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THE SABBATH RECORDER.

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ONE LESS.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfiled and desolate;
And far away, our coming to wait,
One more in heaven!

One less at home!
Chill as the earthborn mist the thought would rise,
And wrap our footsteps round and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow, and its toil to share,
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home!
That home where separation cannot be,
That home whence none are missed eternally,
Lord Jesus, grant us all a place with Thee,
At home in heaven!

—S. G. Stock.

THERE is much in a pledge. Do not fear to promise to refrain from evil. John B. Gough said, "If the pledge had been offered me when I was a boy, in Sabbath-school, I should have been spared those seven dreadful years."

THE *Golden Rule*, always loyal to its principles, in the first issue for April gave its readers a symposium of articles, by many editors, on the advantages of taking a denominational paper. All Christian people should read these articles and heed them.

HOW GREATLY it will help us in times of deep affliction, when the death angel visits our homes and takes away those we love, if we remember that the angel of death is also the angel of life. This beautiful messenger comes to the Christian home as a white winged escort to conduct the soul, released from pain and earthly sorrow, to the joys of the upper world. Lazarus had such an escort. So do all who are fitted for the kingdom.

A WEALTHY woman in New York has recently provided in her will that \$1,000,000 shall be expended in building a mausoleum for her remains! Ten thousand dollars thus expended would leave \$990,000 for benevolent purposes, and a much brighter hope for an inheritance among the mansions which Christ assured his disciples he was going to prepare for them.

IN Maryland inebriate institutes are established for the care and treatment of confirmed drunkards. The legislature has recently passed a law providing for the compulsory treatment of drunkards. By the order of the Court inebriates are to be sent to these institutions. First, establish drunkard-making factories, and then, at State expense and high taxes, maintain an asylum for inebriates! Then bewail the hard times, oppressive taxes and general bad government!

WE print in this weeks issue the last article of the late Rev. Nathan Wardner, D. D., in reply to an "Open Letter" by Rev. A. McLearn, D. D., which appeared in the RECORDER of March 8th, page 151. This reply was prepared about two weeks before Dr. Wardner's sudden departure for his long anticipated home. By mistake it was not mailed until the day before he passed away, and reached this office after he was at rest. It will be read with interest as his last contribution to the RECORDER, for which paper he has written so much and so well.

PRESIDENT GARDINER'S earnest appeal for the life of Salem College in the last RECORDER is still fresh in the minds of all who have read it. We all know it is possible to save that valuable school from bankruptcy and make it a permanent blessing to our people and to the cause in general. Probably many are wishing that something may be done to save it, and we hope some are already planning to do handsomely for that sacred interest. But the case is *very urgent*. "What thou doest do quickly." A friend has promised Bro. B. C. Davis that he will give one-tenth of any sum that may be raised up to \$500 for immediate necessities. Will not others unite in this effort and send pledges and money to Rev. B. C. Davis, Alfred Centre, N. Y., as soon as possible. Read Pres. Gardiner's article again.

FROM the earliest times in the history of our world, war has been a curse of great magnitude. We are now removed from our last war by nearly thirty years and yet the evil effects are still painted in bright colors. The sad memories of hundreds of thousands of heroic young and middle aged men slain on the battle field, starving in cruel prisons, or dying from pestilence, are as vivid as though they were the events of a year ago. Some one has said that the past year was one of the blackest on record. But any year of the great Rebellion, except the one that brought us peace, was blacker. The

twenty-nine years that have followed have been burdened with national debt, the care of a maimed and disabled soldiery, and many evils, the legitimate outgrowth of that unholy strife. Substituting the word war for vice in Pope's verse,

"War is a monster of so frightful mein,
That to be hated needs but to be seen;
Yet seen to oft, familiar with her face,
We first endure, then pity, then embrace."

CONTENTMENT is a quality of mind and heart greatly to be desired. It is approved in Scripture and recommended by many wise men. It is not the product of wealth, or favorable surroundings; but it comes from the cultivation of a habit of cheerfulness, charity, trust in God. Henry Ward Beecher said, in "Pulpit Pungencies": "If a man has come to that point where he is content, he ought to be put in his coffin; for a contented live man is a shame." Well, we always had to let Mr. Beecher say just what he pleased; and with the definition of the word which probably was uppermost in his mind when he wrote that "pungency," he might have been measurably correct. But to offset against his statement we have others fully as authoritative, recognizing contentment as a cardinal virtue. "For I have learned in whatsoever state I am therewith to be content." Phil. 4:11. "And having food and raiment let us be therewith content." 1 Tim. 6:8. "Be content with such things as ye have; for he hath said I will never leave thee nor forsake thee."

"Tis better to be lowly born,
And range with humble livers in content,
Than to be perk'd up in a glittering grief,
And wear a golden sorrow."

NOT long since we listened to two very witty, original, entertaining, and in many respects valuable addresses on temperance, by one of our noted lecturers. These lectures were given upon the invitation, and financial guarantee, of Christian women, and in one of the largest churches in Allegany county, well filled, mainly with Christian people. In each of these addresses the speaker scored the church and Christian people unmercifully and held them largely responsible for the existence of the rum traffic. While listening to this arraignment of the church and Christian people two questions were constantly in the minds of some of the audience, (1) are these charges true? and (2) what will be the natural effect of such statements upon the minds of the un-Christian part of the audience as to the value of Christianity? We thought of that great and world-moving organization known as the Woman's Christian Temperance Union. Take out the "Christian" element and what of substantial value will be left? Among men who are the ablest and most consistent advocates of prohibition, within the range of political movements or outside, after deducting the clergymen and faithful Christian workers what per cent will be left?

We feel inclined to give more weight to the opinion of the honorable and venerable NEAL

Dow who recently said: "The heart and soul of the temperance movement are the church members engaged in it. They are very few compared with the entire membership of the churches, but few as they are, without them the temperance cause would collapse." There is no doubt that there are great inconsistencies, through business engagements, party affiliations and inexcusable indifference on the part of many who profess to be Christians, but the wholesale and indiscriminating attack upon "the church" and "Christian people," which becomes a sort of handy shuttlecock, used half unconsciously many times, is neither convincing, helpful, nor a fair representation of the real state of the case. The most valuable, efficient and hopeful temperance movements of our times are carried forward mainly by Christian people.

THE TRANSLATABILITY OF THE SCRIPTURES.

BY REV. WM. ELIOT GRIFFIS, D. D.

Author of the Mikado's Empire, etc.

The diversity of human language is one of the most striking phenomena of history. Earth to-day presents the enlarged picture of the morn on which God scattered the Babel builders. Read the 11th chapter of Genesis as we will,—as bald facts, or as suggestive parable and pictorial history, the narrative of the confusion of tongues is an epitome of the story of the peopling of the earth. In every nation there is a tongue, nay, may be many tongues. Languages have arisen, flourished, died, and vanished. In human history there are graveyards and catacombs of dead languages. The scholar enters into the buried treasures of the past, and finds that what Homer's hero called "winged words" are often more perduring than granite. Ninevahs of buried lore have delighted the world with their revelations. There have been nations and whole civilizations which, to-day, are known only by their words.

As different in their structure and finish as is the Zulu's kraal from the Cologne cathedral, are these languages of men. From the polished Sanskrit and the illuminating Greek to the rude savage dialects, and the dark lingo which sheds only a glow-worm ray of thought, what marvellous difference! There are languages to-day able to express the highest conceptions of man. There are others in which those who speak them cannot count higher than five, and wherein the narrow perceptions of leaf or branch have not been united into the conception of a tree. There are still millions of men who have no letters, no writing, who have not yet reached that inky line of letters that divides savagery from civilization.

Furthermore, languages spring up, grow, flourish, live their appointed life, grow old, decay, and die. The living speech which once united tribes and peoples becomes broken up into dialects and finally ceases to be workable media of communication, except through interpreters. Thus the literary treasures of one age become matter only for the archaeologist and expert. Living like the blossoming or fruit-bearing trees to the scholar, they are dead as timber to the common people. In number, in diversity of form, in capacity for ideas, the languages of earth to-day seem to-out-babel Babel with their divisive and sundering complications.

Yet in the face of this diversity stands Christ's command to go into all the world and preach the gospel to every creature. Infolded in this command lies the necessity of translating the Bible into all the languages of humanity. This is a lofty doctrine which the natural man knows

not. The ethnic religions of the world know not such a command. The Word of God is of universal and of infinite importance, and nothing is to take the place of it. No hierarchy or organization, no compendium, creed or catechism, no ritual or liturgy, nay, further, not even a translation however authorized, hallowed or excellent, may take the place of the living Word of God.

Only the Holy Scriptures can rightly and fully present Christ and his words. Both those Scriptures which he commanded his hearers to search, which testify of him, and those which record his sayings, and the teachings of those whom he immediately instructed, will fulfill the meaning of the Redeemer's last command. Let us repeat again the words of the Master: "Ye shall be witnesses unto me, both in Jerusalem,"—that is city missions; "and in all Judea and in Samaria,"—that is home missions; "and unto the uttermost part of the earth,"—that is foreign missions. The Scriptures of the Word, then, are to be carried by the living teacher, whose teaching and preaching are ever to be conformed to that Word, to the ends of the earth.

Imagine the difficulties involved if the Bible were an untranslatable book. Supposing its beauty, its inspiration, and its truth, lay only in the original text. Suppose its form and language could not be changed without neutralizing their power. Suppose,—and the supposition is very easy,—that the inspired library were cast in an inimitable and highly artificial form, that its literary finish were such that they could not be transferred to another language; and this might be the case if the beauty and power were in sound rather than in sense. To attempt to put this perfection of highly developed language into the vulgar tongues of the earth, the Indian, African, Polynesian, etc., would be like taking Kaarnac to make a Fellaheen's hut. What a "sea change," not into "something new and strange," but into something uncanny and hideous would be the result.

This is neither dream nor fancy. Imagine the poems of Poe, or of Shelley, or of Tennyson, put into the language of the Digger Indians, or of the Tasmanians. The beauty of those poems being largely artificial and depending for their charm to English ears upon their artificial structure, almost wholly disappears when put even into polished languages like those of Asia. The ethnic Bibles, like the Vedas, Shastras, and Sutras, the Confucian classics, and the Japanese Kojiki, when translated even by experts into English, are as variant from the original form, gloss and melody, as can well be imagined. The contrast between ripe, mellow, juicy apples, and the bleached, puckered and dried fragments, furnishes but a suggestion of the difference.

Still further, there are ethnic Bibles for which the claim is strenuously made that the proof of their inspiration is in their literary form. Therefore, to translate them into "infidel" tongues is sacrilege. This is the claim distinctly made for the Koran, which may be said to be in the mission fields of the world the only serious rival of the Bible, even as Mohammedanism is probably the only serious rival of missionary Christianity. The perfection of its composition is acknowledged by all scholars in Arabic. Its style is faultlessly pure. Its inspiration is in the word. There are no various readings, at least none are acknowledged in the extant manuscripts of the Koran. There is a uniform completeness of material in it. There is no progress of doctrine. The truth is the same at the beginning, middle, and end. The

Koran contains the whole religion of Mohammed. It is code, creed and liturgy to the Turk. It is the work of one person and represents one state of society; it reflects purely Arabian life, not the manifold phases of the developed Arab civilization, but only the desert life of primal times.

To try to translate such a book as the Koran into the language of the world would be like attempting to translate a diamond, not indeed the crude diamond of the gangue or the gravel, but the perfect brilliant as it lies on the lapidary's velvet. Translation would mean allotropism. The original adamant would be ruined, and we might have either graphite or charcoal. No wonder that Mohammedan orthodoxy demands that the Koran shall stay at home in its own original Arabic. No wonder that the men of the critical school in India, that finds various readings and studies them, are denounced as "heretics." No wonder that many Turks shudder with horror at the thought of the Sultan's order to have the Koran translated. We hope the Koran will be translated.

On the contrary, the Bible is not, in its literary form, a diamond brilliant. It is rather pure gold, which can stand the crucible of acids, the fire and the oxygen. It neither rusts, corrupts, or allotropizes. Instead of being in one language it is in two or three, with a vocabulary that has in it the deposits of crystals of many nations. Indeed, one can see on the landscape of the Bible great moraines of words, which are all that remain after the great glaciers of melted and vanished civilizations have passed away. Both the Hebrew and the Greek, in which the immortal thoughts of prophets and evangelists are enshrined, are not in their general form classic, they are rather the best colloquial of their times. Hence the seeming paradox, that a thoroughly equipped language of to-day, the translation may actually be better than the original in literary form.

Does the proud Arabic scholar tell us that "Hebrew seems only broken down Arabic?" Let us be glad, then, that in literary form this is true, and so the Infinite Spirit, who informs this lower language may breathe where he listeth in all the nations of the earth. The Bible is not the reflector of one phase of civilization only, nor is it the work of one pen. Many writers through many ages have contributed to its formation, and these writers and contributors have represented all grades of humanity in social life, in intellectual power, in degrees of civilization. The Bible has unfolded during long ages. It is the millennium plant. It is rather like one of the great trees of California than the preserved funeral flower which can grow no more. Many nations have come in contact with its formation. It represents all sides of human nature, and all phases of human development. It is the one-volume account of the history of religion, of the philosophy of religion, and of the comparison of religions. It is in itself a parliament of religions, as far superior to that one held in Chicago as the steady starlight of Alpha Lyra is to that of a Fourth-of-July rocket, or the search-light on the modern warship.

