

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### "HE LEADETH ME."

In pastures green? not always, sometimes He,  
Who knoweth best, in kindness leadeth me,  
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright.

Only for this—I know He holds my hand;  
So whether in green or desert land,  
I trust, although I may not understand.

And by still waters? no, not always so;  
Oft times the heavy tempests round me blow,  
And o'er my soul the wave and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,  
"Beyond the darkness lies the perfect day;  
In every path of thine I lead the way."

So whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,  
He gives to me no broken, helpless need,  
But His own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why, in His wisdom, He led me so.

—Philadelphia Times.

THE author of "The Land and the Book," Rev. Dr. William M. Thompson, died recently in Denver, Colorado, in the 89th year of his age. The above named book is one of the highest authorities on the geography, customs and manners of Palestine and Syria. Dr. Thompson was for a long time a missionary in Syria.

ONE of the greatest needs of our time is more conscience. In business and in religion this God-given monitor is often treated with great disrespect. Its admonitions are thrust aside as of little account until it becomes seared (1 Tim. 4: 2) and fails to do its legitimate work. It is a sad condition for that man whose conscience is suppressed.

OBEDIENCE to rightful authority is the first duty of every subject of human or divine government. The child, the citizen, the soldier, the Christian must obey, cheerfully, gladly, if they would be in their normal and peaceful relation to the properly constituted authorities. Disobedience is the cause of all the trouble of this sin-cursed earth. "To obey is better than sacrifice."

PRES. A. E. MAIN has been requested by the trustees of the University to attend the Eastern, Central, and Western Associations. It is the intention also of the editor of the SABBATH RE-

CORDER to be present at each of the above named Associations. He would be glad to attend each of the others also, but, for this season, must forego that pleasure.

A LETTER from our venerable Brother Kinne, of Barry, Ill., accompanying an article published in this issue, says:

It [the article] embodies in substance about what I desired to say and leave on record before I am called home. I am nearing my eighty-fifth birthday and must soon go hence. In hope of soon entering into the anti-type of God's Sabbath, I am

Truly yours, N. KINNE.

A LITTLE book entitled "Hiram Golf's Religion, or the Shoemaker by the Grace of God," has found its way to our desk, and we heartily wish it might be read by every gloomy, dyspeptic, or discouraged Christian in the land. It consists of eight chapters of home and homely talks by an illiterate, but almost inspired shoemaker, and puts many truths in a quaint but attractive and deeply impressive way. The author is George H. Hepworth, author of "The Life Beyond," "Rocks and Shoals," etc. One cannot read this little volume without being influenced to be more charitable, cheerful and useful. E. P. Dutton & Co., 31 W. 23d St, New York.

THE Associations will commence their annual sessions next week, May 17th, at Roanoke, W. Va.; May 24th at Hopkinton City, R. I.; May 31st at Scott, N. Y.; June 7th at Independence, N. Y.; and June 14th at Dodge Centre, Minn. It is hoped that these gatherings will be of unusual spiritual value. A goodly number of our churches in each of these Associations have enjoyed much of the divine presence in special religious awakenings during the past year, and these annual meetings should be seasons not only of encouragement and rejoicing but of renewed efforts for the salvation of the indifferent and sinful. A special and glorious revival ought to commence and continue in each church where these meetings are held; and the fire of divine grace thus enkindled should illumine all the churches.

### THE American Sentinel says:

The religious press gives continual evidence of the development of the principles of Spiritualism in the popular churches. In addition to the unconscious Spiritualism with which all so-called orthodoxy is permeated, there is a growing element within the churches which they themselves recognize as Spiritualistic. This is in the line of the progress of the fulfillment of prophecy. Spiritualism will be one of the chief factors in the last great deception.

Will the *Sentinel* point out just what this objectionable Spiritualism of the religious press is? Please define this "unconscious Spiritualism with which all so-called orthodoxy is permeated," so that if it is found to be unscriptural and harmful it may be corrected. Some of us had supposed that the Scriptures were intensely spiritual in their teachings and requirements. If this is one of the "great deceptions" please let us know it. There is Spiritualism

and Spiritualism. The term has different significations and should not be used too indefinitely in making sweeping charges against "so-called orthodoxy."

H. L. HASTINGS, of Boston, is a very practical writer. His editorial pen usually shows that it is backed by good common sense and a strong element of religious devotion. He has recently issued a neat little book of 123 pages, containing two valuable addresses. The book is entitled, "A Square Talk to Young Men, About the Inspiration of the Bible." The first address of 29 pages is on "The Inspiration of the Bible." Of this, Lord Shaftsbury said, "It is the most valuable essay of modern times." The theme of the second address is "Are There Corruptions in the New Testament?" This is a condensed statement of the facts regarding the preservation and transmission of the New Testament writings. The entire book is full of valuable instruction, breathing a spirit of loyalty to the Word, that, in these days of doubting and open infidelity, is truly refreshing. This book at a cost of only seventy-five cents is a valuable book to place in the hands of any one skeptically inclined. Address H. L. Hastings, 49 Cornhill, Boston, Mass., or Marshall Bros., 10 Paternoster Row, London, Eng.

THE suit against Edgar Price, of Millington, Md., in the Supreme Court, for laboring on Sunday has been dismissed by Judge Wickes because of some technical error in the proceedings. This however is no triumph of religious liberty, for the Judge deemed the Sunday law just and constitutional. Mr. Price, though an honest, conscientious man and citizen, loyal to his God first, and to his country in everything that does not conflict with his supreme obligation, is liable to be re-arrested, tried and condemned by the Courts of Maryland for quietly hoeing corn in his back lot on Sunday, while the fields and woods are filled with hunters, the banks of the streams are lined with fishermen, liquor saloons are liberally patronized, railroads are burdened with trains heavily laden with pleasure seeking excursionists, mails are carried and distributed, newspapers are printed and sold; and of all these no one is disturbed save the poor man who tries to worship God as he believes the Scriptures require! And then, in a few weeks we will celebrate the Fourth of July. The Declaration of Independence will be read, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights and among these are life, liberty, and the pursuit of happiness." Orators will contrast our "glorious country" with certain European nations, in which, by reason of arbitrary laws, the rights of citizens are not respected, and very likely will quote the language of our Constitution by which Congress is prohibited from legislating in matters of religion, and religious liberty is guaranteed to all who are protected by the stars and stripes!

NEVER before in the history of our world were there as great preparations for destructive warfare as is seen to-day among the nations of the earth. The inventive genius of man seems taxed to its utmost to provide war implements. Visitors at the World's Fair in Chicago will remember with a shudder the immense guns on exhibition. There was the great, twelve-inch, breech-loading navy rifle of our own country. This gun was thirty-seven feet long and its weight more than forty-five tons. It required four hundred and twenty-five pounds of powder to hurl its ponderous ball weighing eight hundred and fifty pounds. The Herr Krupp exhibit of Germany, was truly a marvel of monsters. One of these engines of death was eighty-seven feet in length and weighed one hundred and twenty-four tons. Its cost was \$50,000. Its projectile weighed two thousand three hundred pounds and could be hurled a distance of sixteen miles. It would cost \$1,250 for every shot of this destructive engine. Great advance has been made in our own country in the invention and manufacture of these preparations for destructive warfare, since the close of our civil war. Preparations for the use of dynamite for defensive or aggressive warfare, the monster lev-iathans that go forth from the navy yards of the nations, the balloons now in process of construction to traverse the air and drop their demons of death from the sky, all would seem to give but little evidence that our world is very near the time spoken of by the prophet Isaiah, when "they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But there are those who believe that while these gigantic preparations are going on, other powerful influences are at work favorable to peace. Among these are the increasing efforts for the spread of the truths of the gospel, hopeful signs of the near acceptance of some universal plan of international arbitration of disagreements, and some think they can see even in this unprecedented enginery of destruction, a prophecy of peace among the nations of the world.

#### INDIAN CORN AND INDIAN LIFE.

BY PROF. H. M. MAXSON.

"Far back through history's shadowy page  
It shines, a power of boundless good,  
The people's prop from age to age,  
The one unfailing wealth of food."

For each of the great races of mankind in its own home, nature seems to have provided some one plant as a special blessing. The wandering Arab finds in the date an invaluable store of food for his wayfaring life. For the improvident, ease-loving Ethiopian, in the wilds of Africa, the banana, whether green or ripe, yields a profusion of food, renewing itself, from year to year with little cultivation. In the provinces of Eastern Asia, one-third of the human race prolongs its life from day to day on nature's bountiful gift of rice; while the dweller in the "far-off isles of the sea," whether eating or drinking, awake or asleep, sailing or walking, finds in the stately palms that dot his coral reefs, a limitless store of the most varied blessing. Neither was the New World forgotten by dame nature in her distribution of gifts, for from one end to the other of the Western continent she sowed with prodigal hand, a plant that, next to rice, is more important as an element of human food than any other plant that grows—the Indian corn.

Though some claim is made for China as the

original home of maize, basing it upon a certain picture in an ancient Chinese book, there seems to be little doubt that it is a native of the New World, having been carried to Europe by Columbus and his followers, spread along the shore of the Mediterranean to Turkey, and later carried from Turkey to England, whence it was at first called Turkey corn from its fancied place of origin, just as that truly American fowl that graces our Thanksgiving table received the name turkey because it was supposed to have come from that land, having travelled to England by the same circuitous route. The Dakota Indians have a poetic tradition of the origin of corn which, with other stories related by Schoolcraft, Longfellow has worked up into the musical legend of Hiawatha, the God-descended man, who dwelt on the Island of Mackinac in the Straits of Michigan, and from early days, the beautiful plateau of that island was green with the waving plumes of Mondamin, yielding a bountiful harvest to the hands of the Indian maidens.

The earliest appearance of corn in authentic history is in the relation of Adam of Bremen, who, in the year 1073, speaks of Vinland as a place where corn grows abundantly without cultivation. From this mention there is a long interval of centuries to the time when the horde of adventurers from the Old World followed the lead of Columbus and poured into America. Wherever they tramped, East or West, North or South, in their murderous raids, where they found Indians they found corn, and many a cruel marauder owed his life to a gift of the precious grain from the hands of the untutored savage whom he came to rob of the less precious, but more coveted grains of gold he was thought to possess. When the religious zealot came, filled with a zeal to convert (or exterminate), the dusky races of Mexico it was the hands of the same dusky races that gave him the life-sustaining corn. When the French Huguenots passed their doleful winter on the banks of the St. John's in Florida, it was the harvest from the Indian cornfields that saved them from their own foolish improvidence, and kept them alive till the glorious life of a new summer banished the painful memory from their minds.

The Jamestown colony a few years later, sustained life on the same bounty, which the redoubtable Captain John Smith was able to extort from the Indians, and it was the daily ration of corn that carried the forlorn colony at Plymouth through their first fearful winter, 'till the waving banners of the new crop covered the graves of their dead, and hid the knowledge of the destruction of that cruel winter from their foes.

The first impression of the Indian is that he lived by the chase alone. This is an error. Except with a few tribes in the North and in the extreme West, where the climate was unfavorable, the cultivation of corn was a regular occupation of Indian life, the tribes where it was not cultivated passing a most miserable existence, vibrating between the extremes of inordinate gluttony in summer and starvation in winter. In no way could the dense populations of Mexico, the thronged huts of the Iroquois of New York, and the populous villages of the Hurons of Canada have been possible except by the extensive cultivation of maize.

While the Indian changed his abode often, his summer habitation was comparatively fixed. Among the Iroquois, when he returned from his winter hunting grounds the first duty was

to bury his dead. Then the women cleared the fields, repaired the fences about them, and planted the corn, while the braves spent their time in recounting the exploits of the winter. Corn-planting was followed by a great feast and a national dance, when the young braves selected their wives. After an interval of feasting came the corn-hoeing. When every weed had been destroyed and the corn was about knee high, the people scattered for hunting and fishing and for a month and a half the village was well nigh deserted. Then came "the gladdest time of all the year," when returning parties exchanged their booty, and, with early beans, the squashes, and the ripening corn, not a day passed but that some lodge in the village gave a feast to all comers. The good spirit had to be feasted that he might continue his favors, the bad spirit that he might keep quiet.

When corn was ripe there came the harvest feast, followed by the annual ball game. The harvest secured, a part of it was packed away in store cellars or huts and the tribe went off to its winter hunting grounds. Thus the most important events of Indian life centered around the maize.

