

The Sabbath Recorder.

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

Vol. L No. 18.
Whole Number 2567.

FIFTH-DAY, MAY 3, 1894

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

REV. L. E. LIVEMORE, EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.
CORRESPONDING EDITORS.
O. U. WHITFORD, D. D., Westerly, R. I., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. BEBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.
JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

PALMS.

BY IDA FAIRFIELD.

"The righteous shall flourish like the palm tree."

From out Arabia's burning sands
The stately palm trees rise,
Uplifting feathery fronds to catch
The brightness of the skies.
Low at their feet the quenchless springs
Of pure, sweet waters flow,
Affording strength and sustenance,
Wherewith the palm trees grow.

The winter's storms, the summer's heat,
Unheeded pass their way;
The palm trees spread, their branches clothed
In verdure, day by day.
And generations come and go,
And gather for their need,
From luscious clusters drooping low,
The fruit whereon they feed.

Thus he whose life is hid with Christ
Shall like the palm tree grow,
In stately beauty reaching up
Where airs diviner glow.
By streams of living water fed,
In heavenly hills which rise,
The fountain is God's changeless love,
Which nothing good denies.

Temptations beat with summer's heat
About his path at will;
The world's cold scorn or rude rebuff
As vainly seek to chill,
Day after day and year by year,
The ripened fruit he bears,
Of holy living, kindly deeds,
And Christian love and prayers.

THE "Dispensary Law," in the State of South Carolina, has been pronounced unconstitutional by the Supreme Court. This favorite scheme of Gov. Tillman has had a partial trial and will not be willingly abandoned by this most determined governor. Subsequent decisions may be more favorable to his plan.

WE are pleased to announce that the money, which we have called the "Sing Chung Burial Fund," has been generously and gladly contributed as published in the RECORDER of March 29th and in this week's issue on page 278. These contributions were not asked for, nor do we know that they were even thought of by our missionaries, or by Sing Chung, who doubtless will be greatly rejoiced to learn that his American friends have so unexpectedly lifted his burden. "Bear ye one another's burdens and so fulfill the law of Christ."

ARKANSAS is drawing the reins upon liquor sellers with a firm hand. The people are not only allowed, but required to decide whether they want the saloons or not. License or no license *must* be voted upon at every State elec-

tion. If in any county there is a failure to vote on this question, no liquor can be sold in that county for two years. If the majority vote against it there can be no license granted. In various ways the liquor seller is barred out. This State is quite in advance of most Northern States in the actual suppression of the liquor traffic.

PRESENCE of mind is an extremely handy and valuable commodity. In times of emergency and danger, to be able to think and act calmly and wisely is better than to be possessed of millions of money. This desirable quality of mind is largely the result of cultivation. It may be, and should be acquired by all, for no one can reasonably expect to live very long without being placed unexpectedly in trying circumstances, where he must act promptly.

First of all, in any emergency, stop a moment and think what to do. You hear a fire alarm in the night. It awakens you from sound sleep. Listen a moment, arise slowly, act deliberately. Do not rush. If you spring from your bed and land in the middle of your room at a bound you will be likely to sustain some serious injury at the outset. You will be confused. Your points of compass will be lost and if you do not break your neck in falling down stairs you will be fortunate. Be deliberate, whatever may be your danger. Your chances for life and for assistance to others will be greatly increased by schooling yourself to be calm and thoughtful. The most serious consequences in times of accident and danger usually come through excitement, panic, want of deliberation.

FIVE of the six notices in the last *Independent* of benevolent bequests were by wealthy women recently deceased. Mrs. Elizabeth Garrett, of Philadelphia, leaves \$75,000 to the Presbyterian Church and Societies. Martha Murphy, of Pittsburg, left her entire estate to charity, mostly to the Presbyterian Church. Mrs. Louise Haddock, of Chicago, left \$25,000 to St. Luke's Free Hospital of that city. The widow of Gen. Nathan B. Waterman, of Hartford, Conn., and Mrs. Louisa Kellet, of Minnesota, each left \$5,000 for charities.

Many people are doubtless planning to leave money for our benevolent institutions but are not quiet ready. It would be far wiser if such purposes were executed without delay. Many have thus intended to dispose of their effects but have delayed until too late and various institutions have suffered serious losses on that account. It will take but little time or expense to make your will, and then it can be easily modified afterward according to circumstances. But if delayed the summons may call you home, and the interests that are dear to you will suffer from your unnecessary delay. There is real comfort in knowing that this duty is done and that your wishes will be carried out after your work is done. "Set thine house in order, for thou shalt die and not live."

THERE are many people who are alarmed because of the ominous indications of unrest, discontent and unusual movements among multitudes of men now out of employment. Our country has never before been in just such a condition. No thoughtful person can deny that our situation is serious. But that we are really on the verge of a revolution, as some predict, or that the American government is likely to prove a failure we do not believe. We have several times been involved in troubles of serious nature. Foreign feuds and civil strifes have distressed us. Enemies of Republican governments have hastened to predict our speedy overthrow; but out of all these days of darkness we have hitherto emerged into a brighter day of peace and prosperity. The threatenings of malcontents here are not yet to be compared with that of the same class in some of the countries of Europe; and even then with less ability to preserve peace they are able to maintain their governmental integrity. We have faith in our people and in the superior form of government by which we have attained a greatness that makes us the envy of older nations. Let us not lose heart, nor give way to unnecessary fears, but be ready in every manly way to encourage and maintain good government.

PULPIT plagiarism sometimes becomes a conscienceless habit, and the temptation to use the able sermons of others without giving proper credit proves too great to some ministers, who, for want of time or ability, commit this sin. But it is almost impossible for any one to pursue such a course without being detected. Every preacher has his own peculiar way of expressing himself, and whenever he uses the language of another, some one will be quite sure either to recognize it as something he has read, or to detect the fraud in the unnatural language of the speaker. Very amusing incidents sometimes occur with those who thus pilfer the productions of others; or at least the incidents would be amusing were it not for the regretful element of dishonesty they unearth. Sometimes noted clergymen who are quietly spending their vacation away from home, drop into some country church to listen to a sermon. On one occasion, it is related of Henry Ward Beecher that he took a seat in a country church just as the minister had commenced preaching, and he at once recognized that sermon as one of his own. After the service he spoke to the preacher and asked him how long it took him to get that sermon up. The minister saw at once that he was caught, and laughingly said, "O I wrote that in two or three hours." "Well," said Mr. Beecher, "it took me two or three weeks to prepare and write that sermon." A young English minister entered his pulpit and arising to preach one of the published sermons of Rev. Charles Bradley, he was astonished to see the author of the sermon in the congregation. The young minister at once said, "The beautiful sermon I am about to preach is by Rev. Charles Bradley, whom I am glad to see in good health and among us assembled here."

INDUSTRIAL CONCILIATION.

BY PROF. D. I. GREEN.

While our newspapers are filled with accounts of industrial armies, mammoth strikes and general discontent, it may be pleasing to the readers of the RECORDER to be reminded that in certain important trades industrial peace has been inaugurated and successfully preserved by the adoption of what are known as "joint boards of conciliation." For an account of the good work of these boards the reader is referred to a book by Mrs. Josephine Shaw Lowell, entitled *Industrial Arbitration and Conciliation*, which has recently appeared in the Questions of the Day series.

Conciliation must be distinguished from arbitration. Arbitration implies that the disputed question be left to the decision of some third party, while the central idea of conciliation is mutual understanding to be reached through mutual counsel.

The first of the joint boards of conciliation was instituted in the hosiery factories of Nottingham by Mr. Mundella in 1860, and the plan has since been adopted by a number of trades and mining industries in the north of England. In 1876 a very successful joint board was started in one of the principal collieries of Belgium. The movement in the United States began in the mason's trade of New York at the close of the long strike of 1884. Since that time joint boards have been established with excellent results by the mason builders of Chicago, Boston and Pittsburg. The plan adopted in the several cities is essentially the same. The Secretary of the Mason Builders' Association of Boston writes as follows:

The arbitration agreement between the Mason Builders' Association (employers) and the Bricklayers' Union, and also those between the Association and the Stone Masons' and the Building Laborers' Unions, are now in force and operate to the satisfaction of all concerned. No strikes or lockouts have occurred in either of the trades mentioned since the joint committees were established (1891). All differences have been settled with mutual satisfaction and dispatch.

In these trades both the employers and the workmen are thoroughly organized, so that the decisions of their representatives are authoritative. The essential feature of the agreement is that no question of mutual concern, such as the rate of wages, the number of hours in the labor day, and the rules for apprenticeship, shall be conclusively acted upon by either body independently, but shall be referred for settlement to the standing joint committee. The joint committee is appointed annually, five members by the employers' association and five by the labor union.

The first duty of the committee is to choose an umpire who shall have a casting vote in case of a tie. It is this feature which justifies the term arbitration, which is commonly used in connection with these joint committees, but perhaps the best evidence of the success of the system is the fact that it very rarely, if ever, has been necessary to call for the services of the umpire. Strikes are usually the outcome of misunderstandings and partial views. As a rule the employer and the workmen associate so little that they have slight regard for each other's interests and only slight knowledge of the difficulties with which the other party must contend. Industrial warfare is the natural result when all the councils are held separately. But when the few leaders upon both sides become accustomed to meeting in a responsible common council, the interests which are common to employer and workmen are given prom-

inence, and mutual confidence is secured through mutual understanding.

On learning of the success of this plan, which was inaugurated in New York nearly ten years ago, one naturally wonders why it has not been adopted by every trade which suffers from strikes and lockouts. The explanation undoubtedly lies in the fact that employers are loth to give up the idea that they have a right to manage their business as they see fit, while the fundamental principle of industrial conciliation is joint consideration and joint action upon all matters of mutual concern. It is a new principle and will not be generally accepted at once, but if employers eventually find that their own interests demand its adoption, this will be but an example of the ordinary course of social progress. Individuals are becoming more and more dependent upon each other, and individual welfare has to be sought through union and co-operation.

SUPPOSE THE CLAIMS OF THE HIGHER CRITICISM BE TRUE; WHAT THEN?

BY REV. CHAS. A. BURDICK.

Let us suppose that the claims of the Higher Criticism, as represented by Prof. Briggs, President Harper, and those of their school, are true; that Moses wrote only parts of the books called "The Five Books of Moses;" that these books were compiled from previously existing documents; that the historical books following them were compiled in the same way; that the last twenty-seven chapters of Isaiah were not written by Isaiah; what then? Is the Bible thereby discredited as containing the Word of God? Is anything in the books named contradicted by such claims? Would there be grounds for serious apprehensions on the part of the lovers of God's Word if these claims could be proved to be true?

The Hebrew titles of the books of the Pentateuch do not proclaim Moses as their author as a whole. It is true that prefixed to this portion of the Scriptures in our present editions of the Hebrew Bible is the Latin inscription, "*Quinque Libri Mosi*,"—the Five Books of Moses. But this is no part of the Hebrew text. The Hebrew title is simply תורה—*Torah*—The Law. Also the names prefixed to the several books of the Pentateuch in our English Bibles are no part of the original. The Hebrew titles of these books are the initial word or words with which the text begins, except in the case of the book of Numbers, which takes the fifth word from the beginning as its title. These title words translated mean, (1) "In the beginning;" (2) "Now these are the names;" (3) "And he called;" (4) "In the wilderness;" (5) "These are the words."

So the titles give no clue to the authorship. As to the contents of this division we find in Exodus 17:14; 27:4-7; 34:27, Numbers 32:2, and Deut. 31:9, that Moses wrote certain portions which are designated in the context, but none of these passages prove that he wrote the whole Pentateuch. Nor do Christ's quotations of certain things said or written by Moses prove it. The Mosaic authorship of these five books rests upon tradition. But it does not follow, however, that Moses did not write them. Tradition is often good authority. Even the authorship of Matthew, Mark, Luke, and the Acts, which is not disputed by Bible scholars, rests on tradition from the early fathers.

It is not my purpose to express any opinion as to the merits of the claims of the Higher Criticism in this matter, but simply to show that, if its claims could be proved to be true,

there is no occasion to fear the consequences as bearing on the integrity of our Christian religion.

Again, let us suppose it to be true, as the Higher Critics claim, that the writers of the Bible were not inspired in such a sense, or to such an extent that all historical mistakes and discrepancies are precluded. Suppose that, in fact, there are discrepancies in historical matter; what then? What do we thereby lose from the body of Christian doctrine, as taught in the Bible? What Christian hope is thereby disturbed? We have still the great facts of sin and redemption; the way of salvation and eternal life still lies open; the whole body of gospel rules of living is left us still; the central Sun of the Christian system shines still with undiminished brightness, and his beams charged with spiritual healing for the nations.

The advent of Jesus into the world, his doctrines and work are historically attested as no other ancient event in the world's history has ever been attested. The writings of the second and third centuries both for and against Christianity, the origin and history of the Christian Church, the marvellous power which the personality and teachings of Jesus have exerted upon multitudes of people and upon the current of history, the calendar of all enlightened nations, dating events from the advent of our Lord; all these establish the great central facts of our religion. Should we then fear the consequences of the most searching scrutiny of the books of the Bible, as to the nature and extent of inspiration of the writers of those books? The last word on these questions has not yet been said. Let us wait.

THE CHRISTIAN PRINCIPLE OF SELF-DEVOTION.

BY GEORGE P. FISHER, D. D., LL. D.

Prof. Ecclesiastical History, Yale Divinity School.