Hence the Bible's amazing capacity for translation. If its divinity and its inspiration reside in any one of its qualities, is it not in its translatability? Its prose is mainly narrative, touching human life on all sides, lighting up everything that belongs to the relations between God and man. Its poetry, the loftiest that ever took form in the human mind, is in its spirit, not in its verses. Hence the versions made are often

better in form than the original, while the new spirit infused into the language of the translation creates new horizons and atmospheres. In savage dialects and barbarous tongues it summons into being new worlds of thought which uplift the mind not only, but the whole nature of man. In his jeweled sentences DeQuincy has shown how greatly the Septuagint version of the Old Testament made not only a new star but a new system "swim into the ken" of the quickly sensitive Greeks. How much more does the Bible make a new world for the nations which, though ambitious, are yet in the rudeness and poverty of the primitive stages of civilization! One writer, using a thoroughly modern metaphor, says that the translation of the Bible is "like building a railroad through the national intellect."

The translated Bible put into the hands of rude savages unable to read or write, or do any abstract thinking until the missionary translator comes among them, is, to use a homely simile, like a great yeast cake; it is sure to raise and transform the whole lump. From a literary point of view and to the scholar, whole pages of that translation may illustrate the casting of pearls before swine. The loftiest spiritual conceptions are apparently bedragged and bemired in a foul dialect of men not apparently possessing great superiority to the brutes. To take, for example, that glorious passage in John 3:16, "God so loved the world," etc., and to talk about what scarcely rises above the idea of animal passion of "picinities" of the "Big Boss," of trade and barter, etc., seems almost like blasphemy or at least impiety. But wait, wait a generation. That Word of God has meanwhile lifted up the whole low plain and range of ideas and conception to plateaus with peaks. The very men who once found it more than sufficient for their want, and for a time almost beyond their comprehension, now demand a revised and improved version, for they have a new vocabulary, new moulds of thought, a new outlook upon the world given by the word itself. The universe contain new inhabitants and over all is One, "who is both able to save and to destroy," but who, O happy thought "doth not willingly grieve to afflict the children of men, but who loves and seeks to save.

In Wellesley College, in the beautiful Faculty parlor, furnished by the late Professor E. N. Horseford, there is a whole library of books, written, to use a paradox, "in the languages which have no literature." Until the Word came there was no written word, no letters, no record of thought. The Bible has been the creator of whatever books or writings are now possessed by these people who once lived below that line of hope and writing. The Bible has been the nucleus, and around this nucleus have gathered whole literatures.

In our own dear mother tongue, we have one of the most conspicuous examples of the translatability of the Bible. Furthermore the English Bible has given to our language its permanence, its models of excellence, its moral purity. Its thoughts have permeated not only our literature but our daily speech. To the child it is primer, story-book and reader,—the first read and the last forgotten. Master minds kindle the torches of their genius at its altar. Stylists are proud to imitate it, and the hoary sage counts it the central jewel in his crown of honors when at last his speech and diction bear the likeness of its divine simplicity. The English Bible keeps our thought and speech chaste and pure because it calls things by their right

names. The vile person is not called liberal nor the churl said to be bountiful. The Bible took our own words, as they fell from the lips of our ancestors, "faith," "gospel," "goodness," "truth," "sin," "holiness," and infused into them a deeper meaning, and so transfigured them that they enrobe the mysteries of divine truth as with a shining garment and thus to the region of truth are consecrated forevermore.

Finally has Lord Houghton (Richard Monchton Milnes) expressed the difference between the Koran and the Bible, between the teacher of Mecca and Nazareth.

"Mohamed's truth lay in a holy book,
Christ's in a sacred life.

So while the world rolls on from change to change,
And realms of thought expand,
The letter stands without expanse or range;
Stiff as a dead man's head.

While, as the life blood fills the growing form,
The Spirit Christ has shed
Flows through the ripening ages fresh and warm,
More felt than heard or read."

ITHACA, N. Y.

ORDINATION.

In accordance with a previous action of the church, a council for the examination and ordination of Brother Andrew J. Potter to the gospel ministry, met in the Seventh-day Baptist church at Waterford, Conn., April 11, 1894, at 10 A. M. Deacon A. B. Burdick, of New London, called the meeting to order and stated the object of the council. The following delegates from sister churches were found to be present: Plainfield, Rev. A. H. Lewis; New Market, Rev. F. E. Peterson; New York City, Rev. J. G. Burdick; Pawcatuck, Rev. W. C. Daland; First Hopkinton, E. F. Stillman and W. L. Clark; Eastern Association, Rev. W. C. Daland. The members in attendance of the Waterford Church were constituted members of the council. Elihu H. Potter, Charles Potter, and Wm. Smith, visiting brethren from New London, were invited to sit with the council and take part in the deliberations.

By vote of the council A. H. Lewis was chosen Moderator and F. E. Peterson Secretary. The following were appointed as a committee to draw up a programme: Brethren A. B. Burdick, W. L. Clark, J. G. Burdick. While the committee prepared its report a short prayer and praise service was held, in which all seemed to earnestly join. At the close the following report was presented and adopted: To conduct the examination, Rev. A. H. Lewis; afternoon session—sermon, Rev. W. C. Daland; consecrating prayer, Rev. J. G. Burdick; right hand of fellowship, Rev. F. E. Peterson; charge to church, Rev. A. H. Lewis.

There being no further preliminary business, the council then proceeded to the examination under the direction of Dr. Lewis. Bro. Potter first stated his Christian experience, which briefly is as follows: He was converted when sixteen years of age, but soon backslid. This re-occurred two or three times, and then followed a long period of skepticism and infidelity. About fourteen years ago (Mr. Potter is now sixty years of age,) he happened into a Methodist meeting, and was there strongly convinced that they had something which he had not, and a longing for spiritual things was aroused. His skepticism disappeared, and he soon became active in the service of the Master. A few years ago the Sabbath question began to give him much trouble, but he was kept from embracing it some time by prejudice.

While not educated in the schools Mr. Potter has had a singular experience, which the Spirit

of God has used to educate and discipline and mold his nature into the likeness of that of the Great Teacher. Ready familiarity with the Scriptures, and thorough understanding of the great doctrines of God's Word, was shown on the part of Bro. Potter. Unflinching faith in God's promises, abiding trust in the sustaining power of the Holy Spirit, and an intense desire to serve, seems chiefly characteristic of our brother's spiritual nature.

Brother Potter has been supplying the Waterford pulpit wholly or in part for the past two years, and has served so successfully in this capacity, and in his private walk has shown so exemplary a life, that the church concluded—and the council thought wisely—to call him to the ministry and to the pastorship of the church.

At the close of the examination, Brother Potter retired, whereupon, after remarks from Dea. A. B. Burdick, Elihu H. Potter, Chas. Potter, Wm. Smith, W. C. Daland, A. H. Lewis, and others, the council declared itself satisfied with the examination and voted to proceed to his ordination.

At two o'clock in the afternoon, the council again convened, and the remainder of the programme was carried out, as given above. Mr. Daland preached an instructive and helpful sermon from 2 Tim. 4:2, "Preach the Word." Notwithstanding that the weather was exceedingly stormy a goodly number were in attendance both morning and afternoon.

Although small in numbers the Waterford Seventh-day Baptist Church has, during its history, set apart ten of its members to the gospel ministry. The following is the completed list:

David Rogers, Nov. 6, 1785.
Nathan Rogers, at Hopkinton, by request of Waterford Church, March 12, 1786.
Jabez Beebe, Jr., Feb. 14, 1796.
Lester Rogers, Sept. 12, 1812.
Lester T. Rogers, Jan. 1, 1822.
Benedict Wescott, Feb. 9, 1832.
Halsey H. Baker, January, 1852.
Edmund Darrow, March, 1860.
Boothe C. Davis, August, 1892.
Andrew J. Potter, April 11, 1894.

The following also were members before ordination:

Jas. C. Rogers, DeRuyter, N. Y., Sept. 8, 1855,
L. C. Rogers, New Market, N. J., Nov. 25, 1858.
B. F. Rogers, North-Western Association, Sept. 17, 1864.
S. R. Wheeler, Hebron, Pa., 1886.

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., April 20, 1894.

South and West versus North and East is a much talked of political combination. An out and out free trade and free coinage party that shall cut loose from Wall street, New England, New York, and even New Jersey, and trust to the solid South and the growing West, is a favorite topic of certain politicians gathered at the Capital. Cleveland's opposition to silver coinage, Senator Hill's bold assault upon the Wilson Bill, the threatened split of the New York Democracy, the Republican tide that seems to be rising in the North and East, and the opposition of many Northern Democrats both to free silver and to unqualified free trade; all these furnish texts for those who are saying, "let New York, Wall street, Tammany, Hill and Cleveland go, and let us look to the West." Already they are counting the 223 electoral votes which make a majority necessary to choose a president. One hundred and twenty-five from the unanimous South excluding West

Virginia and Maryland, and 103 west of the Mississippi exclusive of Iowa and Minnesota, with a fighting chance for West Virginia, Maryland, Michigan and Illinois to spare, something like this is proposed.

The fate of the Wilson Bill is uncertain. A bill will be enacted into law no doubt, but how much like the original Wilson Bill it will be, cannot be foretold. The Louisiana Senators have said to their friends, "If you wish our votes you must protect sugar"; Hill says, "If you want my vote you must knock out the income tax," and he is certain to insist when that is done that the deficit thereby created shall be made up by protecting some of New York's products, and no doubt Murphy will stand with him. Peffer says, "You protect sugar, you must protect wool and other agricultural products." Smith of New Jersey and Brice of Ohio, and possibly others, are expected to ask for modifications of the bill. When it has been shaped by the Senate so as to command a majority vote and goes back to the House, that body will refuse it and a conference must be had. What shall come out of the conference committee with a prospect of commanding the votes of both houses will depend largely upon how vigorously a few Democratic Senators stand by the productive interests of their constituents. As to Senator Hill, there can be no doubt that he intends to have what he thinks New York wants.

Counting a quorum is necessary to expedite business in the House, and the majority, while they will not concede that the speaker can properly count a quorum present but not voting, as Reed did, and will not authorize such a counting by the speaker, have nevertheless concluded to have the counting done, though in a more formal way. It is too absurd that the House in trying to get a quorum may send to California for an absent member, and having got him here, shall have no power to use him or to make him contribute to the purpose for which he was summoned. Under such a practice a few balking ones can block the whole caravan. Better let the willing ones go ahead, though they drag the holdbacks along bodily, rather than have the whole team stalled in the mud.

Breckinridge moves for a new trial which he probably will not get, but he says he will appeal. The prevailing opinion is that an appeal will be made mainly for the purpose of aiding his re-election in Kentucky. Very few see any ground for expecting a reversal of the verdict.

CAPITAL.

CORRESPONDENCE.

From L. F. Skaggs.

To the Editor of the SABBATH RECORDER:

I am at present at Tyrone, Texas county, holding a series of meetings, having preached here the evening before the Sabbath, the 14th. I preached that evening and on the Sabbath at 11 o'clock, that evening and on First-day at 11 o'clock, and have been preaching each evening since. The congregations are good, although farmers are busy planting corn, and others preparing to plant. The religious interest is good and is growing.

My last visit at this place was in January last, so I find the people hungry for the living Word. The Providence Church is located here, and owns a house of worship. This is the place where the South-Western Association will convene October next. Tyrone has a post-office, two or three stores, one wood-work shop and one blacksmith shop. It is about

sixteen miles from the Memphis, and Springfield, and Ft. Scott, and Kansas City Railroads, and it is said there is a good prospect for a railroad much nearer here in the near future, running north and south. This is not strictly a grain producing country, but wheat does fairly well; corn grows well, the yield not being very large. It is a very fine fruit country. Apples and peaches are extra good; all kinds of small fruit do well. There will be no peach fruit this season on account of the late cold wave in March, which destroyed the most of the fruit throughout the South. Land is very cheap here at present but is going up in price. The winters are mild and short. Why do not those Seventh-day Baptists who are wanting cheap homes in a warmer climate come and look at this place? Here is a small Seventh-day Baptist Church who needs your assistance, and would welcome you at this place. Timothy and all kinds of grass grow very fine here, and clover does well. So those of you that want cheap homes come to the Association this fall, and if any of you want to come write to Eld. S. W. Rutledge, Tyrone, Texas county, Missouri, who would take pleasure in answering any questions as to price of land, and would gladly meet you with conveyance from railroad to this place. Your in Christian love.

BOAZ, Mo., April 17, 1894.

From H. H. Hinman.

To the Editor of the SABBATH RECORDER:

A visit to Spearville, Ford county, Kansas, by Rev. G. M. Cottrell in the spring of 1893, resulted in the conversion of several persons to the Bible doctrine of the Sabbath, and some were baptized. I have recently visited the Sabbath-keepers in that vicinity, spending eight days and preaching seven times. One young man declared his intention to lead a Christian life and others were strengthened and encouraged. I was strangely reminded of the message that came to Nehemiah concerning Jerusalem, that "the remnant are in great affliction and reproach."

The drouth has been most severe. No crops were raised last year, and this spring the fields are utterly brown and bare. Cattle and horses are barely living on the old buffalo grass, and universal gloom rests on the hearts of all the people. With many it is a serious problem how they shall subsist. Happily there is yet hope of rain and a crop; for no country yields more bountifully under favorable conditions. I was pained most to see the exceedingly hostile feeling against Sabbath-keeping—a feeling that manifested itself in certain acts of inspired rowdism. Surely such conduct will react against the cause it was intended to promote. It is equally true that Sabbath-keepers have need of great patience, forbearance and "charity," and that the fruits of sectarian bigotry will be always evil.

Whether Sabbath-keeping churches will be built up in this arid region remains to be seen, but surely the few scattered Sabbath-keepers should have our sympathy and our prayers.

MARION, Kansas, April 15, 1894.

"SHIPS THAT PASS IN THE NIGHT."*

A recent acquisition to modern fiction is the little book by Beatrice Harraden, "Ships that Pass in the Night." The title brings swiftly to mind Longfellow's puritan poem, "Elizabeth," in *Tales of a Wayside Inn*. But the scene is

*This Book is published by G. P. Putnam's Sons. Price \$1 00. There is also a paper edition.

in vast contrast to that of the pioneer Quaker home. It is laid in Petershoff in the Swiss Alps—a resort for consumptives,—and naturally brings to view much of the sad realities of life. A gay and thoughtless wife, a neglected, dying husband, a wretched suicide, a maid's wits ruined by lost love,—these are some of the things made interesting by the author.