It was one of these winter stores that the Pilgrims found that winter day in 1620, when they sent out a party to explore the new-found land. It is thus described in the quaint language of Gov. Bradford. The exploring party after struggling in "such thickets as were ready to tear their cloaths and armore in peeces, at length found water & refreshed themselves, being the first New-England water they drunk of, and was now in their great thirst, as pleasant unto them as wine and bear had been in fore-times. And proceeding furdher they saw new stuble wher corne had been set ye same year and in deserted huts they found fair Indean baskets filled with corne and some in eares, fair and goode, of diverse colors, which seemed to them a very goodly sight (having never seen schuch before.) Returning to the ship they took parte of ye corne and buried up ye reste and so like ye men from Escholl carried with them of ye fruits of ye land & showed their breethren."

Later they found in the same place two Indian huts "with corne & beans, of diverse colors," which they brought away with them, intending to pay the Indians for them when they should meet any of them as they did six months later "to their good contente."

It is true the Indian cultivation was very rude, so rude that Adam of Bremen did not think of dignifying it by the name of cultivation but spoke of the corn as growing wild; but it was planted regularly and its use was very widespread. Not only did the colonists find it everywhere on the Atlantic coast, but the French voyageur found great fields of it on the borders of Lake Huron, and La Salle found extensive cornfields near the river, at various places, when he first sailed down the Mississippi.

The method among the Virginia Indians described by Capt. John Smith was probably common to most of the ruder tribes. He says they "bruise the barke of the trees neare the root. Then they do scorch the roots that they grow no more. The next yeare with a crooked peece of wood they beat up the woodes around the roots and in that moule they plant their corne. They make a hole in the earth with a stick and into it they put four grains of corne and two of beans. These holes they make four foote one from another. Their women and children do

continually keep it with weeding, and when it is grown middle high, they hill it about like a hop-yard." When the ground became exhausted by successive crops, after fifteen or twenty year's use, the location of the village was changed and new fields cleared, though the New-England Indians seem to have had some conception of fertilizing, and planted a fish with the corn in each hill. Among the more civilized tribes, as the Zuni or Pueblo Indians, where the village site was permanent, the men performed the labor of cultivation and it must have been much more advanced in its character; the yield was abundant and it was accompanied by squashes, melons, and other vegetables. Even in Peru, where the chief food was potatoes, corn was cultivated and grains found in their tombs prove that it was in use very many generations before the Spaniards saw this continent.

The cooking varied among the various tribes much as the cultivation did. Brebeuf, the French Jesuit, who lived so many years among the Huron Indians, exclaimed in disgust, at one time, that they had many ways of cooking corn, and each way was worse than the other. The Zuni Indians seem, however, to have attained quite a high degree in the art, sorting the corn by color, for artistic effect, and cooking it in thin wafers, then piling them one above the other in alternating colors.

Not only was corn the bread of life, but they even made it point to the life to come, if we judge from the following Zuni parable, "A man is like a grain of corn,—bury him and he moulds; yet his heart lives, and springs out in the breath of life, (the soul) to make him as he was, so again."

#### ERRORS OF PROTESTANTS.

BY REV. N. KINNE.

If a firm believer in the Protestant principle discovers that his fellow Protestants hold and propagate doctrines and opinions in violation of that principle; is it not laudable, not only, but a duty to employ appropriate means to convince them of their errors and mistakes? The professed Christians of the world are found in two grand divisions, designated as Papists and Protestants. The former hold that the voice of their church or hierarchy is final authority on all questions pertaining to spiritual things. The latter believe that the Bible is the supreme authority by which all human conduct, creeds and opinions should be tried. The Rev. John Dowling, D. D., thus defines Protestantism, "He who receives a single doctrine on the mere authority of tradition, let him be called by what name he will, thereby steps down from the rock of Protestantism, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the other doctrines of Popery, on the same authority." Now, my Protestant brethren, when your doctrines and sentiments are brought to the touchstone of the Bible alone, certain of your beliefs and practices are certainly anti-Protestant.

The purpose of this paper is not to provoke controversy; but to elicit facts and adduce from the word of God, and put before all who shall read it, indubitable evidence of the erroneousness of some cherished beliefs and opinions. We shall notice such unbiblical opinions only as are held, as far as we are aware, by all Protestants, except Seventh-day Baptists and Seventh-day Adventists.

First, The custom of beginning and ending the solar day at midnight, is unbiblical. As

proof of that proposition we refer to the first chapter of Genesis. We read the evening and the morning were the first day, and the same is said of each of the six days; and not only so pertaining to the creation days, but all through the Bible, in both testaments, the day begins at evening, between sunset and dark. Not knowing the time when the Sabbath-day ended and the Sunday began has occasioned the chief mistakes regarding the time of the resurrection of Jesus. Notice the time of the Passover, 14th of Nisan, at evening. In celebrating the atonement Sabbath (Lev. 23: 32), the ordering is, "From even unto even shall ye celebrate your Sabbath." The knowledge of the above fact is an essential qualification for the correct interpretation of certain parts of Scripture.

Second, The accepted belief, or opinion, concerning the time when the crucifixion, and also that of the resurrection of Jesus of Nazareth occurred, is erroneous. The fatal objection thereto exists in the fact that it is not only untrue, but it is virtually a libel on the character and reputation of the immaculate Son of God; inasmuch as it puts him in the roll of false prophets, and also in that of a falsifier of his own word. You ask, how is that possible? We answer. Because Jesus said (Matt. 12: 40), "that the Son of man should be three days and three nights in the heart of the earth;" while from late on the sixth day to the next Sunday before daylight was at most only one and a half days. Now if that were true, he could have been convicted before any competent court, of being a false prophet. Jesus said also three times (Matt. 16: 21; 17: 23 and 20: 19), that he would be crucified and the third day be raised up; and at Mark 8: 31 he said he "must suffer many things, be killed, and after three days rise again;" showing that his body must remain in the tomb three full days. But, according to the common opinion his, resurrection took place on Sunday, the second day after his crucifixion. If that were true, it would prove him false to his own words. But, thank God, the Romish tradition is false and the words of Jesus are true, to the letter, as we will endeavor conclusively to prove, by a genuine exegesis of the scriptural data.

On what day was Jesus the Christ crucified? The narratives of the evangelists show that this momentous event occurred on the preparation day, which immediately preceded the Jewish Passover Sabbath, and is fully attested by the following Scriptures: Mark 15: 42, Luke 23: 54, John 19: 14. This passage (John 19: 14), proves conclusively that the Sabbath referred to by Mark and Luke was the Passover Sabbath. That the entombment took place near the close of the day is made plain by Luke 23: 54. Let us notice in their proper order the principal events of that Preparation Day, which was the 14th of Nisan. In the early evening of that day according to its original appointment (Lev. 23: 5) Jesus ate the Paschal Supper with the twelve—instituted what is known as the Lord's Supper,—delivered a long discourse, went out over the brook Cedron into the garden of his agony (John 18: 1), was there arrested and taken into the city, and in the early morning was arraigned before the sanhedrim, which condemned and delivered him to Pilate, the Governor, who sought to release him, but to satisfy the clamor of the Jews delivered him up to be crucified. John 19: 16. This was about 12 o'clock, and near that hour he was fastened to the cross, and there was darkness over all the land until the ninth hour (Matt. 27: 45), and about that hour Jesus said, "Fath-

er, into thy hands I commend my spirit," and expired. Luke. 23: 45. "And when even was now come, because it was the Preparation, that is, the day before the Sabbath." Mark 15: 42. This Sabbath was the beginning of the great annual feast of unleavened bread lasting seven days—the first and last days of which were Sabbaths. At this feast all the males of the nation were to appear. The first day was called the Passover Sabbath, because it occurred on the next day after eating the Paschal Supper, and was an high day for which special preparation was necessary. John 19: 31. And for a record of the preparation of the dead body of Jesus for the tomb by Joseph and Nicodemus, and its burial in the rock-hewn tomb of Joseph, read John 19: 38-42.

It will thus be seen that, by indubitable Scriptural proof, Jesus the Christ was crucified on the 14th day of the Jewish month Nisan, his body laid in Joseph's new tomb near the close of the same day. We next inquire, "When did that same Jesus rise from that tomb?" We shall find the true answer in a legitimate exegesis of Matt. 28: 1-6. "Now late on the Sabbath-day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which hath been crucified. He is not here; for he is risen, even as he said." Will the reader please note that the angel said, "he is risen as he said." Now what had Jesus said, concerning his resurrection? What he said has been noticed; but to emphasize his words we repeat Matt. 12: 40. The Son of man declares in positive, unequivocal terms, that three days and three nights, or seventy-two hours of time, must intervene between his burial and resurrection. Jesus knew the true import of his words. One might, with equal propriety attempt to prove that two and two are not equal to four, as to claim that the sign of Jesus means less than three full days. Jesus has also fixed the period of time during which he must remain in the sepulchre, as shown above, by asserting repeatedly that he would be crucified and on the third day be raised up; and to show that his resurrection must be at the end of three full days, he declares (Mark 8: 31) that he must be killed and after three days rise again.

Now let us consider what is taught in Matt. 28: 1, 2. Some wonderful facts are narrated in that chapter, which are not recorded by any other evangelist. Can any unprejudiced mind doubt that the earthquake—the descent of the angel and the resurrection of Jesus, were synchronous events? We think not. Matthew asserts that these Marys came to see the sepulchre late on the Sabbath-day, as it began to dawn toward one day of, or from the Sabbath; and the facts which are narrated in connection therewith must have occurred at the same time. To attempt to show that this visit of the women to the tomb was the same as those related by the other evangelists seems to us to set aside the obvious import of the passage. There is conclusive evidence that Jesus rose late on the Sabbath-day, inasmuch as that view perfectly harmonizes with all that the Son of man declared concerning his death and resurrection. What necessarily follows if Jesus rose late on the Sabbath-day?

First. That he was laid in the sepulchre just

three full days before; and that his resurrection occurred at the end of three days and three nights, as his sign necessitated. Second. It proves that the 14th day of Nisan in that year was the 4th day of the week, commonly called Wednesday. And as no one denies that Jesus was laid in the tomb late on the crucifixion day; that fact precludes the idea or opinion that his resurrection was on the morning of any day. Now we repeat, for the sake of being fully understood, that if the time of the Son of man's entombment was, as Luke 23: 54 declares, as the Sabbath drew on, he could not fulfill his sign, provided that he rose from the sepulchre at any other time of the day than that in which he was buried.

Competent Greek scholars say that the word used by Luke 23: 54, to mark the time of the burial, and rendered "drew on," is the same in the original, as the word employed by Matt. 28: 1-6 to designate the time at which the Marys came to see the sepulchre, and is rendered, "began to dawn;" and to these women the angel announced the glorious resurrection. To claim that these wonders occurred on the first day of the week, is to deny the inspiration of Matthew and introduce inexplicable confusion into this very plain question. Many do not understand the true meaning of the phrase, "began to dawn toward one day," etc., supposing that it refers to the dawning light of morning; and this is largely the result of general ignorance of the Bible mode of reckoning days. That method, it has been shown, was to begin and end the day at, or near, the setting sun; and therefore this dawn could not refer to the morning light, which must be at least twelve hours in the future; but its true meaning is that of the dawning of the full moon and stars, and could have no others reference. "Casaubon, an eminent critic and theologian at Geneva, says the word rendered, "began to dawn," is used properly of the first appearing of the heavenly bodies." That the Sabbath which drew on (Luke 23: 54) was the Passover Sabbath and not the weekly; and is the one referred to in Mark 16: 1, after which the Marys and Salome brought spices, etc., and subsequently rested on the weekly Sabbath (Luke 23: 36) seem to us too obvious to need further elucidation. The positions here taken and the evidence adduced in proof thereof, we regard as invincible. There are difficulties in explaining the conduct of the disciple on the day following that of the resurrection; but they are not inexplicable. We next consider a third, and a very grave error of Protestantism, *viz.*, the belief or opinion that Sunday is the Lord's-day or Christian Sabbath. According to the Protestant principle that day has no valid claim to that distinction; more than each of the other secular days of the week. Sunday is entitled, simply and only to such sanctity as pagans, papists, and Protestants have conferred upon it. It was the great Pagan sun-worship day, prior to the Christian era. Constantine in 321 gave it its heathen name—"the venerable day of the sun." About 150 years after Christ, we find the first reference to any kind of Sunday observance. It was not a Sabbath, but a festival in commemoration of our Lord's resurrection; falsely supposing that he rose on that day. After a few centuries; through pagan and papal influence it supplanted the Bible Sabbath in the Roman hierarchy, and at the reformation of the 16th century, it was brought with other errors, over into Protestantism, and has been perpetuated in palpable violation of the basal principle of Protestantism. Now as the Sun-

day festival, commemorative of Christ's resurrection has been shown, by infallible evidence, to be founded upon a blunder; and inasmuch as the papal church boldly declares that "by her authority she changed the day of the Sabbath from Saturday to Sunday, more than a thousand years before the existence of a Protestant," do not Protestants virtually admit the truth of the above papal assertion, and that Sunday observance is indefensible and a Romish tradition only; so long as they maintain a dogged silence? The interests of pure Christianity demand that Protestants face the facts, confess the error and embrace the Bible Sabbath; and thus become consistent Protestants.