The Christian principle of self-abnegation and self-devotion is set forth concisely in words of the Apostle Paul: "None of us liveth to himself, and no man dieth to himself." No man ever illustrated it more faithfully than he, following thus in the steps of Jesus. In the words just quoted the apostle well expresses an essential feature of the Christian character. The follower of Christ does not live nor die as if he belonged to himself. There is a reference, as well in what he does as in what he suffers, to Christ. The great ends of action which inspired the Son of God when he hallowed the earth with his presence are those which absorb the heart of the Christian. Whatever hardships he encounters in pursuing these ends he counts as wholesome discipline. He does not court death, nor does he shun death, but, like Jesus, resigns himself to the disposal of God. He brings his life, and with simple-hearted devotion gives it away to the cause of truth and righteousness. Thus the whole demand which the gospel makes on him is condensed in a single luminous principle. Every virtue, whether mild or heroic, which it is possible for man to aspire after, is a phase of this central grace. By it all the good on earth and in heaven are united in one kingdom and wedded to him who "first loved us and gave himself for us." The watchword that is repeated here and rings along the shining host above is caught from the lips of the apostle, "None of us liveth to himself." In the exercise of this principle a man holds himself as a given power, to be expended in the most beneficent manner. As if he were himself a treasure set apart for charity, his solemn inquiry is, "How shall I use most

effectively the mind and the life which I have received from God?"

In the remarks which follow I have chiefly in mind educated young men, or young men in the process of education; yet these remarks, with some changes of form, are capable of a much wider application.

1. In the first place, it is evident that this principle of unselfishness will dictate one's choice of an employment in life. It will be the final motive to determine the choice. A man who is controlled by it will not contrive a plan for securing an easy life. The groveling purpose to slide through the years allotted to him without the annoyance of exertion, would afford him no pleasure. He feels that he has a work to do with the talents which he holds in trust, and an account to render. Nor can a man who has made the Christian principle his own, be moved to his sphere of action by ambition. Whoever will make it his chief end to lift himself to distinction and power is hostile to this principle. He lives for himself. And the love of fame, when it passes the rational desire of being appreciated by our fellow-men, is an ignoble feeling. You may treat it kindly, as the "last infirmity of noble minds," but in the light of reason what is it but a selfish and degrading passion? A man gives his energy to the service of himself, and if he is a helper of others, it is only that they may reward him and bend before him. With us political ambition is the rock on which the virtue of youth is often wrecked. It is lauded as a merit of our republic that the highest offices are level to the competition of all. It is an excellence that no caste can shut out the virtuous and competent from places of trust. But it is an evil incidental to the system, that it occasions a competition for office that threatens to breed a race of demagogues. And, what is not the least part of the evil, there springs up in young men a greedy appetite for public honors that is fatal to Christian principle. Early they begin to carve out projects for getting the leadership in political affairs, and reaching the high offices in the State. With little forecast they plunge into the intrigues of partisan warfare, and numbers are yearly engulfed in that putrid sea.

In presence of the objects that fascinate the aspiring, the unselfish youth will say, "None of these things move me. I cannot sacrifice the holy end of my being in a race of ambition. I have not the heart to build up my own fortunes careless of the wants of my fellow men. I dare not turn the powers of my soul, which the unwonted favor of God has enabled me to develop into a ladder for climbing to a conspicuous eminence."

How then will he strike out his future course? He will not so much work it out for himself as he will let heaven shape it for him. He will look for a vocation, and go whither he is called. His employment will be the one in which he can do the most good. The prospect of usefulness alone will allure his choice. His decision may cost him a painful conflict with a selfish taste; it may thwart the hope of friends; but he does not live for himself nor for his friends. And when life shall be over he desires to say to Christ, as Christ said to the Father, "I have finished the work which thou gavest me to do."

2. While Christian principle will guide a young man in finding his calling, it will have a decided influence on his professional or preparatory culture. His aim is to arm himself for the most efficient service. Hence he will prepare for a solid and ultimate, rather than a superficial and instant success. This desire

will mold his conception of culture. One who is eager for immediate *distinction* will be apt to pile up showy acquisitions, which lie on the surface. He will follow those who found their theory of education on the false simile of Locke, and treat the mind as a blank sheet of paper. Or he will strive for such a training as will render his mind a finished tool, to be used by his dextrous hand for evil or for good. He will discipline his spirit as a pugilist strengthens his arm. True culture endeavors to deepen, refine, and reduce to harmony the powers of mind and heart. It handles the mind as a germ which education provokes to unfold. It values all attainments by their fitness to subserve this end. And a Christian who aims to do the utmost good must see that by this kind of culture we open the springs of lasting influence. He will endeavor to *grow*, as well as to acquire, being determined to make all that he does and says, his entire life, an expression of what *he is*.

The Christian principle moreover will have the effect to concentrate the student on his chosen sphere of study. If a man's profession is worthy of him, his professional studies deserve to engross his attention. He is chiefly to influence men through one channel. It is wrong to gratify the taste that would impel him to range over the whole field of knowledge. Such a course would infallibly leave him unfitted for the main work of his life. Do we find here and there a man who is at home in all science—a naturalist like Humboldt, a theologian like Tholuck?—let us not forget that these are rare and anomalous instances. For one man of this class, you will meet a hundred who are enfeebled by versatility. We squander our time, we waste our ardor, in studies that are foreign to our proper pursuits. In this lively age, and in a country like ours, unless we know our peril and put forth strenuous exertion, we shall be distracted and thus weakened by multifarious studies. He is the efficient, he is the useful man, who can do one thing well. He is the strong man who reserves his enthusiasm for his own peculiar task. While others are rambling in thirst for knowledge, he chooses his spot and sinks his shaft deeper and deeper into the earth, until the water gushes forth in a copious flow. On this point let us hear the words of Hegel: "To action," says the philosopher, "character is essential; and a man of character is a man of understanding, who has before him definite aims, and steadfastly pursues them. Whoever will achieve anything great must learn, as Goethe has said, to restrict himself. On the other hand, whoever will do everything, he in fact will do nothing, and bring nothing to pass. There is a flood of interesting things in the world—Spanish poetry, politics, music—all very interesting, and we can take it ill of no one that he is interested in them; but for an individual to bring anything to pass in a given situation, he must stick to something definite and not shiver his strength and scatter it in all directions."

On the Christian principle of the words of Paul, we commend a culture which the thoughtless pronounce to be unpractical. Reason declares that a still communion with self and with God, silent research, earnest, protracted conflict with problems that nerve the intellect, and struggles against spiritual enemies best qualify men to teach and to bless the race. Out of the seclusion of a monastery came the torch that kindled the reformation. The leaders in beneficence have been formed by hard, continuous, and often by solitary discipline. Even

nature teaches that nothing great is extemporaneous. The resistless forces that cleave the mountains, or roll the ocean from his pearled and spacious bed are slow in gathering. The globe was long emerging into beauty and order amidst the stars of heaven for man to make his abode. And shall the mind, that is more mysterious than the globe, for which the globe was made, evolve its powers in a day? Shall the Christian scholar who honors the soul, hasten without diffidence to the work of imprinting on it what may abide forever? Shall he who does not live for himself be impetuous to play a part in scenes of unspeakable moment, when he is poorly prepared? Will he not rather while he consecrates himself to God and the welfare of his fellowmen—will he not take ample time to gird himself for the arduous work of a leader in doing good? The vanity that leads to a superficial method and a frivolous haste in preparatory culture is expelled by the principle "None of us liveth to himself, and no man dieth to himself."

NEW HAVEN, Conn.

SEVENTH-DAY BAPTISTS, GIVE HEED!

BY REV. A. H. LEWIS.

I desire to call the attention of your readers, and especially of all Seventh-day Baptist ministers, to a new phase of the Sabbath controversy which has been pushed to the front within two years past. It is the third phase which has appeared within the memory of your readers who are forty years old. The original Puritan theory of the "change of the day" was still prominent in the most orthodox and religious circles twenty-five years ago. When the more exhaustive treatment of that phase was entered upon by Seventh-day Baptists and others it soon yielded, and the "no Sabbath," "any day," "seventh part of time," theory was rushed to the front. This is still presented in various ways because it seems to afford the nearest retreat when men are pressed by the demands of the Sabbath. But the leaders of thought see that the escape is not complete until the Bible is silenced as a book of definite and specific authority. Hence, in military phrase, they are building a new position for their "long-range guns." It is this:

"The Bible is only a book of general principles, and not an authoritative source of specific rules. These general principles may be applied according to individual choice and to fit changing circumstances."

This is the most favorable form of statement. It is not made by non-Christian opponents of Sunday, but by Christian leaders who oppose the Sabbath. They say: "You Seventh-day Baptists are right, so far as the Bible is concerned, but the latest investigations and the 'Higher Criticism' show that God never intended the Bible to be accepted as to specific rules." Of course this theory sweeps away the Sabbath, baptism in any form, the Lord's Supper, and in the end the organized church; and many announce themselves ready to accept such an issue. This new theory, or perhaps I should say tendency, is a compound of Quakerism, no-lawism and Roman Catholicism; the amount of each element varying according to circumstances. There is enough truth in the mixture to make it more attractive, and, considering the present state of the public mind, more dangerous than any phase of the Sabbath question which has arisen within the last three hundred years. It is also equally dangerous to Christianity as represented in history. It

is another form of the lawlessness which compelled men to the Protestant movement.

No form of organized Christianity is so directly affected by this issue as that represented by the readers of the RECORDER, and by other Sabbath-keeping Christians. Baptists come next in order; while the Roman Catholic fold is created and conducted so as to welcome the flood-tide which will come under the supremacy of such a theory. It has always said: "The Bible is authoritative only as interpreted by the church."

Three prominent factors have united to develop this new position on the part of the enemies of the Sabbath.

(a) The strength, persistency and thoroughness with which the defenders of the Sabbath have marshalled the facts of history in support of the Seventh-day Baptist position.

(b) The better knowledge of what the Bible actually teaches. The most earnest and intelligent students of the Bible have learned that Sunday-observance has no place in that book. Many of them openly acknowledge this. Others continue to assume that it does, while they are seeking new forms of retreat from the facts which they know, but do not openly avow.

(c) The collapse of recent efforts to save Sunday by civil law. The various failures connected with Sunday law movements at Washington and elsewhere, and the success of "Sunday opening" at the World's Fair, have greatly disheartened the advocates of more stringent laws by which to save the "Imperiled American Sabbath," although they keep up a desultory firing and make much of the slightest regard for Sunday law which appears anywhere, their tendency to retreat cannot be covered.

(d) By no means the least of these factors is the growth of the Roman Catholic doctrine among Protestants, that the authority of custom, based on the decrees of the church, supercedes the "letter of the Bible." This is most significant, since it evinces the fundamental agreement of popular Protestantism with its ancient enemy.

The most casual observer must see that this new issue touching the Sabbath involves that new era, which must come in Protestant history, unless the Protestant movement has already seen its brightest and strongest days. It must not be forgotten that Protestantism has not yet reached a final and successful issue. The vigor of its earlier history has not been wholly retained. The fundamental principles on which it was based, have a wider development and a grander future, or ignominious defeat.

It is here that Seventh-day Baptists must be awakened to the fact that, as in the early times of their existence, and of Protestantism, so now their position involves the fundamental elements of that movement. Their past history and present struggles are a foolish whim if nothing more than mere "denominationalism" is involved. The greatest danger that threatens the cause which God has entrusted to the readers of the RECORDER is indifference to the greatness of present issues, and a shrinking from the labor and anxiety which are necessary in order to understand and meet them. If their birthright and their work is not measurelessly larger than the "day of the Sabbath," as ordinarily understood, it is not worth even a "mess of pottage." If it is what I have indicated above it involves even more than the early stages of Protestant dissent did. Sleepy-eyed men with narrow vision are of no value in such a struggle.

THE FIRST DAY OR THE SEVENTH.

Sunday-keepers often have very sharp and delicate arguments to prove that the first day must be kept holy, and that this has taken the place of the seventh. The first day of the week, they say, is more in accordance with the new dispensation; the beginning of the week is consecrated to God in that way as if one could not do this just as well without putting the Sunday instead of the Sabbath. The name *Sunday* is even according, to their opinion, symbolic, referring to the Sun of Righteousness, etc. In all ways they try to show the elevating influence of Sunday-observance. On the contrary, we, adherents to God's only Sabbath, stand with the simple, but all powerful, "It is written." It is written that the seventh day is the Sabbath of the Lord our God, and that he has sanctified that day. It is written that Christ, the Son of God, is Lord also of the Sabbath. "We are grown-up sons," some are arguing, "not minor children, as the Israelites under the old covenant." Shall a grown-up son, who loves his father and is convinced that his father's institutions are good and wise, yea, entirely perfect; assume for himself the right to make a change in these institutions? Should we ever forget who is our Father? Is it not the eternal God with whom is no change nor shadow of turning, whose law is perfect, whose statutes are right and whose commandment is pure? Shall we, grown-up children of that Father, risk to change his commandments? Would it not be much more befitting that we, as those that are grown-up, cause ourselves to be entirely penetrated by his spirit that it may teach us how we have to understand each commandment, and how we shall shape our life by it? That we not only should make no change in the day that God appointed as his holy Sabbath, but rather be enlightened by that spirit to know in what way (and in no other) we shall keep this day holy, how God desires that we shall spend it to his honor and glorification.

Sunday-keepers pretend that keeping the seventh day holy is not befitting under the new dispensation, whilst the first day of the week, as a memorial day of Jesus' resurrection, is better adapted for it. Even if it would have been predicted to us that the Lord shall come again in glory on the first day of the week, even *then* *this* would give us no liberty to alter God's commandment concerning the Seventh-day Sabbath. If he wishes to fix another day as Sabbath he will do this with clearly expressed words that all his children may learn his will in this, and then we Sabbath-keepers shall rise as a single man to honor our God by keeping holy the newly instituted Sabbath.