The early chapters impress one as some of Webster's plays—with lack of unity of plot. As the story proceeds, however, the objection vanishes. We enjoy the crisp mountain air, the sleigh-rides, the peasant mother's amusing blunder, and the "disagreeable man," and the weary school-ma'm becomes intensely interesting. We cannot leave the book till finished, and, best of all, we have no inkling of the sequel till it is reached. Yet, how could the end be otherwise?

We who believe in a personal Saviour regret that the heroine could not have revealed more of God and heaven to the dying man whose loneliness she had lessened. But the last words on her lips in the hospital have in them something of hope. And the introduction to the book that was never to be written is the embodiment of a hope to which humanity will cling as long as human life endures.

The little volume has taken up its abode in many a literary mind, and is certainly sufficiently realistic to please the populace.

EVA ST. C. CHAMPLIN.

BOSTON, Mass., April 22, 1894.

IN THE FIELD OF EDUCATION.

There are 369,634 teachers in the United States.

The first Normal School was opened in Paris in 1795.

Infant schools were first established about the year 1815.

The science of Geometry is ascribed to the Egyptians.

Vassar College was founded by Matthew Vassar in 1861.

West Point Military Academy was founded in 1802.

The Annapolis Naval Academy was founded in 1845.

Schools of Forestry were established in Austria in 1810.

The first work on Geology was written by Mercati in 1574.

The first Normal College for the blind was founded in 1873.

The Spelling Reform Association was established in 1879.

The earliest treatise on Arithmetic is by Euclid, B. C. 300.

The first Christian School was established by Pantæus in 181.

Russia, in 1889, had 43,100 schools and 2,510,000 in attendance.

Eton College, in England, was founded by Henry VI. about 1443.

The United States Bureau of Education was established in 1867.

Euclid's "Elements of Geometry" were compiled about B. C. 300.

The first Latin dictionary was compiled by Varro, about A. D. 10.

ANY one possessing, even in a moderate degree, a knowledge of the resources of the English language, can make known any idea the human mind can conceive or that slang ever expressed, in chaste words and a style which can elevate the uneducated hearer or reader, and not degrade the cultivated. Many use slang under the impression that it is more forcible. That can be so only when there is no force in their minds.

HOW SODA-WATER TASTES.—A little boy, after having drunk his first glass of soda-water, was asked what it tasted like, and replied: "It tastes like when your foot is asleep."

MISSIONS.

I COULD not help thinking all the way home from the funeral of Dr. Nathan Wardner how beautiful was his death. Sitting at the table for the morning meal, reading, as was his custom, a selection from the Bible, commenting on passages as thoughts came to his mind, and before he could finish the lesson or offer the morning prayer, he went to the glory land. Apparently there was no pain,—a sudden transition, that was all. It seems as if he was almost translated like Enoch or Elijah. Well might we all wish to go as he did. Whether in that way or in an altogether different way, may we so live each day as to be ready for the summons. It should be our highest aim and purpose in life to build up a noble Christian character and leave behind us a sweet savor of life.

GOD has given us a beautiful world in which to live. It is very pleasant and enjoyable as one journeys along on the train to view the varied landscape and admire the picturesque scenery. Now the fields are being clothed in living green and the dandelion is lifting up its golden head along the way. The streams are full, the trees are budding, and spring is bringing in nature's resurrection. As we see the brooks of clear sparkling water we wonder if the trout,—the speckled beauties,—inhabit them. Oh, for time and fishing tackle to catch a fine mess as was our delight in boyhood days! How can any one get too old to love nature and hold communion with her visible forms! She has more poems than we can ever read in a life time. God has embodied in her his wonderful thoughts of purity and loveliness, grandeur and sublimity for us to learn and be lifted up thereby unto himself. He has crystalized his ideas and sentiments of the beautiful in her that he may draw out and develop our æsthetical natures and make us more lovely in life and character. How can any one look upon the diversified forms of nature in their beauty, grandeur, and sublimity, read the thoughts therein embodied, and doubt the being of God?

FROM E. H. SOCWELL.

According to arrangements I performed two week's labor in Christian and Barry counties in Missouri, being associated in the work with our missionary, Bro. L. F. Skaggs. The first part of the labor was performed with the Delaware Church, near the home of Bro. Skaggs, where we had very fair congregations and the best of attention. The First-day people of the community attended all the meetings and aided in making them profitable. One young man professed faith in Christ during the meetings and expressed his determination to live a Christian life. Another brother is deeply impressed with the duty to become a Christian and to observe the Sabbath, and although he made no public confession yet he said, in my last conversation with him, that he expected to do so in the near future. God help him to do so. This man's wife is a Christian woman and, together with her husband, is convinced that the seventh day is the only Sabbath. My prayer is that Bro. Skaggs may soon have the pleasure of receiving them into church fellowship and that their children may grow up into Bible truth. I visited all the homes in the community and received a warm welcome everywhere.

From thence we went to Barry county and held several meetings, where the congregations

numbered as high as one hundred, all of whom gave respectful attention. There are several in this community who are deeply interested in the Sabbath question and we trust they may have strength given them to follow their convictions. At this place I was afforded great pleasure in forming the acquaintance of our brother, Eld. J. B. Redwine and family, and enjoying their kind hospitality. Though I am not permitted to report any conversions at this place, yet I am confident that good impressions were received by the people which, through God's blessing, may yet bring forth fruit unto the Master.

The Delaware and Corinth churches are each quite small in numbers, and nearly all in each place who observe the Sabbath are already members; hence conversions, if there be any, must be among First-day people who are quite prejudiced against the Sabbath. This renders the field quite difficult, but Bro. Skaggs is overcoming much of the prejudice which once existed by giving the people the pure gospel and by his kind, Christian visits among the various families on his field. Bro. Skaggs is widely known and is everywhere respected as an upright, earnest Christian. He has a difficult field but is doing faithful work upon it, and should have the prayers and sympathy of all our people.

It was not my privilege to visit the Providence Church, which I very much regretted, and to form their acquaintance, laboring with them for a season, helping and receiving help in return.

Altogether I feel that the labor in South-west Missouri for the two weeks spent in it was not thrown away. Bro. Skaggs said the effort had encouraged and helped the people and had strengthened him, and I am sure I returned home a stronger worker than when I went. May God bless Bro. Skaggs and all those for whom he labors.

WELTON, Iowa, April 9, 1894.

FROM GEO. W. LEWIS.

Dear Brother Whitford:—The quarter closing March 31st was indeed with us an enjoyable one, and we trust a profitable one also. For some weeks we had been corresponding with a view to securing one of our evangelists to aid us in a protracted effort, looking to the revival of pure and undefiled religion in our every heart.

To quite a large extent we believe we have been successful. Not so much in the large number converted or added to the church, as in a general awakening all along the lines of spiritual activity and obedience to God's holy requirements. This condition was occasioned as far as human instruments are concerned, by the general coming up of the membership of the church under the rallying cry of our good Bro. C. W. Threlkeld, of Southern Illinois.

He arrived at Hammond, February 12th, and on the evening of the 14th, after a little rest and the forming of new acquaintance, we began our meetings which continued until March 25th, with the above named results.

Though interrupted much by bad weather—one week not opening the church for five successive nights—yet the attendance was good, and the attention marked from the very first.

Bro. Threlkeld is certainly in his right place when engaged in evangelistic work, as all will testify who heard him during these meetings. We wish he might be permanently placed on the Southern field, for he is certainly well adapted for this region. His sociability, his

sympathy, his earnestness and soundness of speech attracted many listeners to his counsels.

The First-day Baptists of the place were especially well represented as they meet for regular worship in our house. Some 8 or 10 of their number were converted during the meetings and several are seriously considering the Sabbath question.

Though most of our own young people are already professors, and good workers too, yet three more were added to their number by baptism. Two adult sisters also professed faith in Christ, one of whom is a convert to the Sabbath, making five in all added by baptism. Others will join soon by letter or verbal statement. Let the good work go on. In fact, we shall no doubt continue to reap for months to come from the waves set in motion during this revival series. The last two evenings were occupied by setting forth our idea of the Bible Sabbath. There were many anxious listeners. What the result will be time alone can tell.

The little band at Beauregard, Miss., are still doing faithful work for the Master although their appointments have been somewhat interrupted for several weeks by the sickness of some of their members, one of whom (Bro. Richard Clarke) has recently passed on to the higher life, after the joys and struggles of 81 summers of earthly experience.

Bro. Threlkeld and myself went to Beauregard immediately after the close of our protracted session at Hammond. We regret that circumstances were such that his visit at that place was necessarily short because of urgent calls to other fields. His labors would be greatly appreciated there. Please remember us in your prayers, who remain on the field, that the work may not lag because of any neglect of ours.

CORRESPONDENCE.

Editor of the SABBATH RECORDER:

As friends have been inquiring where I am, and what doing this winter, please allow me a little of your space to tell them in the RECORDER.

I expected to return to Alfred in a few weeks after leaving Chicago last fall, but was taken sick at Judge Hubbard's in Cedar Rapids, Iowa. The doctor there said I ought to go to a warm climate as soon as possible. Our dear sister, Mrs. Lizzie Nelson Fryer, had invited me to spend the winter with her in Oakland, California, so as soon as I was able to travel, I hastened on bringing my work with me. There had been a call from old students and friends that Mr. Allen's life and writings should be published; this work I have been preparing for some time, and am glad to say that the book is now nearly ready for publication. Perhaps many have been surprised that it has taken so much time to get the manuscript ready, but there have been many causes for this besides my poor health.

The Pacific Press here in Oakland is considered one of the best Publishing Houses in the country, and as it is so convenient, I have thought best to have the book published while I am here on this coast. As I can not be to the expense of having it stereotyped, I would like much to know how large a number of copies ought to be printed to meet the demand for the book. If friends wishing it would write me here as soon as possible, I shall feel greatly obliged.

A. A. ALLEN.

818 SIXTEENTH ST., Oakland, Cal., April 16, 1894.

THE man who wants to go to heaven alone is the man who will never go there.

WOMAN'S WORK.

THE FIELD.

BY IDA FAIRFIELD.

"Among so many, what are they,
Five loaves, two fishes small,
Send thou the multitude away
We cannot feed them all!"
Thus reasoned they, who once had seen
Displayed, the power divine,
Which at the Cana marriage feast
Changed water into wine.

We think of earth's uncounted hosts
Who never heard the name
Of him, who left his throne of light,
And as their Saviour came!
We shrink appalled before the thought,
"And who are we," we cry,
"So few to bear the bread of life
To those who faint and die!"

But He, who in that desert place
His banquet freely spread,
And fed the hungry thousands there,
Is not He still our head?
"Go ye in all the world," he saith,
"And everywhere proclaim
(Where still earth's teeming millions wait)
'This gospel in my name.'"

MRS. ANNIE BESANT is known in this country, in connection with Colonel Olcott and others, as a representative of Theosophy. We learn from a paper published at Pasumalai, Southern India, that Mrs. Besant recently visited the great temple of Menachi at Madura where one of the high officials met her, saying that Saraswati had now incarnated herself in her (Mrs. Besant), and that he was therefore glad to meet one of his Hindu goddesses in person. Mrs. Besant is said to have thanked the official very much for this high eulogy, and to have walked bare-footed through the temple, bowing before the gods Ganesa and Subramnia. The paper from which we learn this, naively remarks that while fair ladies are not seldom termed angels it is not common for a goddess of real flesh and blood to visit their community.—*Missionary Herald.*

TO MOTHERS.

Mothers, a word with you, please. Cast not this sheet aside unread; and wonder not why you are thus addressed. We have been sleeping; and while we slept a serpent has crept into our midst, and with the subtilty of the serpent of old, has sown his deadly seed, and the infection of his poisonous breath is sapping the foundation of the moral health of our children. Our young men and maidens have listened to his wily reasoning until that which they should recoil from with horror, as a deadly *sin* and *shame*, has come to seem as only an indiscretion, and no great harm, if *not found out*. Each mother has confidence in her own darlings, thinking them safe and above yielding to temptation to wrong doing; so we go on sleeping in fancied security while our sons and daughters are left to their own devices, seeking amusement where they please, associating indiscriminately with those of questionable reputation, walking on the street with them or seeking places of resort, of which we would never approve did we know their whereabouts, until, at length, we are awakened by the knowledge that some one of their number has fallen from virtue. Then we lift our hands in holy horror! denounce the poor unfortunate one in the severest terms, as unfit to mingle in the society of our immaculate ones ever more. Then we lapse again to slumber, leaving the poor sinner to her sad fate, an outcast for life, and our own to their course of indiscriminate associations, perhaps with the very one who has caused a companion's downfall, until by and by, we are

again awakened, this time, perhaps, by the cruel shock caused by the fact that one of our own darlings has fallen a victim. Then indeed, we are crushed, bowed down with sorrow and grief, perhaps not even then awakened to a full sense of our own responsibility in the matter of our criminal neglect to instruct and watch over our children, to know where and with whom their hours from home were passed. But fully awake to the fact that they were not proof against temptation; that they have sinned against God and brought disgrace and shame upon themselves and all their friends. Then, too, we feel that forgiveness and kindness shown to the repentant sinner, made repentant by the realization of the depth to which they have fallen, will be far more likely to reclaim the sinner than unkindness and banishment from the society of the pure and good.