Fourth. As it is assumed that the wondrous manifestation of saving spiritual power on the day of Pentecost occurred on Sunday, and is therefore claimed as a decisive evidence of the sanctity of that day, we will prove from the inspired record that the claim of sanctity from that source is, like every other claim ever offered in its behalf as a sacred day, whether biblical or historical, when probed to the bottom, utterly groundless. Now on what day of the week was the Pentecost in the year of our Lord's crucifixion? The divine ordering is at Lev. 23: 15. The count began on the day after the wave sheaf offering, seven Sabbaths shall be complete even unto the morrow after the seventh Sabbath. It has been shown that the 14th of Nisan in that year was the 4th day of week—the 15th was the Sabbath, and the fifth day of the week and the 16th was the morrow after, and the day of the wave sheaf offering, and the sixth day of the week; and the next day was the seventh day of the week, and the first day of the count (Lev. 23: 15 and 16), and the fiftieth day after the sixteenth of Nisan will be the holy Sabbath-day. But the Pentecost did not make it the Sabbath; but the immutable law of Jehovah declared it the Sabbath from the beginning. We can say, as in substance, G. W. McCready said, that if an angel from heaven were to declare that Jesus was crucified on Friday and rose on Sunday morning, I could not believe him and still believe the Bible.

#### MISS ROSA V. PALMBORG, M. D.

Editor of the SABBATH RECORDER:

The commencement exercises of Hahnemann Homeopathic College, held April 5, 1894, had a peculiar interest for us Seventh-day Baptists in Chicago, and indeed for all Seventh-day Baptists as a people, in that "our daughter" was one of the graduates.

But few of those honored with special invitations were able to attend, yet a dozen faces familiar in church gatherings were recognized among the intelligent audience which filled the seats of one of Chicago's grand opera houses.

The papers presented were of a high order, giving evidence of careful investigation and preparation, drawing the attention to exalted aims and perfection of purpose and execution. The work of the year was carefully reviewed and the successes of the faithful ones eulogized. Fifty-four aspirants received the diploma of doctor of medicine and surgery, three of them drawing prizes, and six receiving honorable mention, and some of these special commendation, as having stood so near the line that it was difficult deciding which should take the prize.

Among those who received honorable mention at the graduating exercises was "our daughter," Rosa V. Palmberg, and again at the banquet where special commendation was added, and where, no doubt, she would have received the prize had she been where she could have taken

the notes on a special lecture instead of having to use some that were not full, being taken by a less accurate pupil; while Miss Rosa was improving an extra opportunity to secure experimental knowledge in a special line, as requested by Dr. Swinney.

It is as good a mark of ability to stand second among a dozen contestants and receive commendation from president and teacher, as to draw a prize when there is no rivalry, although neither may excel the other in ability or professional success.

Dr. Palmberg has been happily successful in the cases treated during the winter and spring and has shown excellent judgment in her diagnosis. Her physical condition at the close of the College year gives evidence of practical common sense as well as medical knowledge and skill, for she is in good condition, ready for any opening where she may use what is already hers or acquire more to use in the near future. Her success as a nurse has been demonstrated in the Home for the Friendless and in private families, and the affection of her wards for her was manifest in the graduating offerings and the hearty congratulations and dewy eyes when assured she would be with them no more.

Rosa Palmberg is ours, not by birth, but first from necessity; second, by her own choice; third, by personal offering and then by adoption. Orphaned in childhood; with no near kin but a very delicate sister, she feels that under God she belongs to us as a people, and that the Seventh-day Baptists have been both father and mother to her, and that she can not be sufficiently grateful for the help and sympathy that has enabled her to prepare for her life work. She gives daily evidence of thorough consecration to gospel living, and that every hour is sanctified by personal sacrifice. The more closely one is associated with her the better they appreciate her spirit and qualifications, and the more fully assured that she will fill, satisfactorily, the position open for her.

Dr. Swinney requested her to fill the months of May, June and July with practical studies in certain lines in Chicago and get as well acquainted with the people in the North-Western and Western Associations as possible, attend Conference and visit in the Central Association in August; take advantage of an opportunity in an Ear and Eye Infirmary in New York, and visit the East and South-east during the remaining months before going out to China, stopping wherever consistent, when on her outward bound trip; to become familiar with people in those localities.

Now if we fully believe she is "our daughter" and plan for her going, she will be happily and comfortably hastened on her way. She should be so provided with stores that she may be able to meet all physical demands while mastering the language, that she may tell in words what only hands and eyes can at first express.

The Ladies' Society of our Chicago Church are planning nobly and working energetically towards her outfit, and you all want to help a little; therefore whatever you propose to do as individuals or societies please inform the Woman's Board as soon as convenient. The Missionary Board have arranged to send her in a few months. Let us all be loyal to this sacred interest, and with increasing devotion and liberality maintain this growing mission. We are the Lord's stewards. This is one of the opportunities to prove our worthiness.

A. K. WITTEB.

## MISSIONS.

WE are happy in announcing that a tent is secured for evangelistic work, and will soon be sent to Bro. Geo. W. Hills. Mrs. C. D. Potter, of Belmont, N. Y., has kindly given the use of the tent which was owned by her late husband, Dr. C. D. Potter, and was used in Sabbath Reform work. It is in good condition, and has all the fixtures excepting a centre pole. Contributions that have been made, and may be made, toward a tent will be very acceptable, because there will be considerable expense in shipping it, furnishing seats and in the management of it.

THE love of God and of his Son, Jesus Christ, begets a deeper and greater love for man. Such love for our fellow men is different from human sympathy, however warm and grand that may be. It leads one to bless his enemies and to pray for those who despitefully use him. It is Christ-like because born of him. How much the world needs of this love to purify and elevate it, to make personal life sweeter, the home lovelier, society purer, the State incorrupt and the church more devout and active.

SELF-CONTROL is one of the grandest traits of human character. There is a vast difference in men in this physical and mental constitution. Some are more fiery by nature than others. Some are naturally cool and self-poised. Self-mastery is the highest supremacy. Victory over one's passions and temper is the highest conquest. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "Every man that striveth for the mastery is temperate in all things." He who attempts this mastery in his own strength will fail. He needs and should have the power that cometh from above. Christ and the holy spirit can and do give soul equipoise and control. Some are so constituted that they need more grace for self-victory than others, hence the need of closer communion and fellowship with Christ and a fuller indwelling power of the holy spirit.

FROM GEO. W. HILLS.

Time has hurried us on another three months and our second quarterly report is due. There is a great deal that I would be glad to say, but only a mere outline can be given. Of the condition of the church here Bro. Wilson will speak more fully in his report. In January the greatest revival service was held here that was ever known in this place, resulting in a general awakening in the churches of the city; about fifty backsliders returned, and over eighty conversions to the Lord. This was a union service, in which the writer participated by special invitation.

On January 30th I started for Quitman, Ga., where I spent a few days with Rev. A. P. Ashurst and family, who have recently accepted the Sabbath truth. I found this a very interesting family of father, mother, son, and daughter. Bro. Ashurst is a very pleasant man, a graduate of Mercer University, at Atlanta. He has made a very acceptable record as pastor. Throat difficulties compelled him to discontinue preaching a few years ago. He has been engaged in business during the time since. He founded and for several years was editor of *The Florida Baptist Witness*, the Baptist State organ for Florida. He is a clear thinker and writer. He is now member of a marble and granite firm,

and is the travelling salesman for the firm. In his travels he goes armed with Sabbath tracts and arguments which he freely and ably uses. He has engaged the attention of a large number of Baptist ministers and leading workers in his territory of travel, in the study of the Sabbath of Jehovah. Not long before he became a Seventh-day Baptist he assisted in organizing a Baptist Church at Quincy, Fla., of which he is now pastor. His throat is now in condition that he preaches quite frequently. He visits the Quincy Church monthly. He has presented the Sabbath claims there, and results from it look hopeful. He is about 47 years of age, I believe. There are two Baptist pastors near him who admit the binding force of the Sabbath law, and I think will soon make a public declaration of the same to the world. They are both very able men, and pastors of large churches. I am told that one of them is among the very best pastors of the State. There are also several prominent lay members in that portion of the State who admit it all.

This interest in South Georgia is the result of the *Sabbath Outlook* seed sowing. The *Outlook* has done more in the South than most are aware of in this way, and if its work could be carefully followed up by the living teacher the results would be surprisingly great I think. I was the first Seventh-day Baptist ever seen in that portion of the world, and of course was called upon to explain the difference between our people and the Missionary Baptists, as they are called in the South. This afforded opportunities to say many things I was only waiting opportunity to say. I preached but once in the place. I deem my visit to South Georgia very satisfactory, and the outlook encouraging indeed.

On February 15th I started from home for North Carolina, returning March 28th. I spoke forty times while there. We found the little church at Cumberland faithfully holding up the banner of truth, though surrounded with many difficulties. There are quite a number of people in that community who admit the Sabbath claim, yet they ask, "How can we get a living and observe it?" I hope the Lord will help them to get the meaning of the inspired words: "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

At Gillisville, twenty miles from the Cumberland Church, are three of our people whom I visited, and while there preached five times. This is a very hopeful field. I do not want to predict too much, but I have some very solemn promises from some there of things to be expected on next visit.

I stayed at a place called Hope Mills little more than a week. I had never been there before, but had a very enjoyable time. Sister Phebe Newton, of the Cumberland Church, had taught school there several terms, and through her influence the school-house was secured for the meetings. This is a cotton mills town, of about 600 population. About two-thirds of them came to the services, but the house would accommodate only about 275 or 300. So we had "Scripture measure." None appeared to go away, as the weather was warm they collected about door and windows, and all appeared to enjoy the services. This is also an encouraging point. I did not give a Sabbath discourse during the quarter, but at this place, as at all others I visited, I was known as a Seventh-day Baptist, and found readily those who were interested in the Bible doctrine of the Sabbath, and in sev-

eral families I visited I was urged to give full explanation of the doctrine.

I preached three times to colored congregations while in North Carolina, and several times to congregations made up of both blacks and whites.

Although not in the original plan of our work here, Mrs. Hills' school has come to be an important part of it. When we came here there were several children of Seventh-day Baptist families not in school. On inquiry we found a very defective school system, and that even though our city school was called a "free school," there was a small tuition charged. Hard times made it impossible for some of our people to pay it, and the children were left out. Mrs. Hills' sympathy and love for children were at once aroused, and she volunteered to teach them, tuition free. The school began January 8th, 1894, with eleven scholars. After a time the city school closed, and others came until there are thirty, and a large number more want to come, but there is not room for them. A tuition of 50 cents per month is charged for all the later ones whose parents are able to pay it. About half of the scholars pay this amount. This school is a great factor in building up Seventh-day Baptist influence and interests. The principal pay is in knowing that she is helping prepare these bright young minds for broader fields of life and usefulness. The children are bright and quick to learn, and hungry for an education. Both teacher and pupils are enjoying the work very much. We call her school "the youngest of the Seventh-day Baptist schools," and hope it may have the prayers of its many Northern friends. We have received a box of school books for the school, from friends in Milton Junction, and another from the Christian Endeavor Society of the Plainfield Church, which have been of great service to the children.

The union meetings that were held here in January were conducted by Southerners, which afforded me an excellent opportunity to study Southern temperaments and methods. This is of great value to me, as they differ from the Northern in some respects. The prospects on the field, I think are bright and promising, and of the needs,—they are so many I will mention only a few.