"Why must we keep the seventh day holy?" ask Sunday-keepers. "That day has nothing elevating in itself; no grand memorials are connected with it." No, no grander memorials than that God himself sanctified it, that he himself rested on that day. No grander memorial than what the example of our Saviour shows concerning this during his life of thirty-three years. "Why the seventh day?" Because it is the plainly expressed will of our Father, whom we love with all our hearts, who is to be praised in eternity. Is that not sufficient? Is it necessary that we first understand the *why* of God's commandments before we obey? The purpose here is plain enough. He gives us the commandment of the Sabbath to bless us, to fulfill his glorious promise in Isa. 58:13. An evidence that keeping the seventh day holy is befitting under the new dispensation the Sunday-keepers require. When hearing this I

naturally recall our Saviour's testimony concerning his doctrine: "If any man will do his will, he shall know of the doctrine." Everyone who in uprightness, with a desire for truth, with the intention to obey his God without condition and cheerfully, has made the trial in keeping the Seventh-day holy as the only Sabbath of our God, shall be able to testify which blessings God granted him in the way of obedience. It is almost a year ago now since I was led to keep the Sabbath, and I cannot thank my God enough for what he has given me in the Sabbath. Formerly I served him, I loved him and believed I did right to keep Sunday. Therefore I am able to make a comparison between then and now. And when I consider what I have gained by the change, then I would not give up the Sabbath for anything in the world. I cannot count the blessings after I have yielded myself to God's will in this matter. My heart is full of cordial gratitude to my God whose spirit opened my eyes and led me to the path of his commandments. I enjoy a peace now of which I only knew the name before and for which I constantly longed. New points of vision are opened to me from which I may behold the wondrous things of God's law. Glorious and surprising revelations are granted me by the love and power of my Saviour, whom the longer the better I learn to know as my personal friend. It is not my intention to pretend with this that God withholds such blessings from those that keep Sunday. By his infinite mercy he blessed me also formerly, when I did not yet know his will concerning the Sabbath; and so he certainly does all his children who truly love him, though they may err in their views on the Sabbath. But this I know, richer and more precious blessings he will make them enjoy if they let him open their eyes and yield themselves to do his will.

"The Sunday is precious to me; about the Saturday I am unconcerned," said a dear child of God to me. O, but you will learn to love the Sabbath as an invaluable present of our Father, if you will but yield yourself to obey his plainly expressed commandment. Whosoever *does* God's will shall acknowledge that his will is blessed and glorious. It is but one single step; to turn one's eyes from everything, from all fine reasoning and skillful arguments; to break with old customs according to men's doctrines; to yield one's self to the expressed will of God—the rest he will do, whose promises are yea and amen, who will nourish us with his choice blessings, who will make us ride upon the high places of the earth, and we—we shall delight ourselves in him who fulfills in us all God's commandments, and who gives us the blessing to enjoy, that is connected with them.

M. JANSZ.

PATTI, Jan. 25, 1894.

Our sister, M. Jansz, has a very good reputation among the Sunday-keeping Christians who are acquainted with her, on account of her desire and diligence to do something for the Master. The Sabbath-school of Alfred Centre gave some of the pictures, that are used in the primary department, to her, for which she feels very grateful. She is glad to know that the brethren and sisters take interest in her labors for Christ, and asks for their prayers. She stands alone as a witness for the truth which we in particular love. Let us remember her request. The fervent prayers of God's children have much power. The great need in India for consecrated workers in God's vineyard must receive attention from Christians. Help at least with your prayers.

PETER VELTHUYSEN.

MISSIONS.

THE sessions of our Associations will soon be at hand. These May and June meetings are not for business. There is but little of that kind of work to be looked after. These meetings should be made times of great refreshing from the Lord to the churches. May the delegates, the pastors, the ministers, the laymen, all, come up to these meetings with such oneness of purpose and of work, so prepared by the Spirit of God, and with such burden in prayer that the Lord shall open the windows of heaven and shower upon the people and the churches great spiritual blessings, and a wonderful work of salvation.

WE hope the Quarterly Reports of the Missionary Pastors and of the Missionaries will be carefully read. They give us the condition of the various fields and the work performed upon them. The reader will be greatly gratified, and be led to rejoice at the good news of precious revivals all along the lines, and that so many have accepted the Saviour, and the churches have been aroused to higher spiritual life and activity. We trust also the extracts from the report of the Evangelistic Committee will be read with great gladness, and that there shall go up to the Father of all mercies from the readers thereof earnest prayer for his blessing on our evangelistic efforts.

EVANGELISTIC COMMITTEE.

EXTRACTS FROM THE REPORT OF THE EVANGELISTIC COMMITTEE TO THE MISSIONARY BOARD.

In presenting this report the committee feel more than they can express the honor that is put upon them in being able to record so great a blessing from God as has attended the labors of those whom they employed as evangelists since the beginning of this year. The brief words of this report cannot give an adequate conception of the great out-pouring of the spirit of God which our heavenly Father has been pleased to send us.

At the request of the Hammond, La., Church we sent the Rev. C. W. Threlkeld to labor there for one month. He labored there with gratifying results. Five members were added to the Hammond Church, and ten to the First-day Baptist Church there. Several are reported as considering the Sabbath question and there are more to follow those who have already confessed Christ.

We sent the Rev. E. H. Socwell to aid the Rev. L. F. Skaggs in Missouri the last of February. The result has been that there is one convert who will join the Delaware Church. The churches revived and several became interested in the question of the Sabbath.

We sent Mr. E. B. Saunders on a trip to West Hallock in January, with the result that three were added to the church by baptism and the church was generally revived, so that there is a better spiritual condition than for a long time.

We employed Mr. E. B. Saunders and the Rev. L. C. Randolph to labor in evangelistic work with Mr. George Shaw, the Rev. F. E. Peterson and the Rev. W. D. Burdick to assist them in Westerly, the last three mentioned without salary. These brethren labored either in whole or in part for seven weeks in Westerly, R. I., four weeks in the Seventh-day Baptist church and three weeks in a union effort in Armory Hall and the Opera House. The pas-

tors of most of the churches co-operated in these meetings, and the plan was earnestly and loyally supported by the business men, particularly of our own church. The results have been that 38 have been baptized and united with the Pawcatuck Church, and nine have been added to the church by letter. Over 60 have united with the Baptist Church, and about 50 have united with the other churches. This enumeration is of those only who were converted in some sense as the result of the union meetings. There has been a very general awakening throughout the town. The converts have been largely men, old and young, many boys, and but comparatively few ladies and young children. As a direct result of these meetings a Y. M. C. A. has been organized in Westerly. There has been a total revolution in the shops and other places; profanity and obscenity have given way to earnest Christian conversation; men have altered their whole lives' attitude toward God and holy things. These meetings began January 26th, and continued till March 18th.

On March 16th, before the close of the meeting at Westerly, meetings were begun at Ashaway by Mr. Saunders and Mr. Randolph. These meetings are still in progress conducted now by Mr. Saunders, who has labored for about half the time without Mr. Randolph. The whole place has been thoroughly awakened. So far 10 have been baptized, and there are more to follow.

The general result of the evangelistic work so far during the year has been as follows: Added to our churches by baptism, 57; to other churches nearly 125.

This report makes no mention of the great numbers of those who have been reclaimed to our own and other churches, nor can the result of the work be estimated in its effect upon the membership who have been strengthened and revived.

O. U. WHITFORD,
GEO. B. CARPENTER, } Com.
W. C. DALAND,

FROM J. L. HUFFMAN.

I herewith send you my report for the quarter ending March 31, 1894. After making my last report we continued the revival services here at Salem fifteen days. I did all the preaching. Had an excellent good meeting, in which about twenty-five professed conversion. They were mostly First-day persons, and have joined First-day churches. We are expecting to have baptism next Sabbath. I also helped Pastor Burdick in revival meeting at Lost Creek. Was there about twenty days. Preached and conducted thirty-five meetings. Had an excellent meeting. The entire church was revived; every resident member became active. There were about forty professed to have found Christ as their Saviour. This was to me one of the best meetings I have ever held. The Lost Creek Church, with its excellent pastor, is doing a good work for the Master.

I attended a Quarterly Meeting at Middle Island, and helped Bro. Lippincott one week in some extra meetings. Preached thirteen times. The church was benefited and encouraged by those meetings.

At my appointment at Black Lick we organized a church, with thirty-four members. Six of these were converted in the meetings held last quarter at Long Run and Trough Schoolhouse. The organization of this church and the baptism of these young converts was a time of refreshing and profit to this people. Twen-

ty-three of the members composing this church are married persons. It is a live and wide awake church. The union church house built by them and the First-day Baptists is all done but seating. They are expecting to dedicate it this spring. An extensive revival meeting was held in this neighborhood some years ago. In this meeting there was a large number that professed conversion. Many of them were baptized, and being left without any church, soon fell back, so that three years ago, Bro. Sylvanus Davis tells me, when he moved into the neighborhood there were no meetings, nothing but drinking, swearing, dancing and carousing. He, with one other family, started a little meeting. Bro. Martin, then missionary pastor at Greenbrier, came and held some meetings. This was the beginning of this now good work. Since that time, though having no church organization, they have kept up regular Sabbath meetings. They have now in their membership two licensed preachers. I have been preaching for them once a month for nine months. I do wish that Middle Island, Greenbrier, and Black Lick churches, could unite now and get them a good strong man as pastor.

Bro. Lippincott and a young Bro. Davis, who are here (Salem College) are preaching for these churches and are doing as well as can be done until some one can be had to give his entire time to the field. The cause in this Association is looking favorable. The school is doing much for us. The attendance is now the largest we have ever had, and as the students are many of them those who have attended more or less ever since we started, are becoming more advanced. Our school is a power for good among our churches. President Gardiner and the teachers are earnest and enthusiastic in their work. We are all working hard on this field. Pray for us that the Lord will give us good success.

SALEM, W. Va., April 1, 1894.

FROM HORACE STILLMAN.

I herewith submit my report of labor in the First and Second Westerly Seventh-day Baptist churches for the quarter ending March 31, 1894. I have continued my labors as usual the present quarter.

The First Westerly Church is a living organization, composed of harmonious Christian workers, actively engaged in the service of God. Their communion services and covenant meetings are seasons of much interest, when the old and young meet together and bring in their testimonies for the Master to the joy of all.

There is no reason why this church may not be a much greater power for good in the future than it has been in the past. Truth is mighty, and in the hearts and hands of living men fully awake to their opportunities, will prevail. This church is signally blessed in its opportunities to lead men to Christ and to enlighten them in the undivided law of God. Should a series of meetings be held here by Brethren Saunders and Randolph, much good would doubtless be accomplished.

The church at Niantic, in its past history, had been pronounced "dead and plucked up by the roots," but in the "times of refreshing from the presence of the Lord" it was invigorated and increased in strength and numbers, and by the help of your Board has been the means of great good in the community. By various causes, but chiefly from removals, its numbers have been depleted, and it is now in great need of a revival which shall quicken its member-

us to see how grateful those seem to be to whom we have presented garments.

Our Society meets every two weeks to sew, the alternate sessions being followed by a ten cent tea, differing in character that they may not become monotonous. Occasionally a short programme of music, recitations, dialogues, etc., is presented. Our Society has pledged for this year \$35, and I think there will be no difficulty in raising that amount, as the people come up nobly to the work.

If each of us will keep before us the thought:

"There is a work for me, and a work for you, something for each of us now to do,"

And do it, something will be accomplished for the Master.

CORA BELLE SINDALL.

HOW MINTA ARABELLA TAUGHT POLLY.

"Polly," said mamma, coming into the room where the little girl was busy with the ruffle for the neck of Minta Arabella's best Sunday gown—"Polly, there is the children's auction to-night at Mrs. Parler's. What are you going to carry to it?"

"O mamma," said Polly, with a great big pucker between her eyes, "I haven't anything to carry."

"Why, Polly Piper! and you with more dolls than any little girl in town?"

"But, mamma, I haven't a single one I could spare, no, not a single one! I love them all too well. I just couldn't part with one, no I couldn't, I couldn't! I think it so foolish in Ruth and Rose Tucker to get up that auction. The idea of our carrying our things to be auctioned off, as if we didn't want them ourselves!"

"But, Polly, my dear, just think, this money is to go to the missionaries for the heathen!"

"O, mamma, the heathen can get along well enough. There are so many folks who are always sending things to them. Yes, I am sure, mamma, they get enough without my bothering myself about it."

"Polly," said mamma, "I am sorry to see such a spirit in my little girl. You ought not only to go to that auction, but you ought to carry just the very best thing you have, Minta Arabella, for instance."

"O mamma!" and there was a sharp little cry from Polly, "I just couldn't think of giving Minta Arabella to the heathen, my sweet, dear Minta Arabella, no I couldn't, I couldn't!"

Polly sat there gazing straight before her for a long time after her mamma went out of the room. How strange everything began to look, and in what a queer way Minta Arabella was winking at her! What could be the matter? All at once, Minta Arabella began to shake her head as well as to wink, and to shake it, too, in the most determined manner. She seemed to say, "O Polly! O Polly! O Polly!" What could Minta Arabella mean?

Suddenly it seemed to Polly that instead of being in the room she was out in the old meadow. She was standing under a tree, and there on the topmost branch was Minta Arabella. Polly tried her best to reach her. She tiptoed, she jumped, and did everything she could. Finally, as she was standing with her face leaning against her hand and trying to decide what to do next, she heard a voice say: "Oho, Polly! Oho! Polly! so you would not give me away, would you? But you see now I am where you cannot get me!"

Looking around, there was Minta Arabella, swinging back and forth upon the limb, and talking to Polly thus. O how it hurt Polly!

"Sometimes," went on Minta Arabella, looking saucier and saucier every moment, "when folks are so stingy they won't give things of their own accord, the things are taken from them anyhow. Now, Polly, there are the heathen, the poor, miserable heathen, who are dying, yes, dying by thousands, just because such stingy folks as you won't send the light to them. You wouldn't give me up, and now I am going to give myself up. Yes, indeed, Polly, I am going to show that I, a doll of wax and kid, have more heart, more feeling than you have. Not a foot am I going to come down from here, Miss

Polly, until you consent to carry me to the doll auction to-night."

That was just as much as Polly could stand. She burst into tears, and then—awoke!