Oh my sisters, let us arouse ourselves and awake to our responsibilities as parents, and to the necessity of guarding our homes and the loved ones God has given to our keeping from unhallowed and debasing influences. Let us teach our daughters to shun the society of fast young men, to avoid all undue familiarity with the opposite sex. For therein lies temptation and danger. You, mothers, with little ones climbing upon your knees, begin to instruct them in the proprieties of life now in their childhood. Put aside that false delicacy which leads you to shun all allusion to indelicate subjects with them. As soon as they are old enough to begin to learn of such things from others, let them learn of the mysteries of life and the temptations and dangers from a loving mother's lips, rather than from impure companions, as they surely will, if left to their own devices. Teach them the exceeding sinfulness of sin. Watch over them and select their companions for them. Not from the streets, but such as you believe to be well taught and pure in heart. Keep them from the streets during play hours as much as possible. Teach them that home is the place for them. Make home and home amusements so pleasant for them that they will have no desire for street companionship or for seeking amusement elsewhere than at home, except on rare occasions. Train up your boys to feel that it is just as much a sin against propriety for them to utter an impure or filthy word, or do an impure or immodest act as it is for a girl. Strive to bring them up pure in heart. And in this way to create a change for the better in the public sentiment, which holds that a man may be guilty of immoral acts and still retain his standing in society, and be received into our homes, and to the companionship of our daughters, while the poor victim of his unhallowed passions must be cast out and disgraced forever. When we can bring about this reform we shall find fewer cases of fallen ones among our daughters. The sin before God is as great, many times is greater, in the man as he is usually the tempter who leads astray. Let the disgrace be as deep for him as for her.

A MOTHER.

RESOLUTIONS OF APPRECIATION AND SYMPATHY.

Nettie L. Vars, daughter of John and Ellen Potter, and wife of Morton B. Vars, was born Jan. 7, 1860, and died March 24, 1894.

WHEREAS, in the providence of God this dear sister, who ever since its organization has been one of the most generous, active and efficient members, has been removed from our midst by death; therefore be it

Resolved, That while we humbly bow to the unerring dispensation of the Lord of all, we feel our great loss, and will cherish her hallowed memory and emulate her many virtues, and we hereby express our appreciation

of her earnest, Christian character, and of her loving faithfulness in all the relations of life.

Resolved, That we commend to all who mourn her loss, like faithfulness, beginning its ministration with the duty nearest and extending to every worthy cause which her helping hands and earnest prayers could reach.

Resolved, That we hereby extend to her bereaved husband and little children, her kindred and friends, our sincere sympathy in this their great affliction, and pray that they may be divinely sustained and comforted by him whose grace is sufficient for all our needs.

By order and in behalf of the Women's Missionary Society of the Seventh-day Baptist Church of West Hallock, Ill,

MRS. MATE POTTER,
MRS. HATTIE TIMMONS,
MRS. ALICE STEWART, } Com.

WOMAN'S BOARD.

RECEIPTS FOR FIRST HALF OF CONFERENCE YEAR.

Tract Society.....	\$ 66 16
Missionary Society.....	109 27
Miss Burdick's Salary.....	157 23
Dr. Swinney's Salary.....	5 50
Board Expenses.....	21 25
Nurse and Helper Fund.....	15 45
Beds in Hospital.....	175 00
Dr. Swinney's Return.....	43 50
Dr. Swinney's Photograph Fund.....	25 81
Mizpah Mission.....	3 30
	\$622 47

E. & O. E.

ELIZABETH A. STEER.

MILTON, Wis., April 16, 1894.

WORDS are mighty, words are living;
Serpents with their venomous stings,
Or bright angels crowding round us,
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

—Adelaide Procter.

"Blessed are the sorrowful who carry a cheery face."

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart, so long as we shrink from self-denial.—*D. March.*

If you do not wish for his kingdom, don't pray for it; but if you do you must do more than pray for it, you must work for it.—*John Ruskin.*

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish.—*Prentiss.*

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.—*Hale.*

Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected.—*Fronde.*

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it, commensurate with its capacity; for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—*Bethune.*

As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it his joy to give liberally, and to give above all we can ask or think or desire, for Christ's sake.—*Cumming.*

He who never connects God with his daily life knows nothing of the spiritual meaning and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—*Farrar.*

REPLY TO DR. McLEARN'S OPEN LETTER.

Dear Brother McLearn;—Before I had finished reading your letter I began to fear that the disease which you thought was so seriously affecting my mental powers, had become epidemic a thousand miles away.

In answering your letter, I begin by asking, What was the church which Christ organized? Was it a body of men called out from the world to do his work, empowered to act according to the rules he gave them; or, was his church everywhere in general, and nowhere in particular? Is an organization such a church as he established, when it discards a part of his laws and substitutes human inventions? He says, "In vain do ye worship me teaching for doctrines the commandments of men." Matt. 15: 9.

When organizations, calling themselves Christian churches, do this, thus falsely claiming his authority for their substitutions, have those who know that such has been done a right to wink at it, simply because many of them show signs of being Christians? "Thou shalt not follow a multitude to do evil," (Ex. 23: 2.) nor "Suffer sin upon thy neighbor, but shalt in anywise rebuke him." "And when all efforts fail of reforming, what else can loyal Christians do but separate and so call public attention to the difference between the truth of God and the inventions of men. What do the rules of discipline laid down by Christ avail, if those whom it is required to exclude are to be still entitled to what they deem the most sacred privilege of church members? Would that be rebuking them? And if such should be debarred, on what just ground could others be welcomed who practice the same?

You admit that churches have a right to discipline and exclude disorderly walkers; and what are they but those who depart from the law of Christ's kingdom? Matt. 5:17-19. If such are not to be debarred, then all is confusion and the line of demarcation between the church and the world, set by Christ is obliterated.

Regeneration of heart is one thing, and being organized for work under laws and regulations of conduct is another. And to be organized under *divine* rules, is one thing and to be organized under *human* rules is another. And we are required to choose and take our stand. "If ye love me," says Christ, "ye will keep my commandments." He inspired Paul to say to the Thessalonian church, "Withdraw thyself from every brother that walketh disorderly and not according to the tradition which he received of us." 2 Thess. 3: 6. How could they both separate and at the same time not separate?

You say, "This question cannot be settled by Scripture." Then how can you settle by Scriptures, whether or not a person is a Christian? The command is, "Judge nothing before the time until the Lord come, who, both will bring to light the hidden things of darkness and will make manifest the councils of the hearts." 1 Cor. 4: 5. Yet, Christ says, "By thy fruits ye shall know them," *i. e.*, by their obedience or disobedience. A mere profession is not enough. "If a man love me," says Christ, "he will keep my words." John 14: 23. "He that loveth me not keepeth not my sayings" (John 14: 24), *i. e.*, he that loves Christ less than something else, will compromise and substitute accordingly. Now when men professing love for Christ, prefer human traditions and reject his word because it is unpopular and inconvenient to obey, should there be no distinction made between them and those who are ready to sacrifice *every* thing, even *life*, for *any* truth He has revealed?

You think my reference to 1 Cor. 11 irrele-

vant. I think it is in point. That church—not the civil authorities—was held responsible for the proper regulation and observance of this ordinance. It was obligated to see that all the requirements of the Christian religion were properly carried out. If they neglected, they were recreant to their trust, and such a church should be discarded like any other disorderly walker.

The close communion rule published in the Methodist discipline A. D. 1876, Art 40, is a consistent one. It says, "No person shall be admitted to the Lord's Supper with us who is guilty of any practice for which we would exclude a member of our church." Any other rule involves contradiction.

But you say, "All true believers are the church." Well, when and where can you get such a church together, out of all denominations,—Baptists, Presbyterians, Methodists, Unitarians, Roman Catholics, Mormons, Universalists, etc., and all that are outside, to do business and discipline disorderly walkers; and should you get them together to discipline a Sabbath breaker, what verdict would you get? And how would you know who were true Christians and who were not? Who has authorized you or me to judge men's hearts except by their walk. Christ assures us that those who will not keep his commandments do not love him. Yet many times such make the loudest professions of love for him, while by their disobedience they deny him. God is a God of order and not of confusion, and has accordingly, given us rules to walk by; and when they are disregarded, confusion and self-contradiction result.

You say, "There is nothing in the nature of the eucharist of a sacred character to distinguish it from preaching, and praying as a Christian privilege. Whether there is any such distinction or not, it was more carefully guarded by Christ and his apostles. They habitually preached in the syagogues and joined in Jewish prayer-meetings, thus worshiping together and yet Paul says (Heb. 13: 10), "We have an altar whereof they have no right to eat, who serve the tabernacle." You will not deny that he refers to the Lord's table of which those with whom he was accustomed to worship had no right to eat, simply because they served the tabernacle; while, no doubt, most of them, were far better, at heart, than Judas, who partook at the institution of the Supper; yea, doubtless, many of them were devout, spiritual-minded saints, trusting in, and worshiping the Messiah to come, as they supposed, but had not yet received the light to see that he had come. There may have been some among them worthy to be numbered with the list recorded in chapter eleven, "of whom the world was not worthy." But Paul was a restricted communionist and was drawing the line where it belonged, and represented the churches of his day. Men may eat the Lord's Supper without spiritual fellowship with Christ, or with one another; or they may have such fellowship and never eat it; so that eating, or not eating, does not necessarily express spiritual fellowship or disfellowship; but it does express church fellowship.

Christ's rebuking his disciples for forbidding the one who cast out devils, does not fit your argument; for there is nothing to show that there was any disorderly conduct in him.

You say, "All cases of discipline cited in the New Testament show gross immorality or infidelity, hence discipline and exclusion was just. Yes, and by whom administered? By an invisible, intangible church, which had no definite

organization, or existence; or by an organized body acting under distinct rules—by nobody nor anywhere in particular, or by everybody professing Christianity, everywhere? And then did it belong to such excluded persons to dictate to said church what privileges they might enjoy with it; or for the church to say? Admitting that churches have the right to discipline and exclude disorderly members, is admitting that it has the right to determine what conduct or privileges it will or will not allow, governed by the instruction of the Lord. Whom did Paul address in 2 Thess. 3: 6, when he said, "We command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." Was it an organized church, or scattered individuals, here and there, inside and outside of every sect? And how withdraw? By each individual shunning him, one by one, as they would those they disliked, or were they as a representative *body* acting under the law of Christ to withdraw fellowship, after efforts to reform him had failed? Paul was here instructing an organized, local church, how to act in reference to Christians who did not walk according to the doctrines he had taught them.

Also to a similar church in Rome he said (16: 17), "I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye learned and avoid them." The doctrine he taught took in every command of the Decalogue (Matt 5: 17-19,) and all gospel institutions and rules for church order, of which he makes the Lord's Supper prominent, both in 1 Cor., chapters 5 and 11. It seems to me, the instruction in chapter 5, is too plain to be misunderstood. The Corinthian church in its partial emergence from heathen darkness, seemed to have countenanced what, to us, would be a gross sin; but evidently not to them. It is said, the Jews hold that converts to Judaism were released from their former ties of consanguinity, so that a man might marry his sister or mother. Dr. Saurin says this idea existed in the Corinthian church in reference to converts to Christianity; hence, as Paul complained, they "were puffed up," in view of such gospel liberty, instead of mourning over the dead. But, did Paul wink at it on that account? No. He commanded them by the authority of the Lord Jesus Christ, to set that person aside and not eat the Lord's Supper with him till he repented and reformed; which he evidently did, as appears in 2 Cor. 2: 3-8. That man showed that he was a true Christian at heart by his penitence. In verses 9, and onward, Paul said, "I wrote unto you in an epistle, not to keep company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolators; for then ye must needs go out of the world. But now I write unto you not to keep company, if a man that is called a brother, be a fornicator or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." Now to show that his restrictions do not apply to those outside the church, he says, "For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without, God judgeth," *i. e.*, God had not authorized him or them to deal with outsiders. "Therefore, he says, put out from among yourselves that evil person." "Know ye not that a little leaven leaveneth the whole lump?" If this chapter does not teach that the church of Christ should debar from the church and also from the

communion all covetous persons, idolators, railers, drunkards, and extortioners, I do not know what language could do it. If such breaches of the moral law justifies such restriction, I am sure Sabbath breaking does.

Now it is certain that the churches organized in the apostles' days were made up of Sabbath-keeping, immersed believers, and they recognized no others as gospel churches. Those who went out from them were not of them.

Christ said, through the Revelator, to the church at Sardis, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things offered to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." He then exhorts that church to *repent* of having allowed such persons to remain in it, for thus they were giving a false testimony to the world in regard to Him and his truth. What a church fellowships reveals its character and is its testimony to outside observers.

N. WARDNER.

BUSINESS MEN AND THE SABBATH.

BY REV. B. C. DAVIS.

Young men in Seventh-day Baptist Churches find an opportunity for true heroism that is seldom appreciated, and indeed is often mourned. It is not uncommon for a pastor to hear the lament that there are no opportunities for Sabbath-keeping business men, and as young men must enter business they must of necessity give up their Sabbath. When the truth is known it usually appears that the parents of these aspiring young people have been accustomed to say to them, or in their presence, "We have struggled along at a poor rate and still intend to try to get along and keep the Sabbath; but the poor children! it is dark for them, I do not see how they can ever get along if they sacrifice everything for the Sabbath as we have done." When the children of such parents bring their woes to the pastor it is no easy task for him to convince them that it is a *privilege* to keep the Sabbath, and that the honest, wide-awake business man can be true to his conscience, and to his Sabbath, and yet make himself a useful and prosperous business man and a messenger of truth to others. But a good example of such a successful Sabbath-keeper is the most convincing argument that can be produced. Such examples are not rare in Seventh-day Baptist churches, and any one who seeks them can find them. A recent incident however, may add to the list and help some one to appreciate the Sabbath as a privilege and not a burden.