1. We need a Gospel Tent in which to conduct our services. In nearly every place we are shut out of all buildings that would accommodate a meeting. And as I said in a *RECORDER* article some weeks since, if we can have a tent we can go to many places where it is impossible to go without, and the fruitage from the *Sabbath Outlook* seed sowing may thus in part be gathered in. There are several places where I am invited to go, but no place in which to hold services can be secured.

2. I need a singer very much. One good strong voice that would hold the voices together would be of great value to the work. This fact is recognized in the North, but the need is greater here than in the North. The Southern heart will more quickly respond to musical influences than the Northern. I suppose there is more music in its make-up. I find many very fine voices here, but I sorely need a leader.

3. The work in North Carolina calls for a man to be located at Fayetteville. There is all he can possibly do there within reasonable distance, and I can find all I can do in Alabama and Georgia. I cannot possibly do justice to both places.

I hope and pray that these needs of the South may soon be provided for, there is so much

at stake. Doors of opportunity are opened wide. The field is white and suffering for the reaper's sickle. I hope that we, as Seventh-day Baptists, may come up with consecration of heart and money to the duties and privileges of the present hour.

ATTALLA, Ala., April 2, 1894.

FROM S. R. WHEELER.

The past quarter has not been marked with any special movement. Our weekly appointments have been attended without an exception. Every Sabbath eve has found some of us at the prayer-meeting, and every Sabbath day we have had our preaching service and Sabbath-school. Also the young people have had their meeting each Sabbath afternoon, with one or two exceptions. There has been commendable interest in all these gatherings.

We have been busy as the weather and circumstances would allow in planning and doing to build our house of worship. Considerable has been done. Yet the work has not advanced as rapidly as we hoped. Our friends at a distance have continued to remember us with contributions and cheering words. These dear friends have done us more good than they can realize. We could not have gone along at all without their help. Still we shall need more. But it will come and the donors will receive the especial blessing of the gracious heavenly Father therefor. The \$200 sent by you from the meeting-house fund made us feel ourselves on a more solid foundation financially. And when your Corresponding Secretary sent us word that Bro. Phineas A. Shaw, of Alfred, had donated, through you, \$50 to help forward our church building, we said, "Surely the Lord is going to carry us through in this responsible undertaking." Our prayer is that our building fund may be continually replenished so that our house shall be dedicated free of debt. But deeper than this is the prayer that within these walls many shall find the precious Saviour of men.

Looking over the year's work we can see that much has been accomplished in laying the foundation for the future. Nor is it all in the future. Things have been said and done, week by week, to develop Christian character and to comfort God's believing children. Also we have gained a standing in the city as religious and temperance workers, of which we need not be ashamed. Our influence is felt beyond what one would reasonably expect. There is much interest in us as a people among the citizens generally. This is a grand place to work. It would be sad, indeed, for the salt to lose its savor or for the light to become darkness. We trust God to save us from such a calamity. We frequently throw ourselves a little into the future. We see our house of worship completed and attractive. We see the people aroused and coming to hear the gospel message. We hear the confessions of the penitent, the joyful words of the new-born soul, and we see some turning to the Sabbath of Jehovah.

In God we trust. "Except the Lord build the house they labor in vain that build it." "Without me ye can do nothing." "I can do all things through Christ which strengtheneth me." These words assure us that we must trust in God. With the weekly rent of the house for Sabbath service, the current expense of the Sabbath-school and building of this house of worship, our people are feeling that they are doing all they can do just now. It will not always be so. We ask that God will

move upon the hearts of some of our people to come over the plains to live here and help us build up a living church. You have, dear brethren, our prayers that you may be directed of God in your session.

BOULDER, Colo., April 9, 1894.

## WOMAN'S WORK.

### THE CORE OF THE HOUSE.

The core of the house, the dearest place, the one that we all love best,  
Holding it close in our heart of hearts, for its comfort and its rest,  
Is never the place where strangers come, nor yet where friends are met,  
Is never the stately drawing-room, where our treasured things are set.  
O, dearer far, as the time recedes in a dream of colors dim,  
Breathing across our stormy moods like the echo of a hymn,  
Forever our own, and only ours, and pure as a rose in bloom,  
Is the center and soul of the old home nest, the mother's darling room.

We flew to its arms when we rushed from school, with a thousand things to tell;  
Our mother was always waiting there, had the day gone ill or well.  
No other pillow was quite so cool, under an aching head,  
As soft to our fevered childish cheek, as the pillow on mother's bed.  
Sitting so safely at her feet, when the dewy dusk drew nigh,  
We watched for the angels to light the lamps in the solemn evening sky.  
Tiny hands folded, there we knelt, to lip the nightly prayer,  
Learning to cast on the Loving One early our load of care.  
Whatever the world has brought us since, yet, pure as a rose in bloom,  
Is the thought we keep of the core of the home, the mother's darling room.

We think of it oft in the glare and heat of our lifetime's later day,  
Around our steps when the wild spray beats, and the mirk is gathering gray.  
As once to the altar's foot they ran when the menacing foe pursued,  
We turn to the still and sacred place where a foe may never intrude,  
And there, in the hush of remembered hours, our failing souls grow strong,  
And gird themselves anew for the fray, the battle of right and wrong,  
Behind us ever the hallowed thought, as pure as a rose in bloom,  
Of the happiest place in all the earth, the mother's darling room.

We've not forgotten the fragrant sheaves of the lilacs at the door,  
Nor the ladder of sunbeams lying prone on the shining morning floor.  
We've not forgotten the robin's tap at the ever friendly pane,  
Nor the lilt of the little brook outside, troling its gay refrain.  
How it haunts us yet, in the tender hour of the sunset's fading blush,  
The vesper song, so silvery clear, of the hidden hermit thrush!  
All sweetest of sound and scent is blent, when, pure as a rose in bloom,  
We think of the spot loved best in life, the mother's darling room.

Holding us close to the best in life, keeping us back from sin,  
Folding us yet to her faithful breast, oft as a prize we win,  
The mother who left us here alone to battle with care and strife,  
Is the guardian angel who leads us on to the fruit of the tree of life.  
Her smile from the heights we hope to gain is an ever beckoning lure;  
We catch her look when our pulses faint, nerving us to endure.  
Others may dwell where once she dwelt, and the home be ours no more,  
But the thought of her is a sacred spell, never its magic o'er.  
We're truer and stronger and braver yet, that, pure as a rose in bloom,  
Back of all struggle, a heart of peace, is the mother's darling room.

—From Mrs. Sangster's *On the Road Home*.

THINKING something of the history of Dr. Swinney's "resting time" in Yokohama might interest the readers of the RECORDER we quote from a letter received from her some time ago. "The lady of this house, 'The Mis-

sionary Home,' Miss Brittan, now over seventy years of age, with beautiful white hair and pleasant happy face, has told me much of her past history. She went out to Africa as a missionary in 1856 and was there two or three years. Then at home in the time of the war she had charge on Long Island of the woman's kitchen, in connection with the large hospitals of sick and wounded sent there by the government.

"This was a great work to take charge of, the delicacies for the sick (large numbers) to prepare, the kitchen and servants to look after, the evening prayer-meetings to care for, all to think and plan for in those trying times. In 1862 she went as missionary to Calcutta, being the first American woman to take up work there in the Zenanas. Severe sickness caused her to return home. About fourteen years ago she came out as a missionary to this city, and was the pioneer in the large school here on the Bluff. These latter years she has been keeping a missionary boarding-house, making everything pleasant and happy about her. What a long, eventful life!

"She tells interesting and heart-stirring incidents of her life in Africa, India and Japan. A visit to one of the mission boarding schools was a delight. That part particularly attractive to me, was the Bible woman's work, where the aged teacher who has been out here many years, sat in the midst of her Bible-class of twelve or fifteen women. They were studying in Hebrews that day, the teacher said, and one of the Bible women had prepared an interesting article on the subject of 'Faith.' These women study awhile, then go out into the homes of the people to talk with the heathen women, then return again to study. I long, I constantly long, to add something of this to our hospital work, in which two or three women could go out now and then, to visit in their homes the patients who have left us, and continue the instruction they received in the hospital. This would require very devoted and strong, able women to endure the hardships of such a life. Pray, do pray earnestly that we may have such over and above the workers we have in the hospital who may be anxious to engage in this good cause.

"There is one thing I regret in my visit to the home land, that I could not enter into, see and understand more of the Kindergarten system. Among the young patients in the hospital when recovering, as they sit about and play, I would like to teach the young nurses to occupy them an hour a day in Kindergarten studies; in this way there would be many good seed sown in their hearts, and bright thoughts for them to take with them when they go back to their heathen homes."

The last of this letter will explain our Corresponding Secretary's request of April 19th, and we earnestly hope the boys and girls of our denomination will find in this call a work to do, and a work they will love to do. Why not teach the *little ones* in China of the blessed Jesus through the beautiful songs and plays, gifts and occupations of the *Kindergarten*?

A missionary in China, speaking of the need of Kindergarten work in that country says, "We must not be content with drawing into our day schools, girls and boys of seven years. We must take the little ones who come pulling at their sister's sleeves. . . . There are multitudes of children waiting to be taught; not waiting in the sense that they know for what they wait, but appealing to us by the possibilities of their natures, and the deadening atmosphere in

which they are growing up. . . Free Kindergartens are now an essential part of the benevolent work of cities in Christian lands, and they should be in foreign work also. . . Let us take the childish hearts at a time when it is easy to believe, and by love, gentleness, and faith in them, lead them by the hand into the green pastures intended for them."

"LET EVERY MAN BORROW OF HIS NEIGHBOR."

Ex 11: 2.

What an outcry has been raised by infidels about the conduct of the Israelites when they were about to flee out of Egypt, "A piece of fraud!" "Outrageous lying!" it is wonderful to see them all at once wax so virtuous in their denunciation of the poor sons of Jacob for this borrowing business. A great many people who owe the printers for their newspaper, and have run up bills in half the groceries in town, till nobody will trust them for a cake of soap, are much exercised over the dishonesty of these runaway slaves thirty-five hundred years ago, in "borrowing" jewelry which they never intended to hand back. If such persons knew more of Oriental customs they would not talk that way. The fact is that the word "borrow" is a polite word, always used in collecting debts or honest dues. I have had it used to myself scores and scores of times. A man does some work for me. When he wants his pay he comes, and, if he is at all well-bred, he says, "Teacher, I want to borrow a little cash of you." "With the utmost pleasure," I respond, and I pay him what I owe him. The other day I tested the students' class on the point. I asked, "Does it seem quite right to you for the Israelites to say they wanted to borrow, when they did not expect to pay back?" "Oh," said two or three of them in a breath, "oh, that was the polite way to ask for compensation for their long services." Not to have spoken in that way would have been rude."—*W. Ashmore, in Helping Hand.*

THE truth that a pleasure shared is a pleasure doubled was demonstrated beautifully during the recent Boston opera season. A modest young teacher, herself an appreciative lover of music, wondered if there were any way whereby, without offense, she could send a ticket to some lonely young girl in the city struggling to secure a musical education. With a delicate tact equaled only by her generosity she found just the person desired, who, upon receiving the invitation, cried for very joy. Again the same consideration for the unfulfilled longings of others led her to send a note to a young man, who she knew was unable to gratify his fondness for music, asking him to be her escort to the opera on a given evening. He, too, was overwhelmed at the unexpected opportunity, and the donor's enjoyment was greatly enhanced by the pleasure thus poured into other lives less favored than her own. The charm of the act in both cases lay in the pains taken to find individuals to whom the courtesy would mean the most. She had plenty of friends and acquaintances within easy reach who would gladly have accompanied her, but they did not specially need the attention. Nor was the cost of the tickets an overflow from the purse of a Fortunatus, but the expression of thoughtful sympathy from a wage-earner. Such a deed.

Is twice blessed;

It blesseth him that gives and him that takes.

—Congregationalist.

It cheers me to think of God's interest in little things. We do not need to move a world to please him. A gentle thought lodged in a child's mind will do it as well. So a momentary aspiration upward in ejaculatory prayer, for a pastor in his work, may achieve more than we think. Is there any better way of winding up the labors of a lifetime than to set some little rills of intercession running in behalf of good men?—*Austin Phillips.*

WOMAN'S BOARD.

Receipts for April, 1894.