So it had all been a dream, you see, but O such a real dream. That very afternoon Polly carried Minta Arabella to the committee that had in charge the doll auction. "And, Rose," she said to the little chairman, "I can bring still another doll besides Minta Arabella if you don't have enough."

But Rose said she thought they would have enough. So it was only Minta Arabella that Polly had to sacrifice. But she had learned her lesson so well that I don't think she begrudged Minta Arabella to the heathen, no, not one single time. That was pretty good advancement on Polly's part.—Annie Maria Barnes.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., April 18, 1894. The meeting was called to order at 9:40 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. G. J. Crandall. There were present fifteen members and three visitors.

The minutes of the regular January meeting were read and approved.

It was voted that the report of the Corresponding Secretary which was not presented at the January meeting be added to the records of that meeting.

The Treasurer's report was read and approved.

The report of the Corresponding Secretary was read and voted to be placed upon the records.

The report of the Evangelistic Committee was then presented, which appears in another form on the missionary page of the RECORDER. It was voted that the report be adopted.

It was voted that an appropriation be made, at the rate of \$100 a year, for the Salemville (Pa.) Church for the year 1894, during such time as they have a pastor.

It was voted that an appropriation be made of \$50 to aid Mr. George Shaw in his studies for the ministry.

It was voted that an appropriation be made, at the rate of \$100 a year, for the Rock River (Wis.) Church for the year 1894, during such time as they have a pastor.

It was voted that an appropriation be made, at the rate of \$125 a year and traveling expenses, for the Berlin (Wis.) field, during such time as a missionary pastor shall be employed on that field.

A special appropriation of \$25 was voted to the Rev. D. K. Davis for work done with the Dell Rapids (S. Dak.) Church during this year.

It was voted that an appropriation be made of \$50 for the Milton College Quartette for aid in evangelistic meetings at Coloma Station, Wis.

It was voted that the labors of the Rev. F. F. Johnson be continued for another three months on the same terms as for the last quarter, on the Arkansas, Texas and Indian Territory field.

The following resolution was unanimously adopted:

Resolved, That it is the mind of this Board that Dr. Rose Palmberg go to China on or before Nov. 1, 1894, as the assistant of Dr. Ella F. Swinney in the Medical Mission, at a salary of \$600 a year.

It was voted that the Corresponding Secretary attend to securing the preparation of obituary notices of the late Rev. J. W. Morton, the late Rev. Nathan Wardner, and the late

George H. Babcock, according to his best judgment.

It was voted that the President, Recording and Corresponding Secretaries be a committee to prepare the programme of the next annual session.

It was voted that whenever it shall seem wise to inaugurate evangelistic work in connection with missionaries or missionary pastors, whose salary is paid in whole or in part by this Board, such work shall be under the direction of the evangelistic committee, and the missionaries or missionary pastors are expected to co-operate with said committee and said committee are hereby empowered to advise and direct in such work.

It was voted to grant the following orders:

O. U. Whitford, salary and expenses.....	\$292 92
G. W. Hills, " " " "	247 05
T. J. VanHorn, " " " "	130 07
S. R. Wheeler, " " " "	125 00
H. H. Hinmaa, " " " "	120 00
L. F. Skaggs, " and expenses.....	97 31
F. E. Peterson, " " " "	75 00
E. H. Socwell, " " " "	60 00
D. N. Newton, " " " "	12 50
S. I. Lee, " and expenses.....	11 50
F. F. Johnson, " " " "	139 60
R. S. Wilson, " " " "	75 00
First Westerly Church.....	18 75
Second " " " "	18 75
Salem Church.....	25 00
Ritchie " " " "	25 00
Conings " " " "	12 50
Watson " " " "	25 00
Lincklaen " " " "	18 75
Otselic " " " "	18 75
Hornellsville " " " "	18 75
New Auburn " " " "	18 75
Pleasant Grove Church.....	25 00
Salemville " " " "	50 00
Rock River " " " "	50 00
E. D. Richmond, traveling expenses.....	35 24

It was voted that the Treasurer be authorized to pay remaining salaries due missionaries when he shall have received their proper reports.

Adjourned.

WILLIAM C. DALAND, Rec. Sec.

RESOLUTIONS OF RESPECT.

The following Resolutions of Respect for Elder Nathan Wardner were, by vote of the church, ordered to be sent for publication in the RECORDER:

WHEREAS, God, in his providence, has seen fit to call home our beloved Pastor, Elder Nathan Wardner, therefore be it

Resolved, That we, the members of the Utica Church, bow in humble submission to the will of the All-wise God.

Resolved, That while we mourn our loss we lift our hearts in thankfulness that he was as the sheaf of ripened wheat, ready when the Master called, and that it has been our privilege to listen to the word of truth made clear and beautiful, so near the close of a long life of noble work for God.

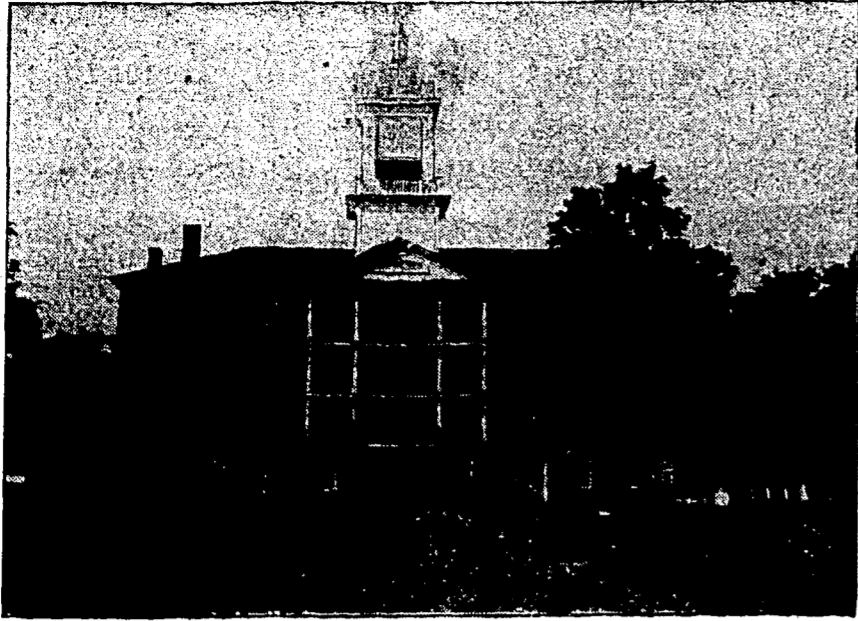
Resolved, That we extend our sympathy to the bereaved wife, and other members of his family, in this their great affliction, and that a copy of these resolutions be presented to Mrs. Wardner, inserted in the church records, and also sent to the SABBATH RECORDER for publication.

D. B. COON, Com.

UTICA, WIS., April 24, 1894.

IT IS better to smile than to groan when disappointments come. He who can do this deprives adversity of its sting of bitterness. What a perfectly admirable picture Charles Lamb presented when, sitting with his sister on the night of the presentation of a drama composed by himself, anxious but hopeful, he saw its complete failure, and, giving way to the common feeling around him, hissed and hooted as lustily as did his neighbors! He was doubtless disappointed, but adversity had little power to extract the sunshine from that genial nature and fill it with the sulks instead.—Morning Star.

WHO hath a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger and to make a further growth in holiness.—Thomas a Kempis.



DE RUYTER INSTITUTE, DE RUYTER, N. Y.

The above cut gives quite a fair view of the old DeRuyter Institute as it now appears. As an institution of our denomination, it has already passed into history, being now owned by the village and district and known as DeRuyter Union School and Academy, under which names it is prosecuting its work by means of five teachers, Geo. W. Lang, A. B., principal.

From the speech of Senator Spooner, of Wisconsin, at General Logan's funeral in Washington, I to-day read these words: "It is said that 'history is the essence of innumerable biographies,'" and how true it seemed as I tried to gather brief items of historical interest in relation to this once important and well known Seventh-day Baptist Institution of learning. Another definition of history might be a record of the most prominent persons and events as they appear to different beholders, upon the moving panorama of time; hence so often differing, if not contradictory history, according to the stand-point of the observer.

I find from the records that Alexander Campbell is mentioned as the prime mover in the agitation for this school, who was also appointed to secure funds throughout our societies for the building, which he did to the amount of nearly \$14,000, and the building was ready for full operation in the fall of 1837. Twenty-two thousand dollars is given as the total cost of the property. It is a stone building, four stories, with two wings extending to the rear, enclosing on three sides an open court. A school was opened in the spring of 1837 by Solomon Carpenter as principal and Miss Sarah A. Robinson as preceptress, but the Institute proper was not opened until September with Eber M. Rollo, A. M., as principal, and the same preceptress as before.

In the different catalogues of the school I notice among the faculty the following principals and teachers: Rev. James R. Irish, Henry L. Jones, A. R. Cornwall, Guerdon Evans, Soloman Carpenter, Rev. L. E. Livermore, Henry C. Coon, Harriet W. Stillman, Josephine Wilcox. Among the students are found the following names: Geo. H. Babcock, Chas. A. Burdick, H. C. Coon, Lebbeus M. Cottrell, Edmond Darrow, Elston M. Dunn, Ira J. Ordway, B. F. Rogers, L. C. Rogers, W. A. Rogers, James M. Saunders, Perry B. Maxson, Nathan Truman, H. E. Babcock, Oliver Davis, Jos. D. Titsworth, Joel C. West, Wm. C. Whitford, J. B. Clarke, Joseph L. Stillman, D. H. Davis. The following places are also represented in the patronage. DeRuyter, Georgetown, Adams Centre, Brookfield, North Pitcher, Waterford, Woodstock, Westerly, Alfred, Mystic, Dorrville, Scott, Hopkinton, Petersburg, New London, Stonington, Leonardsville, Verona, New Market, Plainfield, Philadelphia, New York, Saratoga Springs.

The building of other schools at Alfred, Ash-

away, Shiloh, cut into the patronage of DeRuyter and made it difficult to sustain the Institute. Debts accumulated, and several years since the property was sold to pay the indebtedness, and is now in successful operation as a union school. It has not been without its mission. If we mourn its loss as a denominational school, we can rejoice in the hand it had in making preachers, professors, college presidents, whose power and influence are still enlarging as the years go by.

G. M. COTTRELL.

[From L. C. Randolph.]

SUCH movements as the Coxey crusade are not without cause or meaning. They are pimples upon the body politic, and are evidence of bad circulation. In other words, there is something wrong in the social constitution. The commonwealers see that there is abundance of wealth in the country, food, clothing, and the comforts of life. There is plenty of work to be done, yet men who would earn their daily bread by labor have not the opportunity while the land is full of plenty.

The method by which Coxey and his associates propose to remedy the situation is a short cut one—appeal to the government.

That is to say, it is simple. It *would* be short cut if it ever reached anywhere or accomplished anything. The movement, "On to Washington," is like the Crusaders to recover the Holy City in its appeal to the imagination. It seems destined to end in accomplishing as little as they did in the direct line of their purpose.

The Crusaders were a stupendous failure touching the purpose for which they were organized. Jerusalem is still in the hands of those who call us "infidel dogs." But superficial indeed would be the student of history who therefore casts aside the Crusaders as not worthy of study. Those great uprisings worked changes which Peter the Hermit never sought. They broke up feudalism and transformed the face of Europe.

The march of this industrial army toward Washington does not compare with the Crusaders in magnitude, but it is attracting intense public interest, judging by the space given it in the papers. The movement has already been more successful than most people anticipated, and the end is not yet.

It is too much to expect that this "petition in boots" will have any appreciable effect upon Congress. There does not seem to be the slightest prospect that the petition will be granted. But the twentieth century is coming on. In these restless days the plastic forms of public opinion are being molded. Foolish and abortive as they seem, these movements may be to the farseeing statesman full of grave meaning.

It is not necessarily the great deeds of life in which character is most sternly tested. When the fate of an army and the destiny of a nation are at stake the spirit is nerved to patient endurance and lofty heroism. But when the stress and strain of every day cares and provocations fall, and nothing more is in danger than the peace of our households and the wholesomeness of our own influence,—well, these are the times which try men's souls. Happy the man whose trust is in the Lord, and who can turn a face of unconquerable serenity toward his daily round of duties.

A QUIET life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.—*Alcott.*

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., April 24, 1894.

Coxey and Browne demonstrate themselves cunning, foolish and fanatical by their words and deeds. They seem to claim that they are, or are leaders of, what they call the Commonwealth of Christ. They claim that personally they are re-incarnations of men long since dead. Browne, it is reported, says that he is a re-incarnated Christ. It does not seem possible that such a claim is literally made. Probably the idea he suggests is that Christ's spirit and method are exemplified in him. Well Coxey and Browne's immediate followers do not seem to have a place to lay their heads and they go forth with neither gold, silver nor brass in their purses and without scrip or two coats or two extra shoes. But further resemblance to the man of Nazareth it is difficult to trace. Neither do they appear to have much reverence either for God or Cæsar.

A whole brood of falsehoods underlie their semi-fanatical claim. They say "we the people demand this and that; we the people own the Capitol; Senators and Representatives are our servants; shall the servant disobey the master? We the people want to work; we want money; we propose to go into our own Capitol and demand that our servants give us a particular kind of money and a special sort of work." If these men own the Capitol, it is a joint-ownership and they must respect the rights of others, which rights are defined by law and however sovereign or Godlike they may imagine themselves, it will be necessary for them to use their fractional interest in the property so as not to crowd other owners, nor break down the regulations necessary for the preservation of equal rights, public order and lawful behavior. Their error lies in the assumption that they are the people. Though ten or twenty or a hundred thousand should assemble and demand relief, their demand has no more authority and should have no more potency than exists in the votes behind them. The people indeed rule, but in accordance with law which they themselves prescribe, and they have not as yet elected Coxey to represent them. If these men represent the wishes and will of the people let them speak through their only authoritative organ, the ballot box.