A few weeks ago a public business man, without a peer in his line of business, received an invitation to attend a banquet to be given on Sixth-day evening to his business associates. This business man replied to the invitation that he observed the seventh day as the Sabbath, and as he believed it to begin at sundown on Friday evening, he could not conscientiously accept an invitation to attend a banquet on that evening. A return letter expressed the deep regret of the host that an arrangement should have been made which would deprive him of the banquet because of conscientious scruples; and assured him that such an accident would not again occur. A few hours later he received a telegram stating that the time of the banquet had been changed on his account, that he might be present without violating his conscience. When the time for the banquet

came scores of business men from all over the State of New York saw among them a man whom all knew to be a Seventh-day Baptist, true to his principles, and at the same time one of the most successful men in the company.

Business tack and push are only made truly successful when they are accompanied by a genuine conscientiousness.

A LEGACY.

Friend of my many years!
When the great silence falls at last on me,
Let me not leave to pain and sadden thee
A memory of tears.

But pleasant thoughts alone
Of one who was thy friendship's honored guest,
And drank the wine of consolation pressed
From sorrows of thine own.

I leave with thee a sense
Of hands upheld and trials rendered less—
The unselfish joy which is to helpfulness
Its own great recompense;

The knowledge that from thine,
As from the garments of the Master, stole
Calmness and strength, the virtue which makes whole
And heals without a sigh;

Yes, more, the assurance strong
That love, which fails of perfect utterance here,
Lives on to fill the heavy atmosphere
With its immortal song.

—John G. Whittier.

[From L. C. Randolph.]

WHATEVER may be its merits or faults Mr. Stead's new book, "If Christ came to Chicago," has created a sensation, and is having a large sale.

There are some who are uncharitable enough to say that that is all the writer wanted. We have never felt called upon, however, to distrust Mr. Stead's honest purpose to make his corner of the world better. He calls his book "a plea for the union of all who love in the service of all who suffer." Unless the man who wrote these words believed that he had a mission from God, and was trying to fulfill it in very truth, his words are blasphemy.

From preface to appendix the interest never flags. Even the title cover is occupied by a picture which broadly suggests Mr. Stead's idea of what the Master would do if he came to the World's Fair City. It represents him with the whip of cords driving out from their haunts the modern thieves (some of them quite respectable in appearance,) who fatten at the public expense in various ways.

Mr. Stead does not hesitate to include among these thieves the "predatory rich," as he terms them. As a conspicuous example of this class he discusses Mr. Yerkes, the street railway magnate, who for a trifling compensation has secured from Chicago through her City Council franchises and tunnels which are to-day worth approximately \$25,000,000. If the author's criticisms were confined to this subject his book would be very popular in Chicago. Probably the best hated man in the city is this street railway president, who gives no "transfers," grants no favors, and extorts every possible nickel from the public, which by right owns the right of way on which the cars run.

But Mr. Stead takes a shot at a great many other people, showing a preference for a "shining mark." He is inclined to lay the city's ills largely at the door of the "good people." He prints the names of property owners whose premises are used for notoriously bad purposes. He scores the idle and frivolous rich, "who have great opportunities only to neglect them, and who have great means only to squander them upon themselves." He discusses the "Chicagoan Trinity," Field, Armour, and Pullman, and makes bold inquiries into the methods by which they gained their wealth. He

levels his guns at the city fathers for making bad laws, and at the city executives for not enforcing the good ones. He makes it plain to any one who previously might have entertained a doubt upon the subject, that Chicago politics are rotten, that boodle is king, and that the wealthy and powerful have the laws made and administered largely in their own interest. He criticises the churches for their selfishness, the preachers for their negligence, and the good citizens in general for their apathy.

Perhaps the intensely practical drift of the whole book cannot be better indicated than by a short quotation:

If we had, but a more real faith, we should have a more practical religion. Chicago has been somewhat interested by a series of discourses in which Dr. Harper, President of the University, has been expounding week by week the generally accepted theories as to the more or less poetical or mythical nature of the narrative in the first chapter of Genesis. Hence much perturbation among many good souls inside the church, and a more or less languid curiosity on the part of those who are without, to see whether anything will happen. The alarm is quite unnecessary, and the public interest might well be devoted to something more practical. The real religious issue before the city is not whether Cain killed Abel, but whether rascals, compared with whom Cain was a gentleman, are to be allowed to continue to sit as aldermen in the City Council."

Mr Stead's book, following the example of his public speeches in Chicago, has raised a storm of protests. One large news company has refused to handle the book. Whether they consider it too shocking to be read, (a judgment which we wish the news companies would pass on more of the books they sell), or whether their ox was gored, we are not qualified to state. So long as the book continues to sell at the rate of several thousand a week, however, its author will probably not fret over its unpopularity. The most profitable inquiries which can engage its readers just at present seem to us to be: "Are these things so?" And "if so, what shall be done?"

WE notice that some of the news boys on the down-town street corners have a new cry lately, somewhat as follows: "Chicago American—A. P. A. paper." It is stated that some of these news boys have been subjected to persecution for selling this organ of an anti-Catholic organization. Even policemen have tried to prevent its sale, and in a few cases have threatened to arrest or actually arrested the busy peddlers. Any man who attempts such brow-beating methods must be more than a bigot—a fool. He might know, if he were able to stop and think, that all such methods must react against the cause in whose interest they are employed. The leaders of the American Protective Association are brainy enough to make capital out of persecution.

THE strike on the great Northern Railway, paralyzing business in several North-Western States, is a new order of labor trouble. It is not so much a contest between labor and capital as a rivalry between labor organizations. The public will watch with interest to see which shall succeed, the old brotherhoods of engineers, firemen and conductors which oppose this strike; or the American Railway Union, the new organization, which has ordered it.

THE State Assembly of Iowa, which has just adjourned at Des Moines left a record of one hundred and ninety-nine laws to its credit, among which we note; an act to prohibit the use of imitation butter or cheese in hotels, etc., without a placard. To prohibit the sale or gift of cigarettes to persons under sixteen of age. To

suppress the Russian thistle. To allow women to vote at any election for the issuing of bonds, for municipal or school purposes or increasing the tax levy. To amend the constitution with respect to the sale of intoxicating liquors.

THAT Russian thistle is a good illustration for Sabbath-school teachers. A few years ago a Russian emigrant brought into the North-west, among his goods, a few seeds of the tall rank thistle which is the bane of the Russian peasant. Now the country has become sown so thick with them that the legislature of Iowa has taken steps toward suppressing the nuisance.

The Mulct Law which takes the place of prohibition in Iowa provides that when the consent of fifty per cent of the voters of a city and sixty per cent of the votes of a county is secured, a saloon may be opened by paying the authorities heavily for a license. Active measures are already being taken to open saloons in Des Moines, but with no certainty of success as yet.

By the new law women are voters on questions of bonds and taxes. If it should appear that the saloon keepers must get the consent of the women as well as the men, in order to take down his cobwebbed shutters,—well, we would like to see them try it.

LETTERS TO THE SMITHS—No 6

TO DR. RICHARD SMITH.

My Dear Nephew:—It does not take long for one's reputation to get beyond his neighborhood; and, though it is not long since you settled in Quiet Dell, I have already heard not a little about you. Not about your success as a physician, though I do hear that you are being kept very busy, that you have had several calls to go as far away as Pleasant Creek and Elk City. I am glad to know that your services are in demand, and that people are sending so far for you to attend the sick. It speaks well for you, and I have all confidence, both in your faithfulness and your medical skill. Your industry as a student in college bespoke your success in whatever line of work to which you should put your hand; and I know that you have given full time and all attention to your medical studies. And so I do not doubt your doing well in your chosen profession.

But I know that the doctor who gets the good will and confidence of the people for miles away has a hard life of it in spite of him. So much of the time on the road, so little sleep, and above all, so much anxiety for the comfort and recovery of the sick under his care,—all these combine to tire him out. And then the young man who has to build up a practice and establish a reputation for himself feels doubly anxious about what he has to do, and works much harder than he does whose success or failure has already been determined.

But, Dick, I did intend in the beginning to write to you concerning the practice of medicine. The Christian people among whom you have settled say that you are more than a doctor,—that you are a Christian gentleman. They say that you and your young wife—may God bless her!—are a wonderful help to them in every good way; that both of you take hold of their church work with a cheerful energy and well-trained ability, and that they can hardly see now how they ever got on without you. They speak in particular of your help in the Sabbath-school, Dick, and of Susan's singing; but then they say you help in many ways, that you both seem to know so well just

what to do. Oh, Dick and Susan, if you live to get rich, and if you give many dollars for the cause of Christ; if you come to be able to dwell in a fine house and to ride in a carriage of your own; if you rise to the highest place in this world you have dreamed about, nothing better can be said of you than these things I have heard.

Of course you will say as you read this, that you have not done much for Christ where you are, but you have done more than you think. It is not so much what one does to-day, but that *something* in the act that makes it amount to a great deal in the future. There are many deeds that seem little to-day, which, viewed in the light of the future, are great. Some of these have occupied your hand and brain and heart, since settling at Quiet Dell. And now I beg of you, Dr. Dick, as you can find time and opportunity, continue to lend a helping hand to those few Christian workers about you. While you do your best to heal the sick bodies, have a word from the heart to give to the sick soul. As you advise people to pay more attention to the prevention of physical disease, teach the boys and girls, both by precept and example, how to avoid the worst malady of all—sin.

I have been not a little discouraged from time to time, Richard, in seeing how too many professedly Christian people act when moving into a new community,—especially upon going from a place of many religious privileges to one where the circumstances are quite different. There is a tendency with them to bewail the loss of the excellent advantages left behind, to despise those offered them where they go, because altogether less favorable, and to drop all active Christian work. The most of our frontier communities are full of men and women who were once Christians by profession—church-members; but who seem now to care very little for the upbuilding of God's kingdom among men. When they went to the West they missed the eloquent preacher they had heard at home; or they found that there was no pipe organ; or they did not think the singing quite so good as that "in the East"; or the congregation was less stylish; or the pews were not cushioned; or the church was small; or the meeting-house had no bell; or, perchance, it had no steeple, or had not been painted; or it had no stained windows; or it was too far away; or there was, as like as not, no church of their denomination there; or they did not feel at home; or they did not feel like going to meeting; or they could not become leaders there all at once; or they were too busy; or they found it a good time to slip out of the harness they never did like any too well; or they grew worldly-minded; or they had lately married somebody who had no interest in church going; or, or,—something else.

And you have known more than one young person to seem quite earnest in Christian service, attending regularly upon the means of grace—so long as a certain *other* young person was likely to be there. John and Mary would both be sure to go to prayer-meeting or committee-meeting on the stormiest nights of the year—and then John would religiously see Mary home. But after the wedding they found the weather too unpleasant, as a rule, to allow them to go to church on the Sabbath, and they quite gave up the prayer-meeting.

Richard, if the Eastern people, of whom I have spoken, and the Johns and Marys, would return at once to their former Christian activity, the church west (?) of the Alleghanies would be quickened into a new life; there

would result such a revival of religion as this country has never yet known.

I have watched you and Susan through your "courting" days. I do not forget that you two used to go to prayer-meeting on stormy nights, and I have been witness to your constant care that she should get home safe. And now it does me good to know that you have not lost your zeal in church going. Your energy in Christian work always seemed to me to be of the kind that would last.

How much the church needs the continual help of young and growing manhood and womanhood. And how beautiful it is to see these two elements—vigorous manhood and gentle womanhood—uniting in better service than either could do alone. In every such case a new family altar is erected, new plans for the upbuilding of the kingdom are laid; and united efforts are always the best. The adherence of families to any cause is its source of greatest strength.

One of the best things of all about you and Susan is the fact that you are bringing your college culture to bear upon the people of Quiet Dell. They have not enjoyed very much of what a good education brings with it. The very few boys and girls who have gone from that region to college have, after graduation, sought new fields of labor. One cannot blame them for doing so, yet Quiet Dell might have been the better for their remaining. The people there are glad that you two, Dick and Susan, are quietly and modestly working into the hearts of their few young folks a love for things beautiful and uplifting. The teacher is beginning to feel that she has in you such helpers as she has long needed. And I hope that this spirit of helpfulness in every good word and work will grow in you so long as you remain in Quiet Dell, and that it will always be with you wherever you go.

I have not written you this letter to praise you; it is only to show you that your efforts in doing good are appreciated, not only by your old uncle, but by the plain, matter-of-fact folks among whom you have made your home. And I may as well confess that on some accounts I have a peculiar interest in the people of Quiet Dell. I have personal reasons for thanking you for your good work there.

I know that you must forego many of the advantages common to the home you have left, and do without a great deal of the best pleasure you enjoyed there. I know, too, that your long rides about the country, both night and day, and in all kinds of weather, tire you all out. Yet the advantages you can help give your new friends, and the pleasure that comes from their good-will for your help, will do not a little to rest you and bless you; and the spiritual comfort you may afford a dying patient after all human efforts have failed, will put stars into your crown of rejoicing. Wishing you, Dick and Susan, all good success, I am sincerely your

UNCLE OLIVER.

DO NOT be forever lamenting the past. If mistakes have been made use them as warnings for future action. Consider well each important step in life, and having decided upon the course to pursue, spend no time in looking behind. Look forward. Go ahead.

WORDS are the seeds of deeds. They fall in hearts ready to receive them, and germinate in thoughts which grow up into a life. Good or evil, they appear in kind in other lives.

YOUNG PEOPLE'S WORK.

It is often said that we are the architects of our own destiny, we make our own dwelling.

FREQUENTLY it would be better if we could let out the contract to some one else who was better fitted for the work.

FOR some people in building, wishing to make the dwelling high and lofty, make it so thin and narrow that it will scarcely cast a shadow.

OTHERS give most of their attention to the plaster, putting it between the walls and on the outside as well as within, and in many cases the plaster is mostly hair.

SOME people neglect to put in windows except on the north side, and those are so small that what little light gets in is ashamed of itself and hides in the corners, and the whole house is damp and gloomy.

SOME houses are all foundation, others all superstructure; some are mostly kitchen, others mostly front hall and stairway; some houses are painted for protection, others for deception.