A Friend, Nortonville, Kansas, Dr. Swinney's salary	\$ 2 50
Benevolent Society, Milton, Wis., Sing Chung Burial Fund	10 00
Mrs. Eliza Saunders, Grand Junction, Iowa, Tract Society \$1	3 00
Miss Burdick's salary \$2	2 00
Mrs. Eliza Saunders, Grand Junction, Iowa, Boulder Church	13 58
Woman's Missionary Society, Nile, N. Y., Home Missions	19 57
\$10 15, Dispensary fund \$3 48	5 00
Dr. Swinney's Photograph fund	2 00
Woman's Missionary Aid, Brookfield, N. Y., Board Ex. fund	86 00
Ladies' Society, Carleton Church, Garwin, Iowa, Miss Burdick's salary	20 00
Ladies' Aid Society, Adams Centre, N. Y., Miss Burdick's salary \$30, Board expense fund \$6	5 00
Ladies' Evangelical Society, Alfred Centre, N. Y., Tract Society \$10, Missionary Society \$10	10 00
Mrs. W. C. Whitford, Alfred Centre, N. Y., Tract Society \$2 50, Missionary Society \$2 50	10 00
Ladies of Welton Church, Welton, Iowa, Miss Burdick's salary \$5, Board expense fund \$5	
	\$128 65

E. & O. E.

ELIZABETH A. STEER, Treas.

NOTE.—In my March report the second item should have read, "Mrs. Julia M. R. Powers, New London, Conn." E. A. S.

"A FEW NOTES ABOUT WOMEN."

To the Editor of the SABBATH RECORDER:

I am sure that most of the women who read your paper sometimes desire to have more freedom from care and extra work and over-anxiety. The following is part of an article by Uriah Xerxes Buttles, D. D., lately published in the *Interior*. If I ask you to print it, and no one reads it, I shall be disappointed. Indeed I think that I presume rather too much in asking such a thing. I know that editors are better judges than correspondents are about what is best for their readers. I know also that many correspondents think they can do better than the editor does. But really, Dr. Buttles says some things which suggest a remedy for some other things which burden the average housekeeper, and sometimes trouble their guests. I have some memories about getting mixed up with movable ornaments, and of feeling as awkward as a misplaced biped does when he has more feet than circumstances seem to be fitted for.

Now Mr. Editor, let it be well understood that you are not to print this if you think that the ladies will not read it. No matter about the men, they are not expected to understand everything. I have not the honor to be acquainted with Uriah Xerxes Buttles, D. D., but he seems to be an observing man, and a man of good intentions. I think that your readers will not be averse to making his acquaintance.

Thoughtfully yours,

SIMEON STARKWEATHER.

A FEW NOTES ABOUT WOMEN.

When I first began to preach I wrote several series of sermons addressed to women, and just as young pastors do now, I laid down their duties to them with great firmness and plainness. But among other things the years have taught me modesty as concerns my own powers, and have revealed to me that no man, however acute, can ever see life quite from a woman's angle. For this reason I have long confined myself to preaching righteousness in general, and trying to encourage each hearer according to his need, and the hour, without being too specific. I therefore crave indulgence in what I am about to say, and when in these notes I point out how in certain ways women are peculiar, I wish it to be understood that I do so as a historian, and not as a critic. I am of necessity brought into contact with all sorts and conditions of women, and I find one peculiarity marked in all grades, *viz.*, a talent for inventing burdens, and multitudes of petty cares, on which they wear themselves out to the destruction of thought-power, and an ability to do large and gracious things. And it sometimes seems to me that despite the talk about the emancipation of the sex, and their right to do this and that, and the new ways opening to them, that here in Griggsville at least, they weave about themselves barriers of details more and more complicated, and shut themselves more and more hopelessly into narrow and barren paths. Like most preachers I have my study at home, so I know that housekeeping is a wearing business. I am therefore surprised that the effort of housekeepers is not toward the suppression of the unnecessary. It seems to be the reverse. When I go calling I am in secret terror lest I carry off upon my back some decorative contrivance hung upon a chair, or that I bring

about disaster by having some gauzy scarf tucked under a book or vase on the corner of table or mantle, cling to my sleeve. I tremble for fear that I may stub my toes against a straddle-legged table, filled with tea-cups like paper, or a piano lamp, and when I am once safely in a chair I dare not move lest I knock over something. Mrs. Jabez Jackson has big shells in unexpected places. Mrs. Blinker has china pugs, and Mrs. Bradawl, has big vases, and I will confess that after spending an afternoon skirting around among a lot of traps in a dim light, I have found a bare, light office, furnished forth with a few plain chairs, a table and a box stove, a perfect haven of rest. I am certain it must take a great deal of time to dust, and protect from the meddling little folks, such collections, and quite as difficult to Mrs. Jackson whose fripperies are of the sort sold for forty-nine, and ninety-nine cents, as to Mrs. Bradawl or Mrs. Griggsby who can expend more. It was Thoreau, I think, who was given a beautiful specimen of some sort of stone for a paper-weight, and after finding that even beside Walden pond, dust came, threw his gift away rather than squander time in keeping it sightly. Not so these ladies. And these accumulations are not confined to the parlor. They are also in the dining-room and have made the simplest hospitality oppressive not only to the hostess but to the guest, for a guest is not happy who feels however subtly the weight of his presence. In my way I am as fond of delicate china, appropriate silver, and fine linen, as the most dainty woman living. I will admit, too, a liking for well prepared dishes. But when Mrs. Jackson asks us to tea, and meets us at the door with a certain red spot in either cheek, and an anxious glitter in the eye, I can read only too well, and we sit down to a heaped-up table with no one to serve us, save the already worn out hostess, and when we go away, and I know she must sit up till midnight, washing the piles of plates, and putting away the scraps, I am intensely miserable. I am almost as miserable when we visit the Blinkers, who are able to keep one domestic, with whom Mrs. Blinker is ambitious to make the appearance possible only in an establishment like the Bradawls who keep four of a superior sort. The Bradawls in their turn overdo matters. I know not how many sets of China were set forth at the banquet they gave last Christmas. I know they had a chef up from Zoar, and that the next week Mrs. Bradawl was in the care of the doctors from nervous prostration. One of the very pleasantest, if not the pleasantest time I ever had was one night at Deacon Tubbs. Mrs. Tubbs can make a brave show on occasion, but this evening Mrs. Buttles and I happened in at their supper hour which for some reason was unusually early. It was cold, and the snow had begun to fall, and the deacon insisted that we stay. Mrs. Buttles says we had tea, and bread, and butter, and Frankforts, and some kind of sauce. I do not recollect, only that we had a charming time. I know that many women are compelled to difficult hospitality by the ambition of their husbands, who seek to attain business or professional ends by social means, and that they pay for the effort in a physical cost in a physical cost a man would not endure. But no one can help women escape from this burden. The only remedy lies within themselves. How often have I longed to say from the pulpit, where I can not be contradicted, "dear sisters the paraphernalia of hospitality is not hospitality, and too often destroys its sweetness and bloom. And life is brief. Alas, how brief! Tomorrow the beings whose presence is a joy and inspiration may be gone. Let us make the most of to-day." And on the fly-leaf of every cookery book devoted to kickshaws, and before every china shop, I would fain inscribe this legend,—"Excellent for the prevention of hospitality, and the extermination of wives."

P. S. Mrs. Starkweather has not been informed that I have sent this to you, and I prefer that you should not make the matter public. S. S.

SYRACUSE, DE RUYTER, OTSELIC, LINCKLAEN.

Less than one day in Syracuse brought \$12 in cash on RECORDER accounts, and \$13 50 in notes on arrearages. Dr. E. R. Maxson, with whom I spent the night, is the author of medical works, and has been a companion of Lister in the study of Bacteriology. As much as anti-septics are accomplishing in surgery, he believes they have a wider field in medicine, and in addition to the ordinary treatment, uses anti-septics in all bacteriological diseases. DeRuyter gives about ten, Cuyler Hill two,

and Otselic and Lincklaen twelve new subscribers for the RECORDER. On the pledges for the Societies, DeRuyter signs \$65, which is 170 per cent above the regular monthly collections last year. Otselic and Lincklaen above \$30, which is some 50 per cent better than last year.

Bro. L. R. Swinney, at DeRuyter, has a wider swing on the marriage and funerals, especially the funerals, having officiated at some 250 in the past 7 years. His plan of engaging people in Bible-study through the Home Department of the Sabbath-school, I believe is one which many other pastors might use with profit. The members are scattered through several States.

The Quarterly Meeting at Otselic last Sabbath and Sunday was well attended, and full of interest. The ministers present were Revs. B. F. Rogers, L. R. Swinney, O. S. Mills, H. P. Burdick and G. M. Cottrell. Bro. Burdick was on wheels from Allegany to Brookfield and vicinity, preaching temperance and the gospel as he goes. Bro. Mills is holding the fort at Otselic and Lincklaen. These churches are small, with some natural drawbacks, and he feels the need of evangelistic help, which it is thought would be especially valuable now.

There is some beautiful natural scenery in this region, which will be greatly enhanced as the spring verdure more fully covers the sere and barren places. Coming over the hills from Canastota, on the N. Y. C. R. R. from the hill-tops as we sped along, the eye looked upon beautiful dales and hills before us, and one valley stretched away to the distance, where the dim range of hills on the horizon appeared 40 or 50 miles away, and were faintly seen in the mist and smoke that seemed almost to blend and unite with the clouds and azure above it. As to railroads we regretfully take our leave of the New York Central, the great four track line from New York to Buffalo, and shall have to content ourselves hereafter with single track roads, or double at the most.

It gives us a sniff, though, of ye olden times, to see the spring beauties, wonderfully pretty little things, along the road sides, and in woody glens. And isn't it refreshing for a man from the plains to pass a dozen watering troughs a day, overflowing with the generous flood as it pours out from the hillside, from spring and rivulet, to quench the thirst of man and beast. Nor is it wholly foreign to the sweeter side of man, to be in the land of maple trees, sap, syrup and maple sugar. The maple, is evidently New York's tree. It not only lines the village and city streets but even farmers often have a hundred or two on the highway which answer the double purpose of shade and sugar bush.

While on the subject of trees, it is worth while to mention that a little west of DeRuyter is a fine farm, once occupied by one of our people, John R. Butts, in whose door-yard is a great elm, which some say is the largest in the State. The stately and graceful monarch stretches its branches across a diameter of about 90 feet, and gives a body circumference of some 13 feet. Here is health, strength, beauty, age, a down and out reach into the earth, and an up and sweeping reach into the air—a beautiful harmony.

O that we might all be as complete in our sphere, as the tree in its; full development of head, heart, body; strong, healthy, graceful; on the lower side reaching out into the humanities, on the upper side spreading up into the atmosphere of divinity, a beautiful, complete, comprehensive, glorious, human-divine manhood. Next Scott, then Allegany.

G. M. COTTRELL, *Field Sec.*

MAY 3, 1894.

### GRANDMOTHER.

BY SIDNEY DYER.

I see her now, as years ago,  
I saw her in the corner sit,  
As gently rocking to and fro,  
She dreamed and dreamed, and knit and knit.

Those busy hands, how patiently  
Stitch after stitch they still repeat!  
Her rich reward it was to see  
Her stockings warming little feet.

I loved to hold the yarn while she  
Would reel it from my outstretched hands—  
Beguiled a captive, at her knee,  
By wondrous tales of fairy lands.

When'er our wild and noisy play  
Bade mother check her merry elves,  
"Remember, daughter," she would say,  
"Once you and I were young ourselves."

'Tis true, her feet no more could dance;  
In romps and plays she took no part;  
But in her happy, cheerful glance  
We saw she played with us in heart.

In all our youthful pains and grief,  
Ere half our sorrows we could tell,  
Her words of comfort brought relief;  
She kissed the place, and all was well.

The holy book she read alone,  
No more disturbed by earthly things;  
A better land claimed her its own,  
And we could almost see her wings.

She knit and dreamed, till one calm day  
Her sleep grew very long and deep,  
So beautiful we could not play,  
Nor would we wake her from her sleep.

[From L. C. Randolph.]

"PRACTICE what you preach," says the proverb, and the suggestion is a sound one. We hope, however, that you will not feel called upon to make the deduction that no one should preach anything except what they have already practiced successfully. Often the preacher must exhort along lines of what he knows to be his own past weakness and failure. But if he preaches with an honest purpose for the future, his best sermon may be the one which is directed to his own heart.