The petitioners that follow Coxey will not overawe the servants of the people as Parisian mobs have done, nor use the Capitol as barracks, nor hold a mass meeting on the Capitol steps, nor dictate to Congress in the Nation's counsel chamber. They have not been elected to utter the nation's will and their dictations will be saved from excessive contempt and ridicule only by an increase of modesty.

No excitement nor fear and but moderate curiosity is excited by the near approach of the so-called peace armies. Washington is used to crowds and is in favor of the largest liberty of utterance and opinion and petition and does not doubt that the representatives and executive of the whole people at the Capitol will be able to act and speak for the whole people in a dignified, authoritative and not unkind manner. The blatant Coxey can have his "say" as other and wiser people have had and then go home to attend to his horse business and to elect if he can men in favor of bonds and good roads.

CAPITAL.

THE wonderful vision of Jacob at Bethel was no more glorious than that of Stephen. God can reveal himself to the hearts of his people even now that they may behold his glory and enjoy his presence.—*Christian World.*

SALEM COLLEGE.

We are all greatly interested in the facts stated by Pres. Gardiner, also the item by the Editor last week concerning this college.

Salem College *ought* to live. Over one hundred and forty earnest and bright young men and women are registered as students this term and in actual attendance. With its present management and the excellency and adaptability of its faculty it is fast gaining a wide and favorable reputation. But Salem College *will* die unless help comes soon. As the President has said the Board has gone as far as they are able until help comes. We dare not venture to plan for next year. The indebtedness at the close of this term, June 6th, providing the pledges we now have are all paid, on building and for running expenses will be about \$2,600. All of this except \$600 will be due before the beginning of the next school year.

If the lovers of the cause, so dear to us all, will see that this entire indebtedness is paid off between now and the first of July, I will pledge myself to pay one-tenth of the entire sum. Our appeal is earnest, but the demand is great. "Read Pres. Gardiner's article again." Let us hear from all at once. All pledges or funds can be sent to the President (T. L. Gardiner), or J. L. Huffman, financial agent.

J. L. HUFFMAN.

SALEM, W. Va., April 27, 1894.

THE CHRISTIAN AMENDMENT.

A brother desires us to express our views as to the so-called Christian Amendment for inserting the name of God and of Jesus Christ in the United States Constitution. Religion is something with which the Constitution of the United States has nothing to do, except to guarantee to all citizens liberty in the exercise of their religious or non-religious sentiments. If we put into the Constitution a recognition of God and of Jesus Christ we disfranchise all who cannot subscribe to these sentiments. It is an approach toward the union of State and Church, which has been one of the most mischievous and baneful things on earth. There would be just as much reason for putting the name of God and of Christ in the charter of every town and village, and the incorporating act of every bank and insurance company. If it is said that the laws of God lie at the foundation of all government, it is also true that they lie at the foundation of every contract and of every corporation. Civil government is a secular institution intended to promote the temporal welfare. In making laws it recognizes certain acts as harmful to civil society.

Again, the amendment is futile. It accomplishes nothing. It will not change the sentiments of any one. It will not prevent the most wicked and unchristian legislation or action. No one would propose to carry out the amendment to its logical result and disfranchise Hon. Oscar S. Strauss, or Mayer Sulzburger, or any other of our fellow citizens because they are Jews, or Prof. Felix Adler or his associates, who, it is generally supposed, do not believe in a personal God. We object to the amendment because it is futile if not carried out; it is despotic and contrary to religious liberty if it is carried out.

The position which we take does not involve the granting of all the demands of the secularists, some of which seem reasonable and some unreasonable. Their demand for the non-exemption of ecclesiastical property we think just. Their protest against the employment of chaplains in the army and navy, and in asylums and prisons, we think unjust and unreasonable, although we should not object to these being called "moral instructors" rather than chaplains. We would not maintain the compulsory use of the Bible in schools, neither would we advocate the compulsory exclusion of it. The protest against the appointment by the Executive of days of Thanksgiving and special prayer is unreasonable. The demand that laws requiring the observance of Sunday should be repealed, is am-

biguous. The law should not compel any one to observe the Sunday; on the other hand it should protect every one in the observance of the Sunday, so that he does not interfere with the religious rights of his neighbor.

Good men, very good men, are prone to lack confidence in the power of God. We have seen Christianity make its way in spite of obstacles and menaces and persecution; now we are afraid that it cannot continue to exist without a great deal of legal help. Christianity has asserted itself against the dominion of Nero, of Louis XIV., of the Inquisition. It will still conquer, and it will not allow itself to be indebted to the legal power for the triumphs which it will win.—*The National Baptist*.

THE IDEAL INCOME.

Independence, from an entirely American stand-point, is always more or less hard to gain, though not exceeding hard, not almost impossible, as it is across the sea. It requires continuous resolution, unflinching perseverance, steady self-abstinence, clear judgment, with a dash of what is reckoned as luck, especially in youth, when such qualities are least developed. Above all, it requires resolution and perseverance. An earnest attempt at independence can never really be made too late, desirable as it is to make the attempt early. Independence should be aimed at, kept firmly in mind, whether one be twenty-five or sixty, whether one have many responsibilities or none. For it is very rarely reached without ceaseless solicitude and striving, and not, as must be granted, reached generally even with these. After good repute and good health, it is the most valuable of possessions. It is apprehensible salvation. Nevertheless, the first stages are most arduous, the most discouraging. Beyond them the road is smoother, and success dawns in the distance. Cling to the prospect while life lasts, though expectation swoon by the way. The recompense is worth the stoutest labor; the severest sacrifice; it richly atones, in the end, for whatever may have been endured for the precious cause.

What constitutes an independence? Does it not vary with the place and the individual? Is not the independence of one man totally inadequate to that of another? Obviously yes. Your idea of an independence may be so superior to mine as to seem like wealth, which, in any reasonable sense, may not be hoped for, and is not, in truth, by any number of men, though to the manner born. Still sensible, sober opinions on the subject are not so different as may appear at first. Each man should determine for himself, according to his surroundings and relations, what amount he and his, if all sources fail, can live on in a very simple way—in a way bearable and decent, if not quite pleasant or desirable.

It seems to be generally agreed that in New York a native citizen, a man of small family—a wife and two children, for example—cannot get on respectably with less than about \$5,000 a year. If a bachelor, \$1,200 to \$1,500 will answer. In other cities \$3,000 to \$4,000 may sustain him domestically; in a village or the country, materially less. If he must descend to marked plainness, rigid economy, prosaic facts, he can find places where, without other income, \$2,000 to \$2,500 will keep him and his household together, not without material comfort. That amount, therefore, may be taken as an approximation to an independence, as enough certainly to keep the wolf and the creditor from the door. Confession may be frankly made, however, that no such sum is regarded by city folk as sufficient for the purpose. They might put it at fully \$10,000, and speak of minor figures as penury, or prolonged starvation. Strict independence may, notwithstanding, be computed in general at \$2,000 to \$2,500; and he who has secured it indubitably has no cause to fear compassion, or to seek for sympathy. He may esteem it a genuine misfortune to be so reduced, especially after having had five or ten times as much. Still, it is independence—not handsome, welcome, or in any manner satisfactory; and it is within reach of nearly any one who diligently and earnestly works for it.—*From "Pecuniary Independence," by Junius Henri Browne, in Harper's Magazine for May.*

HANDS OFF.

The Romanist claims that those who criticize the attitude of the Roman Catholic Church in America are bigots and illiberal. This would be true, if the Roman Catholic Church confined its sphere to spiritual matters. When we consider the clear and unmistakable fact that Rome is striving after the control of our schools and institutions generally, it is only common sense for us to protect ourselves. The Romanist has as much right to his religion as the Protestant, and is protected in all his rights; but Rome has no right to put its hand into our treasury, and go into politics to control our schools and our cities. It is at this point that the American calls a halt. The Chicago public schools have 82 per cent of their children from Protestant families, but 67 per cent of their teachers are Roman Catholics. The priest will build his parochial schools, and demand that all the Romanist children attend them. At the same time he will manipulate city governments and Boards of Education so as to control the public schools in many of our cities. Roman Catholic priests should either send the children of their congregations to the public schools, or else not try to control them.—*The Christian Secretary*.

WALKING CIRCUMSPECTLY.

It has often been a matter of complaint that some of those who were zealous for these "higher doctrines," as they have been called, were not so careful to "maintain good works," nor so attentive to the "minor morals" of Christianity as might have been expected; not so large-hearted, nor so open-handed, nor so generous, nor so humble, as many whose light was dimmer; also, that they were supercilious, inclined to despise others as dark and ill-instructed, given to display their consciousness of spiritual superiority in ungentle ways and words. This will not do. Certainly one who is "risen with Christ" ought to be like the risen One. He will be expected to be meek and lowly, gentle and lovely, simple and frank, kind and obliging, liberal and generous; not easily provoked or affronted, transparent and honest, not selfish, not unwilling to be naught.—*Bonar*.

WHAT A TRACT DID.—I remember riding one time from the Geneva Student's Convention, and as I was sitting in the car seat I asked the Lord for an opportunity to lead some one to Christ. I was watching my opportunity when two young ladies entered. I thought I knew one of them, the daughter of a minister. She came back and bowed, and then, of course, I knew her, and in the providence of God she took the seat in front of me, the only vacant one in the car. I put my hand in my pocket, and took out my little bundle of tracts, but unfortunately did not have a good assortment with me at that time, and so I took out the best one I had, not a tract that I would recommend, but the best I had. I asked God to bless it, and reached over and handed it to her, and asked her to read it. She at once began to read, and I began to pray. When she had read the tract through, and it did not take long, I asked her what she thought of it. She almost burst into tears right there in the car, and in a very few moments that minister's daughter was rejoicing in the Lord Jesus Christ as her personal Saviour.—*Rev. R. A. Torrey on "Tracts and How to Use Them" in April Temple-Builder.*

OUR influence depends, not so much upon what we know, or even what we do, as upon what we are.

A CLASS of Hottentot children was asked, "Do we possess anything that we have not received from God?" A little girl of five summers immediately answered, "Yes, sir; sin."

CHRIST built no church, wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth without Christianity, where the life of man and the purity of women are respected, and I will give up Christianity.—*Drummond*.

YOUNG PEOPLE'S WORK.

THE following article is rather long, but it is too good to skip over. Be sure to read it. No matter if you have no interest in the subject, it is worth reading for the one fact that it emphasizes definite, well prepared plans as a foundation upon which to build any undertaking. The article contains many helpful and suggestive ideas, and we most heartily commend it to the attention of young people who are living in places where there are no Junior Societies of Christian Endeavor.

ORGANIZATION AND MAINTAINANCE OF JUNIOR SOCIETIES.*

The command of Jesus to Peter: "Feed my lambs," and that of Paul to the elders of the church of Ephesus, "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood," is as obligatory upon the church of to-day as upon those to whom the words were uttered. All through the years that have intervened since then, the church has been cared for to the best of the ability of those who, seeking guidance from God, have been placed in charge, and it has been expected that the children, being placed under such influences would necessarily become Christians. But the facts have not borne out the expectations, and the church is realizing to-day, as never before, that the children—the lambs of the flock—must be cared for too, for in them lies her future strength. Parents are not forgetful of the physical and intellectual development of their children, but they do seem to forget, or not to comprehend that their spiritual nature must needs be trained and developed also. This is the work of the Junior Society of Christian Endeavor. To train the children for Christ and the church; to throw around them such influences as will help them to form habits which will make them strong and courageous Christians and prepare them for practical Christian work. "But why begin with the young child," is being asked, "Why not wait till he is old enough to enter the Young People's Society before beginning that training?" Shall we run the risk of habits being formed in the meantime that will draw him away from the church? And then, too, will not those years be in a measure wasted if little or nothing has been done for the Master? How much better to have saved those years for Christ! Not only can the child be won more easily into right living, but how much of evil growth can be prevented!

Do you fear that religion will become distasteful to the children if the subject is put before them? As soon fear their forming a distaste for water when required to wash their faces, or of books when made to go to school. Christ did not give us a religion that could not be made attractive. It can be made attractive and is as suited to the needs of the children as adults. Do you think the child too light-headed or rattle-brained to be benefited by such a society? Attractive truths presented in a right manner will not entirely fail in their mission. It is not the child's nature to be serious or attentive to one thing long at a time, but one may not know how deep the words may sink

*Read before the Young People's Society of Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin, at Milton Junction, Wis., Feb. 25, 1894, by Mrs. Nettie M. West. Requested for publication in the RECORDER.

until fruit is borne in after years. Some will say the Sabbath-school is enough for the children, but it is *not* enough. They learn lessons there, but they do not learn how to do Christian work, they do not learn how to speak and pray, and they do not feel the responsibility as they do when they have a meeting of their own. Many churches have felt the need of doing something more for the children and have been desirous of having a society for them, but have not known how to go to work. From different Junior workers I have gathered the following suggestions as to forming and carrying on Junior Societies:

Get the children interested in advance. Talk it up in the presence of the parents and secure their co-operation. To start the matter have the subject brought before your Young People's Society of Christian Endeavor, and choose a strong committee to be called "the Junior Endeavor Committee." Let either the Society or the new committee select a superintendent for the Junior Society that is to be, and one or more assistants, earnest Christians, full of love for the children, and tact in interesting them, and above all, so thoroughly consecrated to the work that if things seem discouraging sometimes they will only work and pray the harder. Have a good player and singer to make the music a success. Determine on the constitution and by-laws for the Society. The model furnished by the United Society is a good one and may be adopted, making such changes as are deemed best. Select your officers and committees in advance. Some societies have president, vice-president, secretary and treasurer; others dispense with the president and vice-president, the superintendent and assistant doing the duties of those officers. For the chairmen of the different committees select those who will be most likely to understand the work required of them. Of course the list may have to be modified when you see what children come, but it is well to make careful preparation. The details having been arranged, call the children together for organization. Read and explain to them the constitution and by-laws, and the object and plans of the Society, and especially explain to them the meaning of the pledge; which is a promise to pray and read the Bible every day, to try to live a Christian life, and to be present at every meeting when possible, and to take some part in the meeting. There is a shorter pledge used by many societies much like this one, only it does not contain the promise to read the Bible every day. Francis E. Clark says in regard to the pledge: "I do not think it too much to ask of even boys and girls of seven and eight to pray and read the Bible every day, to try to live Christian lives, and to show it by being present at the weekly meeting and taking some part. We do not expect an oration or a vivid experience each week from them. The Christian Endeavor idea is utterly antagonistic to anything of the sort, but there are simple words of confession which are just as appropriate for the little child to use, as the more elaborate forms are for his father." Whatever pledge is taken explain it to them carefully, and make them understand that while it is a serious and solemn thing to sign such a pledge, it is a more serious thing not to want to sign it. Do not urge them overmuch. Better begin with a few than to have the children sign thoughtlessly or hastily. When everything has been thoroughly explained, call for those who wish to join such a society, and have them adopt the constitution. Let the

superintendent nominate the officers and members of the different committees and let the Society vote them in. The Society is then organized and ready for work. The next thing is to instruct the officers and committees.