IN building our houses let us not forget to consult the wise Master-builder, who has told us to build upon the rock; let us not spend time and energy upon any one part to the neglect of some other part of equal importance. Let the windows be large and sunny, let broad shady porches give the building an inviting appearance, let the latch-string always hang outside, and let the reception room be the largest in the house.

SUCCESS.

We all know what constitutes success, true success in theory. We wrote essays about it when we were boys and girls, and what was still harder, when we grew up we heard others read essays about it. We have heard the young sophomore grow eloquent as he analyzed success and gave us some of its essential elements. We have heard preachers in the pulpit, lawyers behind the bar, lecturers on the platform, when they wished to make a most favorable impression on their hearers, wax earnest and eloquent as they described the true success which is within the reach of any one who will but put forth the hand and grasp it. I say we all know what success is, *in theory*, let me tell you what it is in practice, and first the standard, or measure of success. A man's success is measured by the salary he gets or the money he makes. Two boys leave college. You hear nothing of them for five years. Then some one tells you that one of them is now principal of a high school in a large city, with a salary of two thousand dollars a year, and you say at once that he is making a great success. You are told that the other boy is teaching in a small academy in some out of the way place for four hundred dollars a year, and you say that he is making little headway in the world, and you wonder what the matter is. Two boys leave home and go into business. They are lost to you for ten or fifteen years. You then read in some daily paper that one of them has just completed a new and costly residence on some fashionable street in a large city. You see in some little village weekly paper that the other one has rented a

small house on the outskirts of the village, and without waiting to ask any questions you set one down as a success in the world and the other not. And so I might multiply examples showing how we measure a man's success by his salary or income.

Success depends upon three things, ability, self-assurance, and a "pull," these three, and the greatest of these is a good "pull." Do you want to get a start in the political arena? You must have some sort of a "pull" on those who are in power. Do you want to get a position as teacher? You must have a "pull" on the board. You and a dozen other young men of equal ability are applicants for a certain position in business, but you have an uncle who is a prominent stockholder in the concern, and you get the place, simply because you have a strong "pull." In a few years you become chief clerk and then one of the partners, and people point at you with pride and call you a great success, while the other young men, equally capable, are still unheard of, only because they had no good "pull." Here also cases might be multiplied. No one who reads this article will admit that this is the true conception of success; I do not myself, but it is in practice, isn't it, now?

WINDE.

OUR MIRROR.

PRESIDENT'S LETTER.

Revival meetings at Ashaway had been in progress three weeks when Randolph and myself came to assist. After about two weeks Mr. Randolph was taken sick, and finally called home on business. Meetings have now been in progress since we came to work nearly five weeks. Previous to our coming several had been baptized, and since then ten more have followed. Until last week the interest did not extend beyond the young people. On last Sabbath afternoon an informal meeting of some of the business men was called. At this meeting they candidly reviewed the situation, made many helpful suggestions, and since that time have given the movement an endorsement, which has made it possible to develop the work much more rapidly. God is now doing some wonderful things for this community. One of the woolen mills, which has never been idle for any length of time for many years, has just closed down, throwing a great many entirely out of employment. Some families are moving away, some looking for other work. This adds to the complication and depression of matters very much, in our evangelistic work. I hope public confidence will be restored before all of the hard-earned homes of the laboring classes have been sacrificed to raise the pauper wages of other nations. But this is only one of the many questions of political economy which our statesmen have to solve. But the intelligence of America must sustain them. Political demagogues will never settle them in the interests of the people. The undeveloped South are fast bringing our wages to a level with theirs. May God forbid that they bring our factories, schools, churches, and Christian civilization to a level with theirs. The gospel of Christ is eminently a practical gospel, or it would be of no use to introduce it here at a time like this. Pray for this work here.

E. B. SAUNDERS.

—THE Christian Endeavor Society of the Pawcatuck Church (Westerly, R. I.) has been greatly blessed by the labors of the evangelists who have been with us the past winter. The results are seen in the acquisition of many new members who have taken the pledge to live a

Christian life, and in the renewed zeal of the older members. Twenty-six new names appear upon the roll of active members, and there are now only two names left upon the associate list. The society feels greatly strengthened by the addition of a number of young married people, the most of whom had been members of the church previous to the revival, but not of the society. The active membership now numbers seventy-seven. The consecration meeting on April 7th was of more than usual interest. The society is having its constitution and by-laws printed for the convenience of the members. The Junior Christian Endeavor Society recently held a social and bean supper, which was a pleasant affair. The boys and girls did themselves credit in serving the supper to their older friends. Several members of the Junior Society were among the forty-four new members received into the church at the last communion service, April 7th. Gospel meetings have been held in the church, since the close of the union meetings, on Sunday and Wednesday evenings in addition to the regular service on the eve of the Sabbath. On other evenings of the week large parties of Westerly people have attended the meetings which are being conducted by Mr. Saunders and Mr. Randolph at Ashaway. The religious interest in the town is not confined to our own church, but is manifest in large accessions to the ranks of the other churches. The singing of the evangelistic quartet was so much appreciated by our people that a male choir has been organized for the Sabbath morning service. The pastor has recently been presented with a fine bicycle by several of the members of his church employed by the C. B. Cottrell & Sons Company. The Music Society of the town, which has held weekly rehearsals the past winter under the direction of Mr. George G. Daland, will give a concert April 24th, in which the chorus of one hundred and seventy-five voices will be assisted by three eminent soloists of New York City. A special train for the occasion will be run from New London, Conn., to Westerly. Part I. of the programme will consist of a selection by the chorus and solos by Mrs. Fischel, Mr. Ferguson, and Mr. Clarke, and Part II. of Gounod's "Communion Service" by the chorus, assisted by the soloists.

W. C.

"A GENIUS FOR HELPING FOLKS."

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any man who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it is very little he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the outlook to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good, every day, just to meet him on the streets."—*Christian Observer*.

SCOPE EXERCISE FOR GIRLS.

Young women in search of physical culture are respectfully referred to the following rule, laid down by Mrs. Bridget Maguire, of New York:

"Take the scopæ in the hands, which should be held at half reach reversed grasp, allowing the bushy portion of the scopæ to rest upon the floor, and holding firmly to the upper end of the handle. Bend the body slightly forward, give the arms a horizontal movement, lift the scopæ slightly, and move one foot before the other. Repeat these movements until the scopæ has been brought in contact with every portion of the floor."

P. S.—*Scopæ* is Latin for broom.—*Selected*.

OUR YOUNG FOLKS.

WHAT THE SCHOOL BELL SAYS.

It is wonderful what unlike things
The school bell says to the boys when it rings!
For instance, the laggard, who drags along
On his way to school, hears this sort of song:

O—suz—hum!
Why did I come?
Study till four—
Books are a bore!
O how I wish
I could run off and fish?
See! there's the brook,
Here's line and hook.
What's that you say?
Hurry up—eh?
O—hum—ho!
S'pose I must go
Study till four.
Books are a bore!

Then the boy who loves to be faithful and true,
Who does what his parents think best he should do,
Comes bravely along with satchel and books,
The breeze in his whistle, the sun in his looks;
And these are the thoughts that well up like song,
As he hears the old bell with its faithful ding-dong:

Cling, clang, cling—
I am so glad I could sing!
Heaven so blue,
Duty to do;
Birds in the air,
Everything fair.
Even a boy
Finds study a joy!
When my work's done
I'm ready for fun,
Keener my play
For the tasks of the day.
Cling, clang, cling—
I'm so glad I could sing!

These are the songs which the two boys heard,
When the school bell was ringing, word for word.
Which do you think was the truer song?
Which do you hear as you're trudging along?
Don't be a laggard!—far better, I say,
To work when you work, and play when you play!

—*Journal of Education.*

"JUST AS I AM, WITHOUT ONE PLEA."

More than a half century ago, in the year 1836, a young girl, Miss Charlotte Elliot, was preparing for a grand ball, to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings which passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be a Christian! What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God just as you are."

This was a new gospel to her; she had never comprehended it before.

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God

her heart, guilty and vile as it was, to be cleansed and made fit for his own indwelling. As she knelt, peace—full, overflowing,—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come."

Little did Charlotte Elliot think of fame, or of the immortality of the words she had written. It was simply putting her heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of "Literary Remembrances" died, she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I Am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian church.

This hymn has given consolation to millions of anxious people. Like the author, many think they are too vile to come to God, but must wait until they have become better. In the hymn Miss Elliot expresses the true way of coming, "Just as I am." This is the way to come acceptably to God.—*Reformed Church Record.*

WAS HE CRAZY, OR A CRANK?

BY M. JEANIE MALLARY.

"It was a shame to put that schoolhouse right in the midst of Neighbor Maddox's farm."
"Perhaps you did not know," was replied, "that he made the county a present of the site, a two-acre grove, and a fine free-stone spring of water."

"Is the man a crank, or is he crazy?" was asked.

"He is neither," was answered, "but in my opinion he has made the biggest mistake of his life."

It was fall when school began, and, though it was busy season on the farm the boys often went at dinner recess to have a pleasant chat with Farmer Maddox. One day he said: "I had once a queer neighbor, boys, a very queer neighbor, for he didn't like boys at all, yet had three of his own. Now, he had some wild goose plum trees near his house, and once some mischievous boys robbed them, when next day whack went his ax, and down came the trees. Then secret visits were paid to his elder bushes for whistles and popguns, and whack went the ax, and down fell the bushes. Afterward a noble chestnut tree was robbed, and that went too. I didn't know what that queer man would do next, so I went to him and said: 'Neighbor, I am sorry to see you use your ax so freely about here, just because you have been robbed a time or two. There are two sides to every question, my friend, and two sides to every boy, and you must look at both sides before you can come to a fair and square understanding of him.' But my neighbor wouldn't listen, and before the next spring he had gone where he hoped there were no more boys. Now, my children, if there is such a country I don't want to go to it. I have two boys; they are grown up and gone now, and I can say, in the fear of God, that they never gave their dear mother and me a pang of grief in their lives. I wish I had some more; a dozen wouldn't be too many; and I am going to take you all for mine, shall clasp you to my heart and hold you there, my own dear boys. Now, children, I have plenty of elder bushes, plenty of China trees, so get as many popguns as you want, and whistles too. Come boldly in at the front gate. I keep no dog, and be assured there is always a welcome waiting for you at my house. Behind your schoolhouse I have planted a melon patch just for you. As soon as you think they are ripe you shall have a wagon to carry them to your different homes. I have plenty of other fruit, too, boys. Come and help me enjoy it. Be manly and honest, remembering that as the boy is so will be the man."

A rainy fall set in and farmers were in distress. So suddenly and continuously had the rain fallen that corn and fodder were spoiling on the stalks, and hay was decaying in the

meadows. Farmer Maddox's crop was all safely housed, his barn and cribs were full, his fields all bare.

"It was those blessed boys did it," he said, his eyes swimming in tears. "I always said that love would beget love, and kindness would receive a reward even in this world, but it was so little I did, and so big a reward I received. God bless the boys, is my earnest prayer."—*Young Reaper.*

YOU WILL NEVER BE SORRY

For living a white life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For your faith in humanity.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For the influence of high motives.
For asking pardon when in error.
For being as courteous as a duke.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promises.
For the dollars you have given to missions.
For putting the best possible construction upon the doings of others.—*Epworth Herald.*

WOMEN AT THE FRONT.

The citizens of Spring Hill, a small town in Kansas, last week elected women to fill all of the important town offices. Throughout the State an unusual number of women voted, partially, at least, because it was hoped that so many would be found voting as to convince the male voters that women really desire the suffrage, and hence should be given it without restriction when the vote on the constitutional amendment to that effect is taken next November. Both houses of the Iowa Legislature have voted to give women municipal suffrage, and the governor's signature will make it law. The Senate of Massachusetts, by a vote of fourteen to twenty-four, including pairs, last week defeated the bill, previously passed by the House, granting municipal suffrage to women. The *Woman's Journal* describes the result as a Bunker Hill defeat and sounds the tocsin for the assault next year. A very interesting phase of this general movement is developing in New York State, the approaching constitutional convention affording an opportunity to secure a change in the fundamental law of the State that will not recur in many years, and, if successful, to gather fruit in one harvest that otherwise may have to be toiled for slowly and gleaned sheaf by sheaf. To the end, therefore, that the word "male" may be eliminated from the constitutional provisions affecting suffrage, a very determined effort has begun to secure 1,000,000 signatures to a petition to that effect, which petition will be presented to the convention and be followed by able arguments. Already a large number of names, high in quality in many instances, have been secured, and if the movement fails it will not be for lack of zeal and shrewd management.—*The Congregationalist.*

Toddles. "Papa. I've found another word that's all wrong."

Papa. "Well, Toddles, what is it?"

Toddles. "Why, its *butter-milk*. The idea of taking the butter out of the milk, and then calling it *butter-milk*! When it comes from the cow it's butter-milk, seems to me."

Papa. "Well, and what would you call it afterward?"

Toddles. "*Butterless milk*, of course."—*Harper's Young People.*

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 : 33-48.
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 VI.—JOSEPH'S LAST DAYS.

For Sabbath day, May 5, 1894.

LESSON TEXT—Gen. 50 : 14-26.

GOLDEN TEXT.—The path of the just is as a shining light, that shineth more and more unto the perfect day. Prov. 4 : 18.

GENERAL STATEMENT.—Jacob went down into Egypt at Joseph's call. At Beersheba God gave him assurance of protection in Egypt, of great increase and nationality, and a return of the Israelites to Canaan. The Hebrews settled in Goshen, where they greatly increased in numbers. Jacob died after a residence of seventeen years in Egypt, and after giving his sons a peculiar blessing. He was embalmed according to Egyptian custom and taken back to Machpelah, in Canaan, for burial. Following this are the events of this lesson.