SO MUCH by way of preface to the words we are about to write—words which we would lay before every ambitious young man and young woman in America—especially the bright and consecrated young people of our own denomination.

Don't squander your capital.

Yes, we know you haven't any money, but that is not what we mean. We mean your strength, vitality,—those life forces, the sum of which make vigor. These are a precious heritage to you. Don't burn them out in your youth.

One need not be an old observer of men to be startled and saddened by the waste of life which he sees upon every side. We are not speaking now of the sixty thousand drunkards who find suicide's graves each year; but moral and religious people.

You have seen some young friend start out in life magnificently endowed with strength and vitality. He had no capital but his clear head, willing hands and brave heart. He had some great purpose,—to gain an education, or to build up a business, and he entered upon his work with dauntless courage. Now at last he stands with the laurel wreath in his hands. The world finds him out. He is a success. The prizes tumble at his feet. But in the prime of life he is a broken-down man. No amount of applause can blind his eyes to that fact. The old vigor and spring and elasticity are gone. His nerves are out of time. Drawn on by the vision of success and the applause of friends, he has bartered away his brightest jewel, and, strive as hard as he may, it shall never be his again.

His children inherit his weakness and his

delicate nerves. They start handicapped in the race of life. They have been robbed of the physical capital which should have been theirs, and only through generations of common sense living will his descendants climb back to the point whence he started.

It would not be so bad did we not seem to be half proud of it. Nervous prostration, while an acknowledged calamity, seems to confer at the same time a certain distinction upon its victim. Our systems of education and of business encourage hurry and worry and waste, and so the self slaughter goes merrily on. We call it civilization. If such it be, it is quite evident that we have too much civilization. We would better take a reef in the sail of our ambition before it swamps our craft.

THE settlement of the great Northern railway strike has been in a certain sense a triumph for President Hill as well as for the American Railway Union. The union made certain demands, including one for an increase of wages aggregating about \$150,000 per month. President Hill demanded arbitration. The case was finally submitted to a committee of arbitrators who granted the demands of the strikers. Both parties gained their point and profess to be entirely satisfied.

This strike has presented some very gratifying features, and, all in all, is without a parallel in the history of organized labor. (1) There was no blood shed. (2) The arbitration committee which granted to the men all that they asked were themselves capitalists.

When President Debbs returned to his home in Terra Haute, and was given an ovation, he said he believed the strike meant the dawn of a new day for labor and that there would be arbitration in the first instance hereafter, instead of after a strike had been inaugurated.

The strike is notable also in that there have been two appeals to the courts; one to the Supreme Court of the State, to command the road to operate its lines as usual; and one on the part of the company to the United States Court for an injunction restraining the strikers from in any way interfering with the operation of the road. These suits show a growing desire to find a court of competent jurisdiction, in which labor troubles may be fairly and finally adjusted. It is one of the favorable signs of the times.

It appears that a Chicago publisher has beaten the record in having a book prepared for publication. He sent for the journalist, Stanley Waterloo and asked him whether he could have a book on the Coxe movement ready for the press in four days. Mr Waterloo said he could. On a Monday morning a staff of writers was organized, specialists in history were engaged, photographers and type-writers began work and on Thursday night a book of over a hundred thousand words, with forty illustrations, was in "copy" ready for the printers. It is now in the market as Waterloo's "History of the Commonwealth."

THERE lies upon our table a magazine bearing the title "Blue and Gray." Though the words are mystical, every school-boy knows that they refer to the Northern and Southern Armies in the War of Secession. The purpose of the magazine first, last and all the time is to promote unity between the two sections.

We were prepared to scan the periodical suspiciously. We have little respect for the wishy washy sentiment which pats everybody on the back and says that one side was as good as the



other. The "Blue and Gray" however, does not propose to build its unity on these shifting sands. The title page bears only one flag, and that is the stars and stripes. The magazine is loyal through and through, and the unity which it proposes has loyalty for its corner stone.

The Blue and Gray conducts a Colonization Bureau to give information about Southern lands and "turn a stream of emigration southward." It believes in the words of an enthusiastic correspondent that it "would be a grand victory for our country during the closing years of the present century to send another army of volunteers, armed not with rifles, but with the implements of agriculture, to settle among our Southern brethren, to put hand and shoulder to the care of State and push it along until "Old Glory" shall wave over a thoroughly united people in the greatest and best land on earth."

Along the line of union between the Blue and Gray we note the proposition of John J. Hood (quoted from the "Sunny South") to honor the memory of General Grant at the grand encampment of the United Confederate veterans at Birmingham. We also note a joint meeting of a G. A. R. encampment and an ex-Confederate Association at Dublin, Texas, at which a new camp of United American veterans was formed.

It will help us to think clearly and speak kindly on our coming Memorial Day if we remember that the men of the South to-day would not have slavery back if they could, and that they are loyal to the union. Surely we can afford to be generous toward our brothers of the South. Be as magnanimous as we may, our hearts can throb no more warmly than did the hearts of Lincoln and Grant when they uttered the prophetic words, "with malice toward none and charity for all."—"Let us have peace."

#### WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., May 4, 1894.

Coxey is disappointed. The various "armies" coming this way are behind time and he will find it difficult to hold his advance together and feed them until the various "generals" come up. If they ever do come they are not likely to unite in acknowledging the major-generalship of the Massillon warrior. His military glory and his "army" will fade away now that they have paraded down Pennsylvania Avenue, and made their ridiculous demands on Congress. Sympathizers will soon tire of feeding the petitioners. Congress will do nothing for them and they must work for a living. This they could have done before if there had been a willing mind to accept the best offered and wait for something better. The Maryland farmers alone, in the section traversed by them, could have given employment to all.

Coxey's phrase commonweal of Christ, his re-incarnation nonsense, his connivance at the assumed mystery of Smith, and his claim to speak for the people show him to be a cunning, unscrupulous, fanatical demagogue. Jo. Smith, the Mormon prophet, is probably his best prototype. But it is difficult to see what he expected to make out of his crusade. If he had ordinary knowledge he must have known that a Democratic Congress, rigidly opposed to paternalism and refusing even to allow the District of Columbia to anticipate by six months a part of its revenues to give employment to Dis-

trict labor on its roads and streets, would do nothing for him, nor for his silly scheme of issuing a flood of money to be poured into roadside ditches without any possible scheme of equal distribution, or profitable and economical expenditure.

Tariff debates in the Senate have usually occupied months and the present one is not proving an exception. Several weeks were consumed in amending the Wilson Bill as it came from the House, by a sub-committee of three Democratic members, of the Finance Committee, and other weeks have been occupied in general debate on the bill. The Republicans say now that they must discuss the numerous schedules as they are read in the Senate. Just at this stage they assert that the bill is being again changed and remade to quiet the opposition of a few Democratic Senators, whose votes must be had to pass the bill and they hint that outside influences are at work in the same line, and even suggest that the Administration is urging concessions. One such change they assert has been agreed to in the interest of the sugar refining trust and that is an increased duty upon refined sugar. That some deal of this nature has been made they say is proved by the sudden jump last week of the stock of the trust from 85 to 103. The Democratic Senators, who have taken any notice of these changes and insinuations, deny them.

They, however, point to the fact that all tariff laws are the result of compromise of extreme views, and they declare that they will accept any changes that are necessary to pass the bill, asserting that any such compromise bill will be an improvement on the McKinleyism. The current belief is that sugar, iron and coal will be protected and also the manufacturing interests of New York, New Jersey and Maryland.

CAPITAL.

#### NEW MIZPAH SEAMEN'S READING ROOM.

One of the most helpful and much needed benevolences of this city is the New Mizpah Seamen's Reading Room, 86 Barrow St. These rooms are open daily from 2 till 10 P. M. Rev. and Mrs. J. G. Burdick are faithfully giving themselves to the saving work. They hold Sunday services on ship board, conduct Bible study at 3 P. M. every Sunday afternoon. Mrs. Burdick visits the ships almost daily and invites the men to spend their evenings at the reading room, where, with assistance from friends, she gives them home-like entertainments with music, recitations and occasional refreshments, after a short service of Bible reading, prayer and sacred song, led by Mr. Burdick at the organ. His fine tenor uniting with his wife's full alto and the many excellent voices of the seamen form a most enjoyable chorus.

The men enjoy the cordial welcome extended in the comfortable room decked with pictures and mottoes, table full of good reading, and through these attentions they are kept from the saloon, and questionable places. It furnishes a place for men who have no desire for the saloon. Mr. and Mrs. Burdick have no regular fund to carry on this work, but have the assistance of Christian Endeavor Societies and King's Daughter's Circles, and friends who see the value and need of such a work. Many of the sailors and seamen seem to appreciate the hard labor and self-denial practiced by these faithful workers, and surely a knowledge of the important needs of such a work will induce many to assist both with money and personal presence. Those who go down to the sea in ships,

who visit every port, who are so often homeless are important factors of humanity, and surely deserve our prayers, interest and money.

Visit the New Mizpah if you can, and lend a helping hand to these faithful workers whose time, and strength, and pocket book are over-taxed for God, home and every land.

MRS. M. B. SMITH.

NEW YORK, May 1, 1894.

#### TO-DAY.

BY MARY BRADLEY.

We mourn too much for our dead yesterdays,  
We dread too anxiously unborn to-morrows;  
To-day is ours for love, for joy, for praise,—  
Yea, and for pains perchance, and possible sorrows;  
To-day alone is ours for righteous living,  
For patience, kindness, most of all thanksgiving.

Out of the grace divine it comes to us,  
A sweet, bright thing from darkling shadows creeping;

A thing with mercies multitudinous,  
And loves and duties always in its keeping,  
Whose opportunities, alas! are wasted,  
And sweetest things too often pass untasted.

Ah that we knew it for the thing it is!—

That each immortal soul To-day possessing  
Might garner all its mingled preciousness,  
Its seeming evil and its real blessing:  
Then truly unafraid of sin or sorrow

Might we fare forth to meet the great To-morrow,  
—Sunday School Times.

#### NEW MIZPAH.

To the Editor of the SABBATH RECORDER:

Will you please ask through the RECORDER for all friends of the New Mizpah to remember that its birthday is the 16th of this month, and all who will, please send to Mrs. W. L. Russel, Treasurer, 101 W. 93d St., as many cents as numbers his or her years. I also wish that all who are members of the New Mizpah Circle of Kings Daughter's and Sons to send their name and address to Miss Ernestine Smith, Secretary, Plainfield, N. J.; or if circles already formed wish to identify themselves with this work they can become members of the New Mizpah Circle with no extra expense except their contribution to the work of the reading room. Will all presidents of circles formed in Seventh-day Baptist societies kindly forward their names to Miss Smith so that we may send out a circular letter, and so keep the work and possibilities of the New Mizpah Circle before each circle. I have so many inquiries about how ditty bags are made and what they should contain, that I asked a sailor to tell you. This is his description: "The bag should be made of strong, servicable, bright colored material, size about seven by nine inches, drawn in at top like a shopping bag. Contents,—linen thread, black and white; also spool cotton, black and white; darning wool and cotton; buttons for pants and underwear; assorted needles; and a few pins in case; a small ball of wax; roll of linen bandage; a piece of linen or calico to be used for patching oil skin clothing; some court or sticking plaster; a small Bible or Testament" (these I can get from the Bible Society); last but not least, a letter or card from the donor or the president of your society.

The interest and attendance is on the increase. A larger number were in attendance during the last month than any other month of the year, but we need a better place.

M. A. BURDICK.

86 BARROW ST., New York, May 2, 1894.

Sir Andrew Clark said: "I call perfect health the loveliest thing in this world, and alcohol even in small doses will take the bloom off, will injure the perfection of loveliness of health, both mental and moral; I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less in the shape of alcohol he takes, and his excuse is 'I am very sorry, but I cannot take it and do my work.'"

## YOUNG PEOPLE'S WORK.

THE Medical Mission in China is to be re-enforced. Dr. Ella F. Swinney is to have an assistant, Dr. Rosa V. Palmborg. It has recently been arranged for Miss Palmborg to depart for her future field of labor in October or November of this year. The women of the denomination in general, and some societies in particular, are making up a personal outfit for Miss Palmborg. This new missionary is one of us young people, much younger than the usual age of those who go into the work in foreign lands. Now we, too, want a share in supplying Miss Palmborg with something useful for her work. As a physician she will need medicine cases and surgical instruments. These she ought to have. Why is it not a good plan for us to provide these things? Think about it.

