent and understanding, ready in her powers of perception, earnest and conscientious in purpose, resolute and self-sacrificing, even beyond her physical strength, in her desire and efforts to meet the full measure of her responsibilities. Her aspirations were right and noble, and her influence positive for good, winning for her general confidence, respect and love. She was a worthy and esteemed member of the Seventh-day Baptist Church of Southampton, and an earnest and efficient Sabbath School teacher, with a heart in sympathy with every good word and work. She was a loving and devoted wife, mother, daughter, and sister, and her parting with her children and other loved ones was a most remarkable illustration of the triumph of faith in the dying hour. She leaves, to mourn her loss, a husband, one son, three little daughters, a widowed mother and grandmother, two sisters, three brothers, and a large circle of friends, who are comforted with the assurance that their loss must redound to their infinite gain. S. B.

The April number of The Treasury of Religious Thought is on our table. It is the closing number of the eleventh volume of this excellent magazine. Its intrinsic excellence and its age are indicative of careful work and of success. It gains in every way as the years pass, and it will enter on its twelfth year with unabated vigor and brightened hope. The new pastor of Fourth Avenue Presbyterian Church, New York City, Dr. J. R. Davies, has the first place in this number. Annual subscription, \$2 50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 p. m.

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Further information may be obtained from the agents or from

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