The children will be eager to learn their duties and if properly encouraged will go to work with enthusiasm. The constitution calls for several committees, the work of which is fully explained. Some societies have every member on some committee, others believe in fewer committees. The idea is to teach the children how to do something for Christ and the Church, and working through committees seems to be the most successful way.

The following is a list of committees found in different societies: Lookout, Lookafter, Prayer-meeting, Social, Music, Birth-day, Sunshine, Scrap-book, Envelope, Temperance, Missionary, Book, Sabbath-school, Relief, Order, Flower, Messenger, Sick and Visiting. I would not advise one society to have them all, yet the list is helpful in suggesting different lines of work. Whatever committees you have, have definite plans for them and see that they are carried out.

In conducting the weekly meeting there should be a simple topic assigned in advance. The United Society furnishes topics, or the superintendent might prepare them. Bible verses can be given them in advance to recite. Some of the Psalms, the commandments, the beatitudes, the books of the Bible, and Bible persons and places may be learned. Our society holds its meetings Sabbath afternoons with a programme usually after the following order:

1. Singing two or three pieces.
2. Prayer.
3. Recitation or reading of some part of the Bible by the children.
4. Repeating of verses.
5. Announcement of topic.
6. Reading of Bible lesson led by one of the children.
7. The topic is illustrated by the superintendent, and the children are questioned and as many ideas drawn from them as possible.
8. Prayer by superintendent and as many of the children as will take part.
9. Teaching some facts contained in the Bible, or something about the Bible.
10. Collection, roll call, music and dismissal.

Some Junior societies are conducted more like the Young Peoples' Society, but in others this does not seem best.

The subjects and methods used should be of great variety. The child tires of sameness and monotony. Choose something that comes within their comprehension and present it in a way that will appeal to their own experiences. Use illustration if necessary in teaching, but only so far as will help them to understand the lesson. Do not make it so vivid that they will lose sight of the truth taught, and remember only the illustration. In teaching the lesson make them understand that religion is something that must be put into our daily lives, and not something merely talked about on Sabbath-days or read of in the Bible.

Teach them the Bible, aim to make them thoroughly acquainted with it. Indoctrinate them in Seventh-day principles. They should be taught why we keep the day, and how to keep it. Teach them about our denomination and loyalty to it. Strive to teach them how to do missionary work, and how to give, and if properly taught an interest will be given them in missions that will affect their whole lives. Strive in each meeting to teach them something new about the Bible, how to pray, how to be better boys and girls, and how to do something for Christ.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:—At the April meeting of our Missionary Board it was decided to send Miss Rose Palmberg to China in the fall. This matter has been of much general interest, and she the one so long talked of as being sent as an assistant to Dr. Swinney, that you doubtless understand it. I do not know what provision is made for raising her six hundred dollars salary. The Woman's Board may have provided this, but I have been thinking of late whether our young people would not like to help pay her salary, or at least one-half of it. She is one of our number and is known personally to many of us. We want our prayers and such a deep interest to go with her, that we shall read with interest all details of her work, and receive as well as bestow a blessing. Will not this deepen our interest in the home mission work, in which we are now engaged. I know we have asked you to give liberally for it this year, but many of you have not responded liberally as yet, and many of you do give to the foreign work; so could not the greater part of the societies take up this work in some degree, even for the present year. I have no authority in this matter, but would like to hear from all of our Christian Endeavor Societies through the Mirror. I think it better for our societies to be reasonably united and concentrate our donations in the main on the work of our general boards, or we shall finally become divided upon and ignorant of the main lines of work. What do you say about it?

Regarding the summer quartette work I do not yet know what the plans of our missionary committee are who now have the charge of this work. They are laying plans as fast as they can.

E. B. SAUNDERS.

—THE Young Ladies' Mission Band of Walworth have just finished thirty-two ditty bags and expressed them to the Mizpah Mission. The Young People's Society of Christian Endeavor are organizing a Junior Society of Christian Endeavor, with Miss Angie Langworthy as superintendent, and Miss Stella Babcock assistant. We hope to be able to give a fuller report later.

—THE Young People's Society of Christian Endeavor of Hammond has been greatly revived during the revival services held by our evangelist, Elder C. W. Threlkeld. Only two names have yet been added to our list, but six have joined the church. But we feel sure the good seed that was then sown will bring forth fruit in due season. During the meetings one of our dear sisters, Mrs. Landphere, met with quite an accident on her way to church one very dark night, she accidentally stepped off a bridge into a ditch that had been dug during the day, the fall bruising her right limb badly. The most trying part is that she cannot use her limb any yet even though it has been injured over four weeks. Through the thoughtfulness of our pastor the Young People's Society of Christian Endeavor met with her last Sabbath for our regular prayer-meeting. It was a most precious season, one to be long remembered by all present. Others of our numbers have been sick and detained from meeting with us, but are gaining now. The trials of life show us how true were Paul's words when he said, "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory." Some have been afflicted while others have found Jesus and are now rejoicing in his saving love. How it makes our hearts rejoice to hear the testimonies of those who but a few weeks ago were only silent listeners. May the good work go on until all may learn to love and serve Jesus is our prayer.

COR. SEC.

"The work that should to-day be wrought
Defer not till to-morrow;
The help that should within be sought
Scorn from without to borrow,
Better than gold is a conscience clear
And a mind that is at rest;
And a heart that has no cause to fear
As it beats within the breast."

OUR YOUNG FOLKS.

A LITTLE WHILE.

A little while to us is given
Our lives to live, to weep or smile;
Or long or short,—the longest, even,
Continues but a little while.

The pain of being, or the passion
Of joy our troubles to beguile;
The pomp of pride, the ruder passion,
But pain or please, a little while.

We love, and every fibre tingles
Responsive to affection's wile;
As fades the rose, so beauty mingles
With earth, and in a little while.

We cherish hopes, and flashing tapers
Light up the heights to which we toil;
Our mountain clothed with misty vapors,
We reach within a little while.

We grieve, and foolish is our grieving
O'er idols broken, fates that foil—
O'er friendships that were so deceiving—
Which were so, but a little while.

Our hearts may quail and flesh may quiver,
When death would claim us for its spoil;
There is no death beyond the river,
We pass it in a little while.

Then look we to the day of gladness,
When joys unfading ever smile,
Through through the crucible of sadness
'Tis reached,—'tis but a little while.

A paradise of glory given,
A blissful rest from weary toil,—
A thousand years—the days of heaven—
At length shall seem a little while!

—James MacArthur.

JUVENILE FORGIVENESS.

A street boy was run over several weeks ago by a heavy wagon in one of the large towns. He was in the gutter, in the act of stooping, and did not see the approaching horses. Another boy, who had been taunting him, ran away when the accident happened. The injured lad was taken to the nearest hospital, where he was found to be fatally hurt.

After he had been in the hospital a few days a small youth, as ragged and friendless as himself, called to ask about him and to leave an orange for his injured friend. The visitor was shy and embarrassed, and would answer no questions.

He soon came again with an apple, to be used for the same purpose. After that almost every day he appeared at the hospital, bringing some small gift.

One day the nurse told the little visitor that his friend could not get well. The boy lingered in the receiving room, and then with some hesitation asked if he could see John. He had been invited before, but had refused.

The little patient was lying on his cot very pale and weak. His eyes opened in dull surprise when he was told he had a visitor. Before he knew it two little arms were about his neck, and a grimy face bent over his and sobbed,

"I say, Johnny, can yer forgive a feller? We was always fighting, an' I know I hurt yer, an' I'm sorry. Won't yer tell me, Johnny, that yer hain't got no grudge agin me?"

The boy reached up his thin arms and locked them about his little mate's neck and said, "Don't cry, Bobby. Don't feel bad. I was firin' a rock at yer when the wagon hit me. You forgive me? Yes, you forgive me—an' I'll forgive you, an' then we'll be square. The folks here have learned me a prayer. How does it go, nurse?"

"'Forgive us our trespasses,'" said the white-robed nurse, softly.

The next morning Bob was a little late. The kind nurse met him with a grave face. Johnny, she said, had just died. She led the boy to the place where his little friend lay shrouded from sight. He looked at the dead face a moment, and turned away with streaming eyes.

"Didn't he say—nothin'—about me?"

"He spoke about you before he died, and asked if you were here," replied the nurse.

"Are you sure he forgiv' me?" pleaded the trembling voice.

"I am quite sure."

"Then—may I—may I go to the funeral?"

"Indeed you may," said the nurse, tenderly.

"Poor Johnny has not many friends."

He was the only mourner; his little heart the only one that ached, and his the only tears shed over the pauper sod. But Bob had exchanged forgiveness with his friend before he died, and felt his his conscience clear with his small world.

If such nobility of feeling can be found in the midst of ignorance and vice, what excuse can there be for us if we fail to exhibit it? His teaching, "Who spake as never man spake," is emphatic: "Forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses."—Anon.

HIS CHUM.

A newsboy sat on the curbstone crying, when a pedestrian halted, and laid his hand on the youngster's shoulder.

"What's wrong, sonny?"

"I ain't your sonny."

"Well, what's wrong, my boy?"

"Ain't your boy, either."

"Lost five cents in the gutter?"

"Naw, I ain't—oh, oh, oh! Me chum's dead."

"Oh! that's another thing. How did he happen to die?"

"Runned over."

"So? Was there an inquest?"

"Inques' nothin'. He jest hollered once't and rolled over dead. And I wish I was dead too along of him."

"Cheer up! You can find another chum."

"Yer wouldn't talk that way if you'd knowed Dick. He was the best friend I ever had. There warn't nothing Dick wouldn't a done for me. An' now he's d-d-dead an' buried. I'm a-wishin' I was, too."

"Look here," said the man, "go and sell your papers and take some poor little ragged boy and be a chum to him. It'll help you and do him good."

"Pshaw, mister, where's there a boy wot'd go around nights with me an' be cold and hungry an' outen doors, and sleep on the ground like Dick? An he wouldn't tech a bite till I'd had enuff. He were a Christian, Dick were."

"Then you can feel that he's all right if he was such a faithful friend and good boy."

"Boy? Dick a boy? O my! Dick warn't only a ragged, good-fo-nothing human boy, mister—Dick were a dog."—*Detroit Free Press.*

TALKED TOO MUCH.

The story is told of a parrot which was left by her mistress on a perch in the yard for an hour's sunning. In a spirit of mischief Polly began hissing the dog which was stretched on the grass near by. The poor pup felt in duty bound to obey the command, and because there was nothing else in sight he snatched the defenseless parrot from her perch and well-nigh robbed her of feathers and of life. When the good woman came out she was horrified to find her favorite pet in such a plight. In grief she asked Polly what was the matter, and the bird replied in subdued penitence, "O, I talked too much." An oft open mouth is the broad road to a good many troubles for people as well as for parrots. If speech is silver, for once at least we are in favor of repeal; let us by all means guard the supply of gold. *The divine art of speech-making has its perils. No gift of God offers more of good when well used; but like all great gifts its benefits are matched by equally great dangers.—*Morning Star.*

Nathaniel: "Can't I have another piece of cake, mamma? Oliver had one."

Mamma: "But Oliver is oldest, my dear."

Nathaniel: "Well, if age counted, grandpa would have to take the whole cake, and there wouldn't be any for anybody else."

Mother: "I wish you to go to the store and get me a bar of soap."

Little Johnnie: "I've got an awful tooth-ache."

"Does it really ache much?"

"Awful! I can't let a thing touch it."

"Then you may also bring a pound of raisins."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

SECOND QUARTER.

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

LESSON VII.—ISRAEL IN EGYPT,

For Sabbath day, May 12, 1894.

LESSON TEXT—Exod. 1: 1-14.

GOLDEN TEXT.—Our help is in the name of the Lord. Psa. 124: 8.

GENERAL STATEMENT.—From the event recorded in the last lesson, and in the last chapter of Genesis to the opening of Exodus (departure), is a long period, between 315 and 430 years. Thus the Bible records only what is essential as "a medium of revelation to us of God's purposes of grace."

Exodus relates the departure of Israel out of Egypt; tells the history of about 145 years. The author is Moses. Ex. 24: 4, Mark 12: 26. As to Israel's spiritual history all these centuries we have only a few hints from Moses. There can be but little doubt that the Hebrews maintained their theocratic faith as a whole, and were not wholly apostate by remaining in Egypt. We observe that they held to (1) circumcision, (2) sacrifice, (3) and the Sabbath. Thus they believed in the one true, covenant-keeping God; that sin must be atoned for, and that by sacrifice; that there was a heavenly rest typified by the Sabbath. The Egyptian bondage may seem a strange way for God to accomplish his divine purpose. However, "it is needless and wrong to limit God's resources. He could have found plenty of ways to accomplish his purpose, and far better ones than he was obliged to use because of the sins of his people, but it is the glory of his power that could enable David to say, 'Surely the wrath of man shall praise thee; the remainder of wrath thou shalt restrain.'"—B. C. Davis.