### OUR THOUGHTS.

There is scarcely an occupation more fascinating to one who is interested in the study of humanity than that of watching the faces of those whom he chances to meet. Whether we are conscious of it or not, our faces are admirable reflectors of our thoughts, and often reveal more of our real character than do our words or acts.

Indeed, what is it that determines man's moral and mental caliber, if it be not the greatness or grossness of his thoughts? Did not that wisest of all wise men say of man, "As he thinketh in his heart so is he?"

Throughout every conscious moment of our existence the thoughts come rushing and crowding through our minds, often quite too little controlled, and daily growing more unmanageable if we do not have a care over them. "But," says some one, "can I help what I think?" Most assuredly! You can train your thoughts just as you can train your hands, though not quite so easily, perhaps.

How did you solve that troublesome problem in algebra? Was it by thinking over it in a listless way one moment, and the next wondering if last night's frost was sharp enough to have opened the burrs on that big chestnut tree, and if that Brown boy would have gathered all the nuts before you could get there? I am quite sure not. It was rather by bringing to your aid that reserved will force which could shut out all other things and concentrate every thought power upon that one problem, until what was before puzzling became perfectly plain.

That exquisite bit of statuary, which is the admiration of thousands, was only made possible by years, perhaps, of patient, careful thought before the artist once touched the plastic clay which gave to his workmen the model from which they chisled the marble gem. Just so with the master mechanic. Every minutest detail of his mighty engine he had thought out in his mind before he was ready to work with his hands.

So, to whatever field we may turn our eyes, I think we will find that marked success has quite invariably been the result of trained, systematic, concentrated thought; and if we hope to accomplish much of worth in life it is needful to begin early such a systematic training in ourselves.

Then I wonder if we realize how much our happiness depends upon the character of our thoughts! It is so easy to make ourselves miserable by comparing our position with that of some

one whom we fancy more fortunate than we; and discontented, envious, hateful thoughts grow upon us, unless we bring our will power to act against them. It seems too, sometimes, that our faces reflect nothing so quickly as that which is vicious and bad. Not only is it more satisfying to ourselves, but I am sure much more agreeable for those about us, if we learn to cultivate a wholesome, happy, sunshiny way of thinking about people and things.

More important than all else is it that we keep our thoughts pure and noble; that we lift them above the vexations of material things to the higher realm of spiritual things where Christ is.

Would you be beautiful? Herein lies the secret. Think beautiful, holy thoughts. They will give not that symmetrical beauty in which every part is adjusted with a proper mathematical relation to every other part, but the beauty of that indefinable "something" reflected from within which is more pleasing than regularity of features and perfection of coloring.

Do you know the story of the "Great Stone Face"? That simple-hearted little lad would never have become to his people the living prototype of the great face, and all that it promised to them, had he not daily, throughout the long years from childhood to manhood, watched and pondered over every feature of that face which spoke to him of nobility, soul-grandeur and power to help and uplift.

No more can we hope to bear the image of the Master in our faces if we do not daily lift our eyes and thoughts to the perfect Father, from whom cometh every high and holy aspiration.

IOLA.

### A LETTER OF THANKS.

An acknowledgement of favors should usually be promptly rendered, but I trust it is not yet too late to express our gratitude for a timely gift bestowed on us by the Young People's Society of Christian Endeavor, of Plainfield, N. J., in the shape of two barrels of clothing for the destitute of this community. One barrel reached us in time to bring happiness to a few families on New Year's Day; the other came two weeks later. The contents of the barrels, and of the box received in March of last year, sent by the same Society, have helped one hundred persons, representing 36 families; 26 white and 10 colored. We tried to distribute the things in the way that we thought would do the greatest good, giving most largely to the most needy members of our church. There are many very poor families in this section, both white and colored, who obtain the principal part of their support as day laborers, but on account of the scarcity of money and provisions with which to pay hire, some of them are much of the time out of employment, and a few of the families who were helped from the box and barrels sometimes have not a sufficiency of corn bread alone with which to satisfy their hunger; hence, the friends of the needy can imagine how acceptable were the generous gifts to those who rarely have the means to buy a new garment or pay for a pair of shoes. The shoes were especially helpful, and all the things were gratefully received.

Our family very highly appreciated the kind request each time to reserve such things as we needed, but though we have some rather burdensome expenses to bear in connection with the work here, and could have found many of the things very servicable, yet there are so many who were more needy than ourselves we preferred not to keep very much. I was par-

ticularly thankful to have some of my pupils clothed so that they could attend school, which they could not have done without aid from some source. It often made me sad to see their needs and not be able to help them.

It is time that I should give some account of the expenditure of \$1 from Rockville, \$1 from First Hopkinton and \$2 from Plainfield Societies of Christian Endeavor, sent to aid me in the distribution of Sabbath literature. Part of the donation has been used in sending out tracts, in carrying on the necessary correspondence involved in the work I am trying to do, in circulating some books presented by Rev. A. H. Lewis, and in other ways which it seemed to me would help to introduce the doctrine of the Bible Sabbath; but I have had so little time to give to the work during the last few months, I had thought of returning the balance of the contribution, but hope soon to make a good use of it. One copy of "The Sabbath and Sunday" was read by Mrs. R. B. Buxton, of Fayetteville, whose note of commendation appeared in the *Outlook* some months ago. I am unable to report any direct fruitage from the seed sowing, and deeply regret my inability to do better work, or to report more favorable results of what has been done, and should feel almost discouraged were it not for the abiding promise, "In due season ye shall reap if ye faint not." May all of the laborers be kept from "fainting" and be content to leave the results with the Lord of the harvest.

We are sincerely grateful for the evangelistic labors of Rev. G. W. Hills in this field, and hope good results will follow his faithful preaching. In one of our meetings each one present expressed appreciation of the meetings and said they thought good had been done. Throughout almost the entire meetings there seemed to be an especial interest for the conversion of the young people. At one time all of the young people and children who were present (with perhaps one exception) expressed a desire to become Christians.

EMILY P. NEWTON.

FAYETTEVILLE, N. C., April 12, 1894.

## OUR MIRROR.

### PRESIDENT'S LETTER.

I have sometimes thought it a misfortune that the religious world was divided into so many denominations, but I am not so sure of this as I once was. I begin to believe that it is better that there is more than one denomination. Men will not agree and some people have no other way of showing their wisdom, than by differing from other people. I have helped carry on revivals several times in towns with but one church, and have always found people bound to differ from one another. If one joins a certain church some one else is the more inclined to join some other differing in some way. Of course men do differ on other matters, it is right they should. Some of us have cultivated disagreeing, and sticking out our elbows until I fear some times we enjoy it, and will be loth to take up with one heaven. I do not think this place is worse in this particular than others of only one church, but it is hard for a Christian community so located to hold the population in one church, and it is hard for those living in such a community who cannot unite with the church to live active Christian lives, hard to bring up families, and in many cases it finally amounts to a large population opposed to the church. Sometimes I fear we

forget that the church is for the people, to save or help save them, and not the people to save the church. The denominational line is so often not the dividing line of our real differences, on baptism, communion or any other ordinance, but the members of every denomination differ in their opinions among themselves until we so often make the name our hobby and settle the question on this ground. This last is best demonstrated in places of many churches, more churches than religion often times.

E. B. SAUNDERS.

—THE Dodge Centre Young People's Society of Christian Endeavor, at its regular weekly meeting, May 2d, had a very interesting missionary service. The pastor led in introductory remarks, the chorister led in appropriate songs at frequent intervals, Mr. Giles Ellis read a paper on the life and work of Eld. and Mrs. Carpenter of the Shanghai Mission, Miss Florence Clarke read a poem entitled "Open Doors in China," and a mission conference followed. Other exercises were deferred on account of unavoidable absence of participants.

## OUR YOUNG FOLKS.

### MOTHER'S HAIR PRESERVATIVE.

BY THE REV. J. F. COWAN.

"Been to the store, Jim?"

"Yes."

"What y' got tied up?"

"You go along and tend to your own business. I ain't a-going to tell."

"Well, it looks like a bottle, any way. If you don't tell me, I'll go and put the boys on to the bottle of ale."

"Well, then, you'll tell them a lie, for it ain't ale."

"Well, then I guess it's soda-water."

"No, it ain't soda-water."

"Then it's mineral water."

"No, it ain't that."

"Then I guess it's cod-liver oil."

"No, there ain't no one to our house got consumption."

"Then I give it up."

"Well, then, I'll tell you. It's a bottle of Hair Preservative to keep mother's hair from turning gray and falling out. I don't believe I should mind having gray hairs half so much as she does, but I know I wouldn't want mine all to fall out and leave me bald-headed."

"Oh, ho!" called out the other boy. "What's making her get gray? I've heard that worry does it. Worrying over your badness, I'll bet."

"Huh! better take that to yourself."

Then the boys separated and went their ways.

But the boys who first spoke did take the first words of the other to himself. He couldn't help thinking to himself, as he went down street, what he had just remarked about worry making gray hairs, and wondering if some of these days he should have to be lugging home a bottle from the drug-store, containing hair preservative, to keep his mother's hair from growing gray.

"If I do," he said to himself with a shrug of his shoulder, "I don't want that Jim Ashton to catch me at it; for just as like as not he'd up and say, 'I told you so; worrying over your baldness!'"

Then he walked a little farther, in a meditative sort of way, cutting the head off a daisy with his stick here, and jabbing it into the ground after a tumble-bug who was scrambling to get out of his way there, but thinking neither of the daisy nor the tumble-bug.

Finally he stopped, and squared his back around against the fence.

"I wonder," he quizzed himself, "if it is worry that make's people's hair grow gray? For if it is, then I know a way to keep mother's from getting so, that's better than anything in the drug-store."

He went home determined to keep his word. And he did. He slipped around into the woodshed, and split a whole armful of the nicest kind of kindling, finished the job by shaving off

a handful of long feathery shavings, and this he tucked into one end of the wood-box, which he quickly filled with seasoned wood. Then he called his mother's attention to it.

"Oh, I'm so glad!" she said. "I was just going to worry about your forgetting it, as you usually do, and father finding it out after he came home; but now I'll have that off my mind."

Then the boy slipped around behind the woodshed door, and grinned and chuckled, and rubbed his hands together, as though he were enjoying something hugely. "Ha, ha!" he said to himself. "First dose of Mother's Hair Preservative. Shake up well and apply frequently." And then he went off to find his sister Susan.

"See, here, Sue," he called to her confidentially, "you aren't going to dilly-dally and poke around about those dishes this evening,—are you?—and make mother come out to the kitchen half a dozen times, and ask you when you are going to get done?"

"What business is that of yours?" Susan answered, a little sharply.

"Because if you are?" said he, "I'm just a-going to"—

"Just a-going to what, I'd like to know?" Susan demanded, with a little more asperity in her tone.

"Why," said Tom, with the utmost good-nature, "I'm just a-going to come out and help you myself."

"You help wash the dishes? I'd like to see you!"

"Well, see if I don't, then."

If Susan was a little slower than usual that evening, it must have been just to test her brother's threat. And, sure enough, he did come, and helped her through so good-naturedly and so cleverly that she was surprised more than a little.

"Tom," she said, "what kind of a joke is this you are playing on me?"

"The joke ain't on you," said Tom; "it's on mother."

"On mother?" repeated Susan.

"Yes," said Tom; "it's another dose of Mother's Hair Preservative. She doesn't know anything about it."

"Mother's Hair Preservative!" again exclaimed Susan. "What in the world is the boy talking about?"

Then Tom let her into the secret of the thing. Susan looked very thoughtful for a moment.

"Well, I declare!" she said at last. "Who ever would have thought of such a thing as that?"

"But it's a great deal better than the drug-store kind,—isn't it?" Tom demanded.

"Yes," said Susan, thoughtfully.

"Then," said Tom, "let's give her another dose this evening. Shake up well, and use often,—that's the direction."

Then Tom and Susan had a brief consultation together in low tones; and the result was that pretty soon they started into the sitting-room, where father and mother were, together with a couple of sleepy-eyed youngsters, whose bedtime was evidently not far away.

"Hello, Dicky!" said Tom to the elder of the two. "Want to see my new knife?"

"Yes!" said Dicky, opening his eyes wide for an instant.