EXPLANATORY NOTES.

FEARS OF JOSEPH'S BRETHREN. 14. "Joseph returned." From Canaan, and from "the threshing floor of Atad." "All that went." Egyptian elders and attendants. 15. "When Joseph's brethren saw." Bereavement increases in dimensions for some time after the funeral. "Will peradventure hate us." The old crime rises up to haunt them. They knew they deserved punishment. They do not yet appreciate or understand their brother's character. "It is hard to lay a bad conscience." Have we not also misjudged the pious and doubted even our heavenly Father? "Will certainly requite." Men are too prone to do this when they have the power. But Joseph is too Christ-like for that. 16. "Sent a messenger." Made necessary in the royal court. Formality even among members of a household. "Thy fathers did command." Possibly an invented message; possibly true. It would be in keeping with Jacob's conduct when he humbled himself before Esau. 17. "Forgive the trespass of thy brethren." Jacob must have talked with Joseph, while living about this, and have known his tender, forgiving feelings. "And now we pray." An appeal for mercy in Jacob's name. "God of thy father." They worshiped the same God, for his sake forgive us. "Joseph wept." Was he grieved and distressed that they distrusted him when he had so loaded them with benefits? It is very trying to a generous nature to be misunderstood. 18. "Brethren . . . fell down." The continued fulfillment of Joseph's dreams. "We be thy servants." They had once sold him for a slave, now they offer to be his slaves for the sake of life.

JOSEPH'S FORGIVENESS. 19. "Fear not." Think not that sins forgiven will now be requited. "In the place of God." Have I not, in God's name, forgiven? Shall I take it back? Or, shall I attempt to change God's purposes who has turned judgment into deliverance? 20. "Ye thought evil." He does not upbraid them for the past, but proceeds to make a contrast. "God meant it unto good." God had used their evil conduct to work out a beneficent purpose toward Israelites and other people. "Save much people alive." The Egyptians, the house of Jacob, and many from all nations, were delivered from starvation. 21. "Fear ye not." Dismiss all fear so far as my resentment is concerned. "I will nourish you." He probably had, as he was entitled to have, a large revenue. He was benevolent because he was also just. "Comforted them." A great-hearted man, a great-minded ruler. We, too, may bear with patience our wrongs, and comfort those who fear our displeasure.

DYING IN THE FAITH. 22. "Joseph dwelt in Egypt." Ninety-three years. 23. "Third generation." Nearly sixty years have passed since this interview with his brethren. It is about eighty years since his marriage. "Children of Machir." Ephraim's family had greatly

increased, though Manassah was the first-born. "Upon Joseph's knees." Probably adopted as his own, as Ephraim and Manassah were adopted by Jacob their grandfather. 24. "Said unto his brethren." The heads of their families, for Joseph was younger than the ten by a number of years. The next verse indicates his hearers. "I die." The great and wise vicegerent is now aged, growing feeble, and looks hopefully into the future. "God will visit you." Did he think of Abraham's "horror of great darkness," and the divine promise? Canaan was his home, not Egypt. He believed God. His life was one of faith. 25. "Took an oath." They solemnly affirm that they would fulfill his desire. "Carry up my bones." Which was done nearly two hundred years afterward. He preferred a burial in Canaan rather than a magnificent one in Egypt with great pomp (see also Heb. 11 : 22). An example of faith. 26. "A hundred and ten." Thirty-seven years less than Jacob his father, who said his days were few and evil. "Embalmed him." See some work describing the process. Herodotus, if possible. "Coffin." A mummy case. Used only for persons of distinction.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 29th.)

GREAT MISSIONARIES. Lessons from their lives.

All men have the same Father in heaven, the same ancestor on the earth. All have one blood and are of one spirit, therefore are they all brethren to be treated as brethren, and to have the gospel sent to them as they need to be lifted up into the heavenly life. Sin has come upon all and death by sin. We are our brother's keeper and in duty bound to labor for the rescue of all in sin. To this end missionaries are sent and missionaries go of their own accord. What may we learn in regard to them and from their lives?

Their reception. Matt. 23 : 34-39. It is not a small thing to be a missionary. How many have been stoned, whipped, imprisoned, maligned, put to death! Shall we refuse to labor for Christ because the message and messenger have so often been rejected?

Their hope. Acts 20 : 17-24. Hope is desire with expectation. This course is to be finished with joy and though the ministry be with trial, the message of love and hope will not be in vain.

Their hardships. 2 Cor. 11 : 23-33. But in them the missionary glories. Shipwreck, perils of robbers, perils of false brethren, in weariness and painfulness, in hunger and thirst and fastings, cold and nakedness, yet Jesus is preached and souls saved.

Their strength. 2 Cor. 12 : 1-10. It is the strength of every true, obedient, disciple: the grace of God which is sufficient for the tried and afflicted of all ages. Their "strength is made perfect in weakness."

Their reward. There is meat in the very doing of the work, the finishing of it. There is sweet satisfaction in it. But the fruit unto life eternal gathered, the wages in the world to come, are rewards sufficient for all the hard labor, the discouragement and opposition encountered.

NOTE. It will be of interest and profit to have two short papers prepared, and read at this meeting, upon the lives and work of Eld. and Mrs. Carpenter, and Eld. and Mrs. Wardner, of the Shanghai Mission.

—THIS is the way some primary scholars remember the lesson especially when one has something attractive to others in the class. It was in a Minnesota Seventh-day Baptist Sabbath-school and the lesson was Discord in Jacob's family. Teacher, "How many sons had Jacob who were tending the flocks?" No one knows. Teacher, "Eleven." "My, that was a big family." "Yes, and there was another son at home; now how many boys did you say?" "Eleven." "Very well, now try and remember it." The rest of the lesson is considered, other things talked about, and now the teacher will see if the number of Jacob's sons is remembered. "What is the number of something Jacob had which I told you to remember?" Answer: "Eleven cattle and they were big ones too."

—BUT children are not the only ones whose thoughts are on something else than the lesson. It seems difficult often for men and women to concentrate thought and hold their attention to a sermon. How to win and hold attention is a question of prime importance in every teacher's and minister's sphere.

—PERHAPS Shakespeare may give us a hint:

"They say the tongues of dying men
Enforce attention like deep harmony,"
and so Trumbull quotes Baxter as having this in mind when he said,

"I preached as never sure to preach again;
And as a dying man to dying men."

Possibly the lesson from this is, Be downright in earnest, though not in a dying mood. However, there are other things of equal importance in teaching and preaching.

HOME NEWS.

New Jersey.

PLAINFIELD.—The first Sabbath in this month was a glad day for our church, when nine willing converts, who had followed Christ in baptism the evening before, received the right-hand of fellowship, and partook with us for the first time at the Lord's table. The services also, when the offerings were made and when baptism was administered, were joyous and impressive. As we witnessed the gathering in of this precious fruit, this product of earnest and faithful work on the part of the pastor, the Sabbath-school and the Christian Endeavor Society, and the blessed influence of Christian homes, we were made to rejoice that Christ had again been found ready to crown the efforts of those who labor in faith for him. On the same day we were glad to welcome to our membership five others who brought letters from sister churches.

Music lovers of Plainfield were invited to an organ recital at the church on the evening of April 12th. The possibilities of the instrument were brought out in a charming manner by Mr. Frank Taft, of New York, and the musical program included several vocal selections by Miss Tirzah Hamlen, of Brooklyn, who greatly delighted the audience by her fine singing. The audience, which filled the house to its utmost capacity, included our own congregation and their friends.

J. D. SPICER.

APRIL 20, 1894.

Rhode Island.

ASHAWAY.—Our meetings are prospering finely now, eleven have put on Christ in the ordinance of baptism, and twenty or more others are interested enough to become seekers. Several of those who have not been in Christian work for years, are coming forward and filling their places in the ranks of God's host. The preaching of brethren Saunders and Randolph is biblical, always supporting a pastor in his work. No pastor, who is a preacher of God's Word, will have to follow these brethren with a year's preaching in order to root out the errors they have taught his people. Beloved brethren praise God for the blessings sent to us, and pray that still greater ones may come.

G. J. C.

WESTERLY.—There is great rejoicing over the blessed work of the Holy Spirit in the reviving, renewing, and strengthening the life of faith and obedience in the Pawcatuck Church; and over the addition of many newly born into that life. Pastor Daland received forty-four into membership at the communion service of this month; among whom the majority came by baptism, and were of adult age. Six married couples, some of whom entered the baptismal waters together as husband and wife, and all of whom are in early life, united at that time. An unusual percentage of all who have this winter found or returned to Jesus have been young men. And now, six weeks since the close of the labor of Brothers Saunders, Randolph, and those associated with them, the interest and purpose born within them seems to increase and strengthen. Rejoice with us and pray that the growth may ever continue.

The rite of baptism was administered last Sabbath, and there are yet others to receive it.

The pastor of one of the local churches recently preached upon the theme, "Why Christians keep Sunday," and occasioned quite a little stir and many comments. One hearer said not one reason was given for keeping it, but that many were given for not keeping the seventh day. The main argument was the abrogation of the ceremonial law in the New Covenant, and the singling out of the fourth command as a ceremonial law and no more binding than that for circumcision. Several non-observers of the seventh day remarked that the whole argument benefitted our people rather than otherwise. This may be so among mature minded ones, but the result upon the many new converts may be injurious. Mr. Daland received numerous requests and challenges to answer the sermon. Last Sabbath he preached from Rom. 3:31, "Do we then make void the law through faith? God forbid: yea we establish the law," and gave such unanswerable evidence that the "law of love" compelled obedience, rather than release from obedience, to the moral law, that he was requested to have the sermon printed. Next Sabbath his theme will be, "Why Christians Ought to Keep the Seventh-day."

WESTERLY, R. I., April 19, 1894.
Wisconsin.

ALBION.—The interest in the various branches of church work and appointments is well maintained. The Endeavor Society is having several additions to its membership.

The hard times have been quite keenly felt here in the scarcity of money. Yet the Endeavor has continued to take collections for the Mizpah mission, and have been interested in some other benevolent work.

On Sabbath-day, April 14th, we visited the waters again, while seven were buried with Christ in baptism, five of these were from the Endeavorers. Several more will be baptized soon.

Brethren and sisters, the Lord's work is a great work, yet how boundless are his mercies, and how wide-spread and rich are his blessings. Let us pray for new strength and consecration, that there may be wrung out for many a wandering soul, a full cup of salvation. PASTOR.
Nebraska.

NORTH LOUP.—After all our efforts to convince our people that "love is the fulfilling of the law," they came rushing into our home on the evening of February 6th and gave us a very substantial *pounding*. So anxious did they seem to make sure of their victims that they came rushing in at all doors until the house was full. The brass band came marching up the street and forming in a circle near the house favored us with some excellent music. The evening was spent very pleasantly in social conversation. After the company parted for the evening it was found that they had left to the pastor and family, gifts to the amount of more than twenty dollars. We appreciate these gifts because of their worth to us. But most of all do we appreciate them because of the hearty good will expressed thereby.

In our short stay with this people we have come to love them because of their deep interest in the Master's work. Since coming here our prayer has been, "Lord help us to do all we can to broaden and deepen this interest in their hearts."

J. H. H.

THE usefulness of a postage stamp depends upon its ability to stick to one thing until it gets there;—a qualification that not every one possesses.

BROOKFIELD, UTICA, ROME, VERONA.

Brookfield is a very neat village of some four or five hundred inhabitants. Clayton A. Burdick is the pastor of our church here, and seems to have a strong hold upon the people. Sabbath, the 7th inst, a good audience was present; also Sunday evening, considering the storm. The church building is owned and used by both the Seventh-day and First-day Baptists. They have repaired, enlarged, and beautified the church the past season at a cost of over \$3,000, which now makes quite a complete and imposing house of worship. Soon the new pews will be in place, and the good people of Brookfield will be ready for the coming Conference, as soon as the calendar points out the date in August.

Elder J. M. Todd was pastor of this church thirty years, and it is evident that he is by no means forgotten. He was called on far and near on funeral occasions, taking charge of some 900 while pastor here. In this his mantle has fallen upon his successor, Pastor Burdick, who has had 90 funerals in the past five years.

Bro. H. B. Lewis is living here, and now supplying the pulpit for the First-day Baptists, Sunday morning. He is so much improved in health he would like to get to work again among our people.

Between these three churches, Brookfield, Leonardsville, and West Edmeston, with Bro. Platts supplying the Congregational Church at Bridgewater, and Bro. Sindall at South Brookfield, Sunday evenings, our preachers practically have taken this field.

A little more than four days' canvass brought \$35 cash for the Societies, \$90 pledged, and 14 new RECORDER subscribers, which, with collections on arrearages, amounted to \$70 for the RECORDER Office. The subscription list was good, but the annual pledges not nearly so large as it is hoped they will be when church improvements and Conference do not engross the attention and the pocket-book.

At Utica there are a few faithful Seventh-day Baptists, who have made arrangements with the Verona churches so as to have Elder Joshua Clarke's services one Sabbath in the month. Some collections were made here, and two new subscribers secured. Dr. Maxson has a fine practice as eye and ear specialist, and H. D. Babcock, of Leonardsville, is in the city most of the time, employed on large salary as Business Manager of the Standard Spring Tooth Harrow Company. It becomes more and more a question: What is there to hinder Seventh-day Baptists from occupying all the good places they are fitted to fill, in the city as well as in the country? Utica is a good deal of a city, and Genesee Avenue a very fine one.

The 14th inst. I preached at both the First Verona and the Second Verona churches, and was surprised to find such a beautiful country, and so large, bright, and young congregation at the First Church. They held their Christian Endeavor meeting Sabbath morning, before church service, and it is almost a wonder, being without a pastor more than a year, that church interests have kept up so well. Elder Joshua Clarke has recently settled among them, and is to supply the First and Second churches, and preach in Utica once each month. It is greatly regretted that Bro. Clarke has been confined to his house for a couple of weeks as a result of a bruised limb obtained while unpacking his goods. It seems to be gradually improving, and it is hoped that he will be able to assume the duties of his field ere long.