EXPLANATORY NOTES.

THE BEGINNING. 1. "Now." And. A Hebrew copulative. Connecting the foregoing with this narrative. "The names." Going back to Israel's descent for a starting point. "Household." This must have included servants and dependents. Gen. 14: 14. 2. "Reuben." Jacob's oldest. Of unstable character. "Simeon." Of cruel habits. "Levi." Descendants became ministers to the priests, who also were of Levi. "Judah." From his name came our modern word Jew. 3. "Isachar." Fifth son of Jacob and Leah. "Zebulon." Tenth son of Jacob, born of Leah. "Benjamin." Youngest son of Jacob and Rachel. His mother, in dying, named him Benoni, "Son of my sorrow." 4. "Dan." Jacob's son by the handmaid Bilhah. "Naphtali" Bilhah's second son. "God." Jacob's son by the handmaid Zilpah. "Asher." Zilpah's second son. 5. "Seventy souls." Repeated from Gen 46: 27. This included Jacob himself and Joseph and two sons. A Jewish idiom not uncommon. "Joseph was in Egypt." He did not go down with the house of Jacob.

THE INCREASE. 6. "Joseph died." He lived only 17 years at home, was a slave 10 years, in prison 3 years, and 80 years a great ruler. "All that generation." All of that age, both Israelites and Egyptians. 7. "Were fruitful, increased abundantly, multiplied, waxed mighty." A climax of verbs to express Israel's growth. A fulfillment of prophecy. Gen. 46: 3. "The land [Goshen] was filled with them." Goshen has been celebrated for its fruitfulness and increase of population. With Joseph's protection gone, numbers become their defense. They probably intermingled with those in other parts of Egypt.

THE OPPRESSION. 8. "Arose up a new king." Probably a new dynasty of kings. Usurper or conqueror. This Pharaoh is regarded as Seti I. The one living when Moses and Israel left Egypt was his grandson, Rameses II. "Knew not Joseph." Possibly ignorant of his history; at least, was not interested in his deeds for Egypt's good, and had no sympathy for Israelites. 9.

"He said." To a council or to his officers. "More and mightier." In proportion to the territory they occupied. Numbers by the world is regarded as strength and power. Worldly professors of religion make much of the numbers of their church rather than its spirituality. "Deal wisely." Worldly wise, yet the height of folly. The wisdom of this world is foolishness. "Lest they multiply." This must be checked, (1) By enslavement, (2) By the destruction of male infants. "Falleth out any war." They might aid the enemies of Egypt. It is all "may be," or "lest," anything is offense enough to such as quarrel. Many are the troubles of imagination or envy. "Get them up." Escape from them and they would lose their slaves. 11. "Taskmasters." Overseers of work. Superintendents of captives. "Afflict with burdens." Crush their spirits, break down their strength, lessen their increase. "Treasure cities." Depots for provisions, barns. "Pithom and Raameses." The former seems to have been recently discovered. They were probably built on a great thoroughfare of travel for convenience and trade. 12. "The more they multiplied." Affliction seems to aid them, or God gives increased strength and prosperity. "Were grieved." Vexed because their plan fails and the hated race increases in spite of cruel treatment. 13. "Serve with rigor." They are slaves to the State and enforced laborers. 14. "Bitter with hard bondage." But God turns it to their good. It weans them from Egypt; turns their attention to God's promises and the prophecies of long ago; quickens their desire after Canaan; prepares the way for their deliverance; unites them in a common brotherhood. "Mortar and brick." For building material. Made of Nile mud, they required straw to prevent cracking. "In the field." In agriculture and the processes of irrigation, an unhealthy and onerous task in that region.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 6th.)

HOW TO BEAR BURDENS. Gal. 6: 1-5.

A monastic life, or a life bound up in self, is detrimental to true growth, and if one professes religion while thus secluded or living chiefly for self, his piety, if not destroyed altogether, is sure to become one-sided. The free and natural action of love is prevented. Love to God is most genuine and healthful when accompanied by deeds of love for man; and love to man is best cultivated by constant and direct effort to do him favor.

That burden-bearing for others is conducive to personal sanctification is shown by an appeal to God's word, and to the nature of pure and undefiled religion, the highest principle of which is love; for love leads to this unselfish action for the good of others. In the church, the bond of union connecting the members is twofold,—love to a common Lord, and to one another; the latter growing out of the former.

Burdens may therefore be carried for others by seeking their spiritual and temporal welfare with all fidelity, love, patience, and hope. Co-operation with others in every good enterprise accomplishes it. Treatment of the poor, lowly, ignorant, with as much affection as those of wealth, learning, or station, is burden-bearing. Recognizing the rights of all leads to it. Patience, courtesy, self-forgetfulness in social life, to be sympathizing in social relations. Sympathy is compassion,—that is, suffering for another. As to one's own proper burden, which he must bear and not another, we know that Christian patience and fortitude are necessary, also courage and a purpose not to burden others with our own burden. Jesus helps us bear them all. Faith in Christ is an important and necessary factor in burden-bearing.

REFERENCES.—John 4: 20, 21, Matt. 10: 42; 25: 40; 11: 28-30, Luke 10: 41, 42, Heb. 12: 1, 2, 2 Chron. 32: 7, 8, Psa. 55: 22.

—OUR superintendent,
He's a quiet man—

Let us watch him awhile.
See him move down the aisle—
Not a sound! See him pass
To the desk, to the class,
Here and there, left and right—
How easy his movements, his step how light?

—Z. Grennell.

—A GOOD story is told of the courage of a superintendent who "nipped in the bud" a speech common in Sabbath-schools. Brother Fussem banged the outside door and came in during the session, evidently satisfied that he caused a slight sensation in the school. Brother Strong, the superintendent, arose and greeted him cordially as was his custom. Brother F— handed a note from a friend which told the superintendent that the visitor was accustomed to addressing schools, and "earnestly desired to say a few words to the children." It

was not Bro. Strong's practice to make addresses after the lesson, believing the teachers had done their duty. But he did not wish to be rude to his friend's friend and with some misgivings he introduced Brother Fussem, saying that there would be opportunity for a *very few* words.

Brother Fussem began: "My dear little children." Now that did not apply to one fourth of the school, and smiles flitted from face to face among the young people's classes.

Mr. Fussem continued: "I have been asked by your superintendent to make an address;"—which was just the opposite of the truth. Clearing his throat, he proceeded to liken the school to a "bed of posies, all gazing upward to drink in the glorious sunshine." Brother Strong looked pained, and took out his watch, which act the said Fussem noticed, and hastily continued: "I have nothing special to say, but—" Brother Strong was beside him and with a firm face and watch in hand said, "Please don't say it then," and Brother Fussem found a seat at once. The school was closed gracefully. The speech was nipped in the bud, and the school spared an *infliction*, but Mr. Fussem was sore displeased and never came there again.

—HOWEVER, a short, pointed, forcible speech, with poises and moonshine and endearing "dear little children" phrases left out, is often very inspiring. If you cannot give such, keep your seat when you visit "our school."

HOME NEWS.

New York.

SYRACUSE.—Just at the south-east corner of the city limits, 940 Beech street, some of our DeRuyter members have settled. A recent visit found them not only defending the Sabbath but ready and anxious for aggressive work. Accordingly a neighborhood Sabbath-school was formed by ten of them signing the cards of the Home Department of the DeRuyter Bible-school, and agreeing to meet together from house to house to study the Bible lessons. Already they feel encouraged in Sabbath observance, and anxious to do more for our cause. Arrangements were also made for a preaching service at stated times on Sunday evening, and we hope to bear the gospel message to others who may come in. If Dr. S. C. Maxson, of Utica, can gather at his house every week the Sabbath-keepers of that city, why cannot the brethren and sisters of Syracuse come together from Sabbath to Sabbath, and have stated preaching also? Brethren in the ministry, and others, let us look after the scattered families, and organize for aggressive work.

L. R. S.

Colorado.

CALHAN.—What Elder Wheeler says in a recent issue of the RECORDER about the delightful climate, beautiful scenery, and good roads, at Boulder, applies equally well to this section, except that we do not have as hard winds, although they are more constant. We have never known even a shanty to be blown down.

Calhan, being 7,000 feet above the sea, is considerably higher than Boulder, and we do not have to irrigate in order to raise good crops.

The past winter has been delightful, the pleasantest that we Eastern people ever saw. In February mercury went to 8 and 10 degrees below zero a few times; but many days we have had nearly summer heat.

Colorado has to be seen to be appreciated,—such beautiful days, with clear, pure air. Long's Peak can be seen on the north-west, Spanish Peak in the south, and Pike's Peak seems like a near neighbor, standing out clear and bold, only 45 miles away.

Wood can be had for the hauling, ten and twelve miles away; coal for the digging, from

two to five miles away. Surely it is a poor man's country.

An impression has gone out that nothing can be raised without irrigation, but such is not the case. Good crops have been raised ever since settlers came here, and the more land is cultivated and the more thickly it is settled, the greater the rainfall. There is some government land yet to be had, and we think that it is a good place to grow up with the country.

Our little church is growing,—two new names were added at our last covenant meeting. We have a weekly Bible-school, with a prayer-meeting, Bible-reading, or a sermon immediately following. The attendance is good at these meetings, considering our numbers. There is great need of evangelistic work in this country, since there are a great many young people growing up without a knowledge of the gospel, and entirely indifferent to the claims of religion. We hope the time is not far distant when we shall be able to have an evangelist with us for a time.

APRIL 20, 1894.

COM.

THE BRAVEST THING.

Col. T. W. Higginson was a recent contributor, with other officers, to a symposium in the *Chicago Inter-Ocean*, concerning the most striking instance of bravery observed by them during the late war. He says:

"I am asked to record the bravest thing done within my immediate knowledge in the Civil War. On mature reflection, passing by some hairbreadth escapes, I should award the palm to something done by a young assistant surgeon of mine, not quite twenty-one years old, Dr. Thomas T. Miner, then of Hartford, Conn. It was at an exceedingly convivial supper-party of officers, at Beaufort, S. C., to which a few of my younger subalterns had been invited. I saw them go with some regret, since whiskey was rarely used in my regiment, and I had reason to think that it would circulate pretty freely at this entertainment. About Dr. Miner I had no solicitude, for he never drank it. Later I heard from some of the other officers present what had happened.

"They sat late and the fun grew fast and furious, the songs sung becoming gradually of that class which Thackeray's Colonel Newcome did not approve. Some of the guests tried to get away, but could not; and those who attempted it were required to furnish a song, a story, or a toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face, and his manliness of character was known to all. He said: 'Gentlemen, I cannot give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, Our Mothers.'

"Of course, an atom of priggishness or self-consciousness would have spoiled the whole suggestion. No such quality was visible. The shot told; the party quieted down from that moment and soon broke up. The next morning no less than three officers from different regiments rode out to my camp, all men older than Dr. Miner and of higher rank, to thank him for the simplicity and courage of his rebuke. It was from them I first learned what had happened. Anyone who has had much to do with young men will admit, I think, that it cost more courage to do what he did than to ride up to the cannon's mouth."

THE clearer the intellect, if sanctified, the keener will be one's conceptions of truth and his consciousness of the relations he sustains to God and the beings with whom he associates.

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart.—*Samuel Smiles.*

TEMPERANCE.

—FORTY-FIVE hundred jails are required to harvest the saloon crop.

—BELGIUM is declared to be the most intemperate country in Europe.

—A PLEDGE not to use cigarettes previous to twenty-one years of age is being circulated in New York schools.

—ALCOHOLIC insanity is twice as common in France now as it was fifteen years ago, and the number of persons placed under restraint on account of it has increased twenty-five per cent in the last three years.

—PLEDGE.—"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including wine and cider, and to employ all proper means to discourage the use of and traffic in the same."

—NEAL DOW says: "The liquor traffic degrades and brutifies the people; condemns hundreds of thousands of them to an inexpressible misery, wretchedness, and biting poverty; to inevitable starvation of body, mind and soul."

—WINE drinking is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.

—DR. NANSEN and Lieut. Perry, Arctic explorers, have both excluded alcoholic drinks from their list of supplies, as not only unnecessary but harmful in the Polar regions. Mr. F. C. Selous, for twenty years an African explorer, abstains not only from alcoholic drinks but tobacco.

—THE following declaration was signed by over 2,000 members of the medical profession in the United Kingdom: "That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc."

—DR. FOREL, the famous specialist on mental diseases of the University of Zurich, sent a valuable paper to the World's Temperance Congress. "Alcohol," he said "even when diluted, as in wine, beer and cider, is a poison which changes pathologically the tissues of the body and leads to fatty degeneration. Some poisons are useful as medicines; such as corrosive sublimate, quinine, etc. I am one who assigns but a very subordinate position to alcohol as a medicine."

Drinkers say, "The money spent for intoxicants is thus put into active circulation, and so prevents, instead of creates, hard times." The pickpocket takes \$100 from the pockets of an honest man who is going home at night; that money, also, is put in circulation—but it is circulating in dens of shame and crime. The next day it would have been circulating among workmen for their wages, or the merchants for dry goods instead of "wet goods." It is transferred from healthy to unhealthy circulation, and harms instead of helps the true interests of labor and capital. Consequently it would have been better for labor and capital if that \$100 had been sunk "where the sea is deepest."

Remove the saloon and every wage earner is benefited. Close the doors of the dramshop and the families now wretched in abject poverty begin at once to feel the beneficent effects and quickly realize that the money which was formerly spent on liquor now supplies them with nourishing food and adequate clothing. Prohibit the manufacture and sale of intoxicating liquor and much of the poverty and wretchedness which are seen in all our cities will quickly disappear. Who will give a good reason why this great work should not command the first and sole attention of all true reformers?