"Come along with me and Susan, then," said Tom.

And Dicky was ready in a moment.

"And Susan will bring little Mary along to see it too," said the elder sister coaxingly, drawing the little one to her, and picking her up. And the four left the room.

The mother turned her eyes from her work to see what was going on; but, as she could read no signs of mischief in their faces, she let them go without a word.

In ten or fifteen minutes, Tom and Susan both slipped back into the room again; and, before mother had time to start, and exclaim, "What in the world have you done with those children? They'll catch their death of colds out there alone," Susan slipped up and whispered something into mother's ear.

The mother gave her a quick, pleased look, and then settled down to her work again with a sigh of relief, as though she had just escaped something she rather dreaded.

Then Susan sidled over to where Tom was, by the fire, and nudged him, and pointed to mother; and Tom grinned, and rubbed his hands, and chuckled, and whispered to Susan: "The third dose since I came from school this evening. Shake well, and use often. Ha, ha! Mother's Hair Preservative! I guess I'll apply for a patent."

"H-sh-sh-sh-sh!" said Susan; "she'll hear you. I believe I'll slip out into the kitchen, and set the buck-wheat batter for breakfast, and then tell her about it when I come back."

"Good!" said Tom. "Dose number four. Shake well, and use often. And I believe I'll get down my geography, and learn my lesson for to-morrow, before mother begins to wonder if I won't miss and get poor marks in my class. Heigh-ho! Never thought of that. Dose number five. Shake well, and use often,—Mother's Hair Preservative. Great scheme! Read our testimonials. Manufactured at home. Tom and Susan, proprietors. Not on sale at all drug-stores."

Tom got down his dog-eared geography, and commenced to explore the continent of Europe for islands, rivers, mountains, cities, etc., so as to have them all ready on the end of his tongue to rattle off in class to-morrow.

But just as he was about to proceed, it struck him there was a curious contrast between the front part of book and the back—the part which he had gone over and the part which he had not. "If studying about the earth's surface was as hard on the surface as it is on the book, I guess it would have been pretty badly tumbled around, and some worn by this time," thought Tom to himself, "with all the boys and girls in the world that are at it. Wonder why I can't keep the rest of this book in better shape? I heard mother worrying about that just the other day, that I would have to have a new geography soon, and there would be more expense." Then he got up and brought a newspaper from across the room to lay over the pages of the book he was not studying, so that if he forgot, and rested his elbows on it, or fingered it, the newspaper, and not the book, would get the wear.

"Capital!" he said to himself. "Dose number six. Shake well and use often, Mother's Hair Preservative, manufactured by Susan and Tom." And he went at his study as though no geography lesson had ever been half so pleasant to learn as that one.

But when Susan came back from fixing the buckwheat batter, and whispered in mother's ear again, and they both saw the pleased and gratified look which came quickly, the geography lesson had to be interrupted by another little consolation and some more chuckles upon the part of Tom. They were very well pleased with the success of their scheme.

And it is my opinion that "Mother's Hair Preservative, manufactured by Susan and Tom," is going to be the most brilliant success of anything in its line that has ever been invented. It ought to become a very popular remedy.—*The Sunday-School Times.*

### PROGRESSIVE TRADING.

"Please sir," said a young man to the foreman of a paving gang in Shelby Avenue, "will you give me one of those round cedar blocks?"

"Those blocks belong to the city, my boy. If you are a tax-payer they are as much yours as mine, but you don't look like a tax-payer. However, I will give you one if you will tell me what you want it for."

"I want to cover it with carpet and make a hassock."

"What do you want of a hassock? You aren't a married man."

"O no, sir; but I can trade the hassock for a bird-cage to Mrs. Brown. Her bird is dead."

"But what do you want of a bird-cage without a bird?"

"Oh, I don't want the cage; but I found out that I could trade the cage for an oxidized picture-frame."

"There it is again. What good is a picture-frame without any picture?"

"But Mr. Oliver has a picture of General

Sheridan, and he said he would trade me a hanging-lamp for a good oxidized frame for it."

"So, it's the lamp you want?"

"No; I've no particular use for a lamp, but I can trade a good hanging-lamp for a Persian rug, and I can trade the rug for a Mexican parrot, and Tom Higbee will trade me his banjo for the parrot. See?—It's the banjo I'm after."  
—*St. Paul Pioneer Press.*

## 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 : 1-11.
April 14.	Joseph Sold into Egypt.....	Gen. 37 : 23-36.
April 21.	Joseph Ruler in Egypt.....	Gen. 41 : 33-48.
April 28.	Joseph Forgiving his Brethren.....	Gen. 45 : 1-15.
May 5.	Joseph's Last Days.....	Gen. 50 : 14-26.
May 12.	Israel in Egypt.....	Ex. 1 : 1-14.
May 19.	The Childhood of Moses.....	Ex. 2 : 1-10.
May 26.	Moses Sent as a Deliverer.....	Ex. 3 : 10-20.
June 2.	The Passover Instituted.....	Ex. 12 : 1-14.
June 9.	Passage of the Red Sea.....	Ex. 14 : 19-29.
June 16.	The Woes of the Drunkard.....	Prov. 23 : 29-35.
June 23.	Review.....	

### LESSON VIII.—THE CHILDHOOD OF MOSES.

For Sabbath-day, May 19, 1894.

LESSON TEXT—Exod. 2 : 1-10.

GOLDEN TEXT.—I will deliver him, and honor him. Psa. 91 : 15.

GENERAL STATEMENT.—According to several noted writers, Moses was born under Ahmes I. of the 18th dynasty, and the Pharaoh from whom he fled was Amenophis, or Thotmes I. Others make the whole lesson come within the reign of Rameses II. Most Egyptologists accept the latter view. The plan to decrease the number of Hebrews by excessive bondage failed. The next plan was to put to death male infants. In this dark hour God interferes in a providential way, and in a miraculous manner. He is never limited as to ways and means for carrying out his plans.

#### EXPLANATORY NOTES.

FAITH OF JOCHEBED. 1. "A man of . . . Levi." Amram. Ex. 6 : 18, 20. Levi was the third son of Jacob and Leah. "Daughter of Levi." Jochebed. Num. 26 : 59. A descendant of Levi. 2. "A goodly child." Exceeding fair. Acts 7 : 20. Great natural endowments. "Hid him three months." Within the house. 3. "An ark of bulrushes." The papyrus is strong, like the bamboo, three-cornered, and grows often to the height of fifteen feet. She "took" this basket already made, and "daubed it with slime and pitch." Some mineral pitch, which made the little vessel water-tight. "In the flags." Among the rushes, or seaweed. "River's brink." By the river bank, where it would appear to have drifted. 4. "His sister." Miriam. A child of remarkable tact and courage, as shown also by her after life. "Stood afar off." So as not to betray herself or the child. "To wit." To know. Faith, also works. God helps him who helps himself.

KINDNESS OF THE PRINCESS. 5. "Daughter of Pharaoh." Egyptian princesses held a very high position under the ancient and middle empire.—Cook. "Came down." Perhaps the mother of this babe knew of this habit. "To wash." Bathing in the river was then a common practice among females. Now they are kept jealously secluded. The Nile, too, was regarded as a sacred river, having power to prolong life. "Her maidens." Perhaps companions of rank and not the "maid" she sent. "Walked along." While the princess was bathing. "She saw the ark." The princess herself made the discovery. 6. "When she had opened it." Taken off the basket's cover. "The babe wept." What could touch a woman's heart more than a babe in distress? "Compassion." A woman's heart is too strong for a man's law, however severe. "One of the Hebrew's children." Its complexion might have betrayed it, or its features, or her opinion was formed from the circumstances. 7. "Then said." Promptly on hand, after noticing the effect upon the princess. "Shall I go and call?" This, no doubt, had been previously arranged between Miriam and her mother. She said none too much, nor too little. "Nurse the child for thee." A hint at adoption. It is received, and no doubt prompted by a loving heart and the divine ordering. 8. "Go." Showing her independence and per-

haps authority. "The maid." Indicating that Miriam was quite well grown, possibly twelve years old. "The child's mother." Who thus became a servant of the princess and was protected by her. 9. "Give thee wages." She not only now has her own darling child saved to her for a long time, but divine providence rewards her faith and courage with temporal blessings. A faithful mother has a large salary, though it be not silver and gold. The child would now be instructed in the religion of the Hebrews. 10. "The child grew." Physically, mentally, morally. In knowledge of the true God, faith and obedience and love. He always remembered it. "Brought him unto Pharaoh's daughter." At what age we do not know. "Became her son." And a member of the royal household, where he was taught the wisdom of the Egyptians, which then exceeded that of all other nations. Thus he is prepared in part to become a prince in Israel, a law-giver, a statesman, a historian, a future ambassador to the Egyptian court in Israel's behalf. "Called his name Moses." A name of Egyptian origin, meaning "son," yet the verbal root means "draw forth." He was a son brought forth out of the water. Some think it means "water child."

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 18th.)

WHAT LOVE DOES FOR THE WORLD. 1 Cor. 13 : 1-13.

How can we better tell what love does for the world than to follow Drummond's analysis, send love through a prism like a beam of light, as Paul does, and see the component colors that come out on the other side. First, love teaches men *Patience*. It "suffereth long." It knows how to wait. It teaches *Kindness*. "And is kind." Here is love in activity. Like Jesus, it goes about doing kind deeds. It leads to *Generosity*. "Love envieth not." In competition with other men of business it "lives and lets live." It would not overthrow another's business for self-exaltation or prosperity. Love teaches *Humility*. "Is not puffed up." It hides even from itself. Waves even self-satisfaction. And it leads the world to be more *Courteous*. "Doth not behave itself unseemly." Love goes into society and is considerate, polite, sympathetic, is a gentleman or woman. The world, above all things, needs to learn *Unselfishness*. "Love seeketh not her own." It does more than give up its rights; it does not seek them at all. The only greatness is unselfish love. Happiness is in giving, not seeking or receiving. *Good Temper*. "Is not easily provoked." Ill-temper is the "vice of the virtuous." How many "touchy" Christians there are! Sins of disposition—love roots them out. And then, too, love leads to *Guilelessness*. "Thinketh no evil." Here is a grace for suspicious people. Lastly: *Sincerity*. It "rejoiceth not in iniquity, but rejoiceth in the truth." The world needs truth, for it fears it, fears lest knowing it it will need to change creeds, practices. Love would know it, rejoice in it. Welcome the truth. "Thy law is the truth."

REFERENCES.—1 John 4 : 16-20, Matt. 22 : 37-40, John 13 : 35; 3 : 16, 1 John 4 : 7-12.

—WHILE great journals are filled with labored essays on how to draw the masses, how to give them something better than saloons, club-rooms, dance-halls, etc., may not our little corner in the RECORDER suggest a work for the Sabbath-school? Some one says the church ought to have open doors every day and evening in the week. Suppose now the Sabbath-school exchange its library for a reading-room. Have a room, with a suitable entrance, nicely carpeted and furnished, with magazines and other reading for adults and youth, a children's library, a reference library, church library, everybody's library or paper repository. Let this be under the management of one head librarian, with subordinates. Open this room for the masses under proper regulations and preservation of order. Let the Christian Endeavor Music Committee arrange for frequent and short musical receptions with brief religious opening. No patent on this, and amendments are in order. Who moves an amendment on the original motion?

## HOME NEWS.

New York.

ANDOVER.—The first Sabbath in May was one to be remembered by the church in Andover. The morning was mild and beautiful with all nature bursting into beautiful, fragrant, fruitful life. A large congregation assembled at the usual time of worship when

the pastor gave a short Bible reading on the subject of baptism. Five persons then came forward and offered themselves for baptism and church membership. After the administration of this impressive ordinance the congregation again repaired to the church where the pastor gave the hand of welcome to the new members, and the second ordinance of the church—the Lord's Supper—was administered. It was a day of refreshing from the presence of the Lord.  
L. A. P.

WATSON.—At the election of officers in our Sabbath-school, April 21st, F. E. Wilder was chosen Superintendent; Mrs. U. M. Babcock, Assistant Superintendent; Miss Blanche Davis, Secretary and Treasurer; Mrs. U. M. Babcock, Organist; Miss Angie Stukeley, Assistant Organist.

I prize the RECORDER. I remember it in my father's home. If parents only could understand the good it would do their children in future years, would not more of them take the RECORDER now? With its different departments, both