In the Second Church society \$22 was contributed, about \$30 pledged, and in both Societies, seven new subscribers secured, and about a dozen books sold, which, with collections on old subscriptions, will reach about \$40 for the RECORDER Office from this field. But very few pledges were made in the First Church. They have bought a new parsonage at a cost of about \$600, and expect to lay out \$100 in church repairs, so do not feel able to do much away from home this year.

Rome is a beautiful city of about 14,000 population, noteworthy for its great amount of flagstone sidewalks, shade trees, fine streets and residences, and points of historic interest. Old Fort Stanwix was located in the heart of the village previous to Revolutionary times, from which the United States flag, made of the shirts and coats of the soldiers, first floated in battle, Aug. 3, 1777. Fort Bull was two miles west of the city, where the battle was fought in 1756 between the French and English. The battle of Oriskany, one of the decisive battles of the Revolution, was fought five miles from here, where a large monument commemorates the victory. This is the farthest northern point on the Central Railroad and the Erie Canal.

There are several Seventh-day Baptists in Rome, among them Elder J. E. N. Backus' family (he is working throughout the State for the Good Templars), and W. H. Lewis, who is in the Insurance business, and believes that a man can be a good Sabbatarian and a successful business man "for a' that and a' that."

The Secretary had a pleasant visit in Mr. Witter's family of Oneida, where he also visited the noted Oneida Community, but of which there is not time to make farther mention now. Syracuse to-day and DeRuyter to-morrow, is our programme.

Later: The Mohawk Valley from Rome eastward, and the broad stretch of flat fertile country westward, all the way to Syracuse, over which I have just passed, reminds one of the broad San Joaquin Valley of California, in which Fresno is situated. After all, windy Minnesota, sunny Kansas, and fertile Illinois, I fear will have to yield the palm in many things to the old Empire State.

G. M. COTTRELL, *Field Sec.*
ROME, N. Y., April 18, 1894.

GLEANINGS.

A gloomy heart is one that keeps God out. Small troubles sometimes throw large shadows.

The wicked man hates vice in everybody but himself.

We should never give advice we are not willing to take.

Every right act gives God a firmer hold upon us.

Good looks to be permanent must begin on the inside.

If you love the Lord, don't send your preacher to sleep in a damp feather bed.

There is plenty of employment for those who want to make others happy.

The hypocrite is only on his good behavior when he thinks that he is watched.

The devil goes to church every time some one joins to help along his business.

Never be found living where you would not be willing to be found dead.

Efforts to be permanently useful must be uniformly joyous.

If you would lift up you must be on higher ground.

Are you willing to take your weights and measures to the judgment with you?

Many men owe the grandeur of their lives to their tremendous difficulties.

A man never has so much use for his watch as when listening to a long sermon.

The last promise in the Bible is an offer of salvation to every one who will have it.

The devil sets no traps for the man who expects to get to heaven by being religious a couple of hours a week.—*Ex.*

GENEROUS OF PRAISE.

How much better the world would be if only people were a little more generous of praise! Let no one suppose that we are speaking of flattery; we mean simply praise, or, as Webster gives it, "honor rendered because of excellence of merit." How easy it is to find fault when everything does not run smoothly, when anything is omitted which ought to have been done! Why should it not be just as easy to give commendation for the right done?

The day is drawing to its close, and the wife and mother, weary with household care, sits for a moment waiting the sound of the home-coming feet. The door opens quickly, and they have come.

"How bright and cheery you look here! But you always make home that!" and the husband's kiss on her cheek brings back the careless girlhood days, and the life looks suddenly bright again.

"The boys wanted me to stay all night, mother, it was stormy; but I thought I would rather come home, and I'm glad now I did!" and the boy glanced around the pleasant sitting room with a look that told plainer than words how attractive a spot it was to him. The mother's weariness had gone like the shadows before the light.

How many homes are rendered unhappy by too much fault-finding and too little just praise! And if one cannot praise, what then? Whittier, in his beautiful poem, "My Birthday," says:

"Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame."

Yes, one can always be "slow, at least, to blame." The fact that little faults try and vex us in those dear to our hearts only goes to prove that the general character is good, and there is much to praise. The whiter the snow, the darker look all objects against it. Why not admire the whiteness which forms the background?

Then, if we look within, if we see with impartial eyes the shortcomings of our own lives, will we not be slower to notice flaws in others? Shall we not say, in the words of Shakespeare: "I will chide no brother in the world but myself, against whom I know most faults?" If, then, we are so frail, so weak ourselves, so dependent on the kindness and forbearance of others, shall we not do the little we can to make the world brighter in turn for them?

If there is anything to admire or praise—and there is always something—speak the word now; it will brighten the weary hours, it will prevent, mayhap, a failure tomorrow—a failure caused by discouragement and pain. O, there is no time like to-day for speaking the words of praise; and then, to-morrow may never come!—*The Churchman.*

NATIONAL EDUCATIONAL ASSOCIATION.

The National Educational Association of U. S. A., with Hon. A. G. Lane, Supt. Public Schools, Chicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Kansas City, Treasurer; Hon. Irwin Shepard, President State Normal School, Winona, Minn., Secretary, and Hon. N. A. Calkins, Asst. Supt. Public Schools, New York, Chairman of Board of Trustees; will hold its 1894 meeting at Asbury Park, N. J., July 6th to 13th, inclusive.

Asbury Park is one of the most beautiful seaside resorts on the Atlantic Coast, about 40 miles from New York City and two hours' ride from Philadelphia. It has most spacious and magnificent hotel accommodation, and all members of the Association will be granted half-rates at hotels on presentation of their Membership Certificates, during the meeting.

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The Western roads have all been asked to grant the

same rates and are now acting through other associations on the question, and without doubt will make the same rate as the Trunk Line Association. There will be the very finest facilities for sea bathing, boat riding, and coast-wise excursions, on the ocean, as well as the most quiet retreat.

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To be unloving, even to the unlovable, is to be ungodly.—*Herron.*

SPECIAL NOTICES.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association will convene with the church at Roanoke, W. Va., on the Fifth-day before the third Sabbath in May, 1894. (May 17, 1894.)

The following programme, subject to such alterations as time and circumstances may demand, will be carried out.

FIFTH-DAY—MORNING.

10. Call to order, Moderator; Introductory Sermon, Rev. T. L. Gardiner; communications from churches; report of Executive Committee; communications from Corresponding Bodies.

AFTERNOON.

2. Devotional service, Moderator.
2.30. Appointment of Standing Committees; Annual Reports; report of Committee on Resolutions—committee composed of Rev. S. D. Davis and delegates from Corresponding Bodies; essays, Luther Brisse, J. H. Wolf; miscellaneous business.

SIXTH-DAY—MORNING.

9. Devotional service, Rev. M. E. Martin.
9.30. Roll call; reports of Standing Committees.
10. Missionary Society's Hour.
11. Sermon, delegate North-Western Association.

AFTERNOON.

2. Devotional service.
2.30. Tract Society's Hour.
3.30. Woman's Hour, conducted by Miss Elsie Bond.
4.30. Miscellaneous business.

SABBATH MORNING.

10. Sabbath school conducted by Superintendent of Roanoke Sabbath-school.
11. Sermon, delegate Eastern Association.

AFTERNOON.

2. Essay, Miss Mary E. Muncy, followed by Young People's Hour, conducted by Mrs. J. L. Huffman.

FIRST-DAY—MORNING.

9. Devotional service.
9.30. Miscellaneous business.
10. Our Educational Interests, conducted by Rev. J. L. Huffman.
11. Sermon, delegate Central Association, followed by joint collection for Tract and Missionary Societies.

AFTERNOON.

2. Sermon, delegate Western Association.
3. Unfinished and miscellaneous business.

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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.

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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.

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

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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CONTENTS.

Table listing various articles and their page numbers, including 'One Less—Poetry', 'EDITORIALS—Paragraphs', 'The Translatability of the Scriptures', etc.

MARRIED.

MAXSON—LAWTON.—At the residence of the pastor in North Loup, Neb., March 29, 1894, by Rev. J. H. Hurley, Mr. Wm. H. Maxson, and Miss Francis A. Lawton, all of North Loup.

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.

OATMAN—Syvia Ann Oatman was born in the town of Adams, N. Y., Feb. 8, 1814, and died near Adams Centre, April 15, 1894.

She was the fourth of twelve children of Edward Greene, only one of whom survive her. Her husband, Darinus Oatman, died six years ago. At the age of sixteen she united with the Adams Seventh-day Baptist Church, from which fellowship she passed to the glorified division. She possessed, in a remarkable degree, a mild and genial disposition. Yet she was firm in her principles, no amount of difficulties ever causing her to swerve from what she believed to be truth or duty.

KREYSER.—In Ceres, Pa., April 6, 1894, Wm. Keyser, aged 74 years.

He was born in Pike, Wyoming Co., N. Y., and has lived in Ceres forty-seven years. He leaves a wife, one son and three daughters. Six years ago he passed through a severe sickness, during which time he gave his heart to Christ and embraced the Bible Sabbath. He remained faithful until death, Funeral at the house, April 9th, conducted by the writer.

SHERWORD—Aelsie M., wife of Charles Sherword, and daughter of Ambrose and Cordelia Ball, was born in the town of Roulette, Pa., Aug. 25, 1859, died in Hebron, April 17, 1894.

She united with the Seventh-day Baptist Church of Hebron Centre twenty years ago, of which she remained a worthy member until death. A husband and five children mourn the loss of a devoted wife and tender mother. Funeral was held at the house near Hebron Centre, April 18th.

MACPHERSON.—In Philadelphia, Pa. April 4, 1894, Eva, only child of M. B. and Mary MacPherson, aged 24 years, and 4 months.

For some years she, with her parents, had resided in Philadelphia, though previous ly they had lived in Marlboro, N. J. She had been given the advantage of a thorough education, having spent four years in the State Normal School of Pennsylvania, and then had taught two years. She was very modest and unassuming in her manners, and seldom spoke of herself. Her remains were brought to Shiloh for interment, where a large congregation assembled to sympathize with bereaved parents, and show their tender regard for one so dear. Her departure was joyous and happy.

KENYON.—At her home in Albion, Wis., April 9, 1894, Mrs. Adelia C. Kenyon.

Sister Kenyon was the daughter of Joseph and Mary West, she was born at Gratton, N. Y., Jan., 1814. In early life moved with her parents to Verona. She received her education in DeBuyer. Was for several years a member of Eld. Alexander Campbell's family. During this time she was converted and united with the Pawcatuck Church.

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

Royal Baking Powder ABSOLUTELY PURE

She moved with her family to Wisconsin, probably in the year 1850. On Oct. 9, 1850, she and her husband were received into membership with the Albion Church. Sister Kenyon has been a widow since 1859. Her interest in the church and its work was continuous to the last. She died at her home, April 9, 1894. A quiet burial was had from the home, April 11, with no sermon, by request of the departed.

Literary Notes.

THERE does not always seem to be "plenty of room on top," as the saying is. Sometimes it seems that there is standing-room for only one at the apex of each subject in literature. Try to think of the scenes of sacred history turned to best account for the purposes of a romantic story by any one except General Lew Wallace, or (even among comparatively light and familiar themes) try to think of school-days in England adequately described by any person other than the genial author of "Tom Brown at Rugby." The apical point seems to have been attained and occupied, once for all; and now also life at West Point has been so fairly and brightly realized, in Captain King's "Cadet Days," that, although it has but just within the month issued from the Harpers' press, we are ready to assign to it the position where there is standing-room for only one.

PROFESSOR R. L. GARNER says it is harder to boil coffee in the mysterious Dark Continent than to understand the language of the monkeys. He has recently returned from the French colonies in Western Africa, where he has been studying simian speech; and he has written for Harper's Young People, of April 24th, a very interesting article about his daily life in the wire cage that he set up in the jungle. The article will be illustrated by photographs of the cage, of Mr. Garner, and of his two pet monkeys; and will contain anecdotes and experiences with the pets and an African slave-boy.

A MARKED feature of Harper's Bazar for April 21st, is the beautiful French evening gown drawn by Sandoz. The designs drawn by this artist in Paris have attracted a great deal of attention, not only as reproductions of current fashions, but also as exquisite pictures.

How it happened that the National Capitol was built with its back to the city of Washington is told incidentally in an article entitled "The Congressional Library," by Nannie Belle Maury, in Harper's Weekly for April 21st.

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If You are Nervous and cannot sleep, try it.

IRVING SAUNDERS expects to be at his Alfred Studio April 29th and 30th. Any desiring sittings please make appointments with Dr. Saunders.

GEMS OF THOUGHT.

Tale-bearers are just as bad as tale-makers.

To do so no more is the truest repentance.

Getting into debt is getting into a tanglesome net.

The blast that blows loudest is soonest overblown.

You believe easily that which you hope for earnestly.

Heaven will permit no man to secure happiness by crime.

Behavior is a mirror in which every one displays his image.

Men do less than they ought, unless they do all that they can.

Politeness has been well defined as benevolence in small things.

The secret of making one's self tiresome is not to know when to stop.

The rays of happiness, like those of light, are colorless when unbroken.

What do we live for if it is not to make life less difficult for each other?

He who boldly bears calamity is more valiant than he who dares to die.

Every duty which we omit obscures some truth that we should know.

The greatest evil of modern education is the evil which it inflicts on health.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

Fretfulness of temper will generally characterize those who are negligent of order.

Liberality consists less in giving much than giving in the right way and at the right moment.

The Vale of Minnekahta

Is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia, and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, General Passenger Agent Chicago & North-Western Railway, Chicago, Ill., upon receipt of request, enclosing two-cent stamp.



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