The words of Sir Henry Thompson, the famous medical practitioner, who wrote so long ago, are as true now as when first written: "I have long had the conviction that there is no greater cause of evil, physical, moral, and spiritual, than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental powers to an extent which, I think, few people are aware of."—*The Standard.*

CHRIST is not valued at all unless he be valued above all.—*St. Augustine.*

DOUBLING THE COLLECTIONS.

In a small town in Midlands there is a rich congregation which is not characterized by a lavish liberality.

Time after time the minister has vainly appealed to his people to contribute more generously to the funds of the church. The members would, indeed, give something, but it was nearly always the smallest silver coin of the realm that was placed on the plate.

A shrewd Scotchman, who had recently come to the place and joined the church, was not long in noticing this state of affairs, and a remedy soon suggested itself to his practical mind.

"I'll tell you what," he said, to one of the officials, "if you make me treasurer, I'll engage to double the collections in three months."

His offer was promptly accepted; and, sure enough, the collections began to increase until, by the time he had stated, there were nearly twice as much as formerly.

"How have you managed it, Mr. Saddyman?" said the pastor to him one day.

"It's a great secret," returned the canny Scot, "but I'll tell you, in confidence. The folk, I saw, maistly gave three-penny bits. Weel, when I got the money every Sabbath evening I carefully picked out the sma' coins and put them by. Noo, as there's only a limited number of three-penny pieces in a little place like this, and as I have maist of them under lock and key, the folk maun give saxpences, at least, instead. See, that's the way the collections are doubled."—*Spare Moments.*

"If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us!
Let not faith and hope forsake us!
For through many a foe
To our home we go."

NO STRUCTURE of true happiness can be built beneath the skies, unless self-denial puts his hand with ours, to the building.

LIFE, like war, is a series of mistakes, and he is not the best Christian or the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—*F. W. Robertson.*

WHAT had the life of Jesus been to us if we had only the records of his sermons without the record of going about doing good? I think the every-day life of Jesus touches the human heart more than the great truths which he uttered.—*Bishop Simpson.*

CHRISTIANS find God's service to be perfect freedom, his yoke easy, and his burden light—such a burden as a pair of wings to a bird; they would be awkward and troublesome and useless if tied on; but as living parts of his body they are graceful and pleasing, and the instruments of flight toward heaven.—*Jay.*

CHRIST fits his ministers, through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp *stylus* of trial. Such as he would make most eminent in his service he takes farthest with him into Gethsemane.—*Dr. William M. Taylor.*

Cheap Excursions To The WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the West and North-west will be afforded by the home-seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 29th, to points in north-western Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

THE SIN OF OMISSION.

It isn't the thing you do dear,
It's the thing you've left undone,
Which gives you a bit of heart-ache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind;
These chances to be angels
Which every mortal finds,
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heart-ache
At the setting of the sun.

—Margaret E. Sangster

THINK BEFORE YOU STRIKE.

I remember reading in my boyhood about a merchant traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and, as he rode farther, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dog dying there guarding the treasure.

The following little story, told by a friend of mine, is not as painful, but adds force to the thought, "Think before you strike any creature that cannot speak."

"When I was a boy and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down on the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising, while he whipped him 'to break him of that notion,' as he said.

"But just then a neighbor came by. He said: 'There is something wrong here; let his get up and let us examine.' He patted the colt, looked at his harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we should have whipped as kind a creature as we had on the farm, because he laid down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry or thirsty, or cold, or faint, or bruised, or wounded and cannot tell you. Think before you strike any creature that cannot speak.—Geo. T. Angell.

INTENSITY of feeling is not necessarily depth of feeling. The man who feels most intensely and suffers most from the intensity of his feelings, is not always the man whose feelings are deepest and whose suffering is most abiding. A surface fire may blaze and burn with intensity, but its consuming power will pass away quickly, while a covered fire will burn on with growing power of consumption indefinitely. The hotter the battle of any sort, the sooner it is over. Quickness of response to feeling is commonest with a nature that is quickest to dismiss feeling.—Sunday-School Times.

O WONDERFUL beauty of springtime!
What marvel of marvels hath leapt into birth!
Sweet glimpse of the heaven let down to the earth!

O vision supernal of beauty eternal!
O earth in an eclipse!
For heaven's apocalypse
Is this marvelous marvel of springtime.

—Mrs. A. C. Kendrick.

For Sale.

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

SPECIAL NOTICES

THE Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House churches, will be held with the Hebron Church, commencing Sixth-day evening, May 11th, and continuing till Sunday afternoon. Rev. J. Kenyon, Rev. M. Harry, Rev. S. S. Powell, and others have been invited. All are cordially invited to meet with us.

I. H. DINGMAN, } Com.
E. G. BURDICK, }

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.

EXECUTIVE COMMITTEE.

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.

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

DEMAND POND'S
EXTRACT. • AVOID
ALL IMITATIONS.FAC-SIMILE OF
BOTTLE WITH
BUFF WRAPPER.

FOR
ALL PAIN
Rheumatism
Feminine
Complaints
Lameness
Soreness
Wounds
Bruises
Catarrh
Burns
Piles
USE
POND'S
EXTRACT
It will Cure.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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

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

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

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

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

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

CONTENTS.

Palms—Poetry..... 273

EDITORIALS—Paragraphs..... 273

Industrial Conciliation; Suppose the Claims of the Higher Criticism be True, What Then? The Christian Principle of Self-devotion... 274

Seventh-day Baptists, Give Heed..... 275

The First Day or the "eventh"?..... 276

MISCELLANEOUS—Paragraphs; Evangelistic Committee; From J. L. Huffman; From Horace Stillman; Missionary Society—Quarterly Report; Sing Chung Burial Fund..... 277

WOMAN'S WORK:—Not Shut in—Poetry; Paragraphs; A Voice from West Edmeston, N. Y.; How Minta Arabella Taught Polly..... 278

Missionary Board Meeting; Resolutions of Respect..... 279

DeRuyter Institute; From L. C. Randolph; Washington Letter..... 280

Salem College; The Christian Amendment; The Ideal Income; Hands Off; Walking Circumspectly..... 281

YOUNG PEOPLE'S WORK:—Paragraph; Organization and Maintenance of Junior Societies; Our Mirror—President's Letter; Paragraphs..... 282

OUR YOUNG FOLKS:—A Little While—Poetry; Juvenile Forgiveness; His Chum; Talked too Much..... 283

SABBATH-SCHOOL:—Lesson; Christian Endeavor Topics; Paragraphs..... 284

HOME NEWS:—Syracuse, N. Y.; Calhan, Colo..... 284

The Bravest Thing..... 285

TEMPERANCE..... 285

Doubling the Collections..... 285

The Sin of Omission—Poetry; Think Before You Strike..... 286

SPECIAL NOTICES..... 286

BUSINESS DIRECTORY..... 287

CATALOGUE OF PUBLICATIONS..... 287

CONDENSED NEWS..... 288

MARRIAGES AND DEATHS..... 288

LITERARY NOTES..... 288

CONDENSED NEWS.

Massachusetts will pay off the last of its war loan of \$8,402,148 May 1st.

Governor Flower, of New York, has signed the bill making hazing a felony.

In 1893 \$4,000,000 more gold was mined in the United States than in 1892.

Teachers in Hamburg receive from eleven to twenty-eight dollars per month.

The United States Senate has agreed to the plan to coin Mexican dollars in United States mints.

Because of the hard times the Italian government has had to close six colleges, and the professors are out of work.

Admiral de Gama, according to latest reports, refused to join the Brazilian in escaping to Argentine territory, and is still on board the Portuguese war vessel.

Little Christopher Columbus, the Esquimaux baby that was born at the World's Fair last summer, died at the Midwinter Exposition grounds at San Francisco recently.

Dr. Seward Webb, President of the Wagner Palace Car Company, has the largest private park in the United States, if not in the world. He owns about 200,000 acres of wild land in the Adirondack region, of which he has enclosed 100,000 acres with a wire fence. The doctor's modest cottage is 200 feet long by 80 feet wide, and is surrounded by a spacious veranda.

Lars Kruse, who was drowned a few days ago, was in a way one of most famous men of Denmark. He was known to all seamen as the captain of the Jutland life-saving corps, and lost his life in the effort to save a life. He has saved hundreds of people from watery graves, persons of almost every nationality. Eight kings had placed orders on his manly breast. There is talk of placing a monument to his memory in the Danish Pantheon.

Mrs. Leander Stone, President of the Young Women's Christian Association of Chicago, has submitted her report for 1893. The expenditures were \$18,092, and the receipts \$18,485. During the year 4,671 girls called at the bureau and places were found for 1,557. In the four homes, No. 3,258 Wentworth avenue, No. 288 Michigan avenue, No. 5,330 Rosalie court, and No. 367 Jackson boulevard, the number of persons received free was 380; lodgings given, 1,555; meals served, 4,918; persons aided, 10,982.

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

Royal Baking Powder

ABSOLUTELY PURE

Sir Thomas Esmond, M. P., has been conducting a crusade against the English language in County Cork, Ireland. The effort is to make the English language unpopular, and with this end in view Sir Thomas and a score of other patriots who own their own carts, are having their names and addresses written in Irish only on their vehicles.

MARRIED.

DYE—ARNOLD—In Cazenovia, N. Y., April 16, 1894, by Rev. J. J. Keyes, Mr. Rouse S. Dye, of DeRuyter, and Mrs. Sarah S. Arnold, of Cazenovia.

CRANDALL—MCLEARN—In Rockville, R. I., at the Seventh-day Baptist parsonage, by Rev. A. McLearn, April 24, 1894, Mr. Samuel Crandall and Miss May E. McLearn, daughter of the officiating clergyman, both of Rockville.

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.

SIMONS—Near Marlboro, N. J., April 16, 1894, Fnoch Simons, aged 80 years. J. C. B.

CLARKE—At his home in Hewitt Springs, Miss., April 4, 1894, of heart disease and old age, Richard Clarke, in the 81st year of his age.

Bro. Clarke was born in Plainfield, Otsego Co., N. Y. He was the sixth of twelve children, in early life he gave his young heart to God, and has been a consistent follower to the hour of his death. He has been connected with the Seventh-day Baptist churches of Second Brookfield, N. Y.; Sciota, Ohio; Milton, Vt.; North Loup, Neb., and Hewitt Springs, Miss. He is a direct descendant of Joseph Clarke, the first Seventh-day Baptist settler in Rhode Island. He was married three times. His first wife, Samantha Rogers, died about 1840. His second wife, Isa'el Davis, died in 1867. His third wife, Mary Maryott, still survives him, and remains at Hewitt Springs. To the second wife were born three sons and two daughters, three of whom survive him,—one son in Hewitt Springs, one daughter in Oregon, and one son and an adopted daughter in Boulder, Colorado. These, with the lonely widow, deeply mourn their loss, but not without hope. Sermon by the writer from Eccl. 8:1, 2, and Rev. 14:13. G. W. L.

Literary Notes.

HIRAM GOLF'S RELIGION.—This beautiful little volume of 127 pages, by Geo. H. Hepworth, author of "The Life Beyond," "Rocks and Shoals," etc., is full of practical piety, cheerful charity—the religion of common sense and the Bible. E. P. Dutton & Company, 31 West Twenty-Third Street, New York. Price 75 cents.

THE TEMPLE BUILDER.—A new magazine, first number of first volume issued in April. Devoted to Christian work and methods in all the world. Starts off well. Edited by John C. Collins; bi-monthly, \$1 per year. New Haven, Conn.

For Dyspepsia

Use **Horsford's Acid Phosphate.**

Dr. O. G. Ciley, Boston, Mass., says: "I have used it very extensively, and with the most remarkable success in dyspepsia, and in all cases where there is derangement of the liver and kidneys."

We pay you \$10. for 1¢

Of a certain year, and \$5 76 for 1853 quarter. Highest premiums on eleven hundred varieties of United States and foreign coins and stamps, also Confederate money. Enclose stamps for postage and we will send you free our sixteen page illustrated catalogue showing what we buy. Do not delay but send to-day, keeping your eyes open you may pick up coins or stamps that will bring a large amount of money. **NATIONAL COIN CO., 832 Stock Exchange Building, Boston, Mass.**

A Late Breakfast
is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

Farms for the Millions.

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

Farm Hand Wanted.

Wm. E. Witter, of Oneida, N. Y., wishes a good Seventh day Baptist farm hand, for which he will pay \$25 and house rent, for seven or eight months, and less wages in winter. Sabbath privileges in Second Verona Church. Write.



CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to **MUNN & CO.**, who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address **MUNN & CO., NEW YORK, 361 BROADWAY.**

The Vale of Minnekahtha

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.



SOLID TRAINS BETWEEN NEW YORK AND CHICAGO. PULLMAN CARS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI.

WEST.
No. 5, daily, Solid Vestibule train Olean, Salamanca, Jamestown, Cleveland, Cincinnati, Chicago. Meals in dining car. Stops at Wellsville at 1.35 a. m.
No. 8, daily, stopping at all principal stations to Salamanca. Pullman cars to Cleveland, Cincinnati and Chicago, connecting for Bradford. Stops at Andover at 8.47 a. m.
12.50 p. m. No. 29, daily accommodation for Dunkirk, connecting at Carrolton for Bradford.
8.09 p. m. No. 1, daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.
10.42 a. m. No. 6, daily, accommodation for Hornellsville.
No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m.
No. 14, daily, for Hornellsville. Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m.
7.12 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.
No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 p. m.
No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 7.50 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.28 p. m.
Further information may be obtained from Erie agents or from

H. T. JAEGER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y.
D. I. ROBERTS, Gen. Pass'r Agt., New York City.

FOR BEAUTY
For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

SABBATH RECORDER

PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.
Per year, in advance \$2 00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.
Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.
Legal advertisements inserted at legal rates.
Yearly advertisers may have their advertisements changed quarterly without extra charge.
No advertisements of objectionable character will be admitted.

ADDRESS.
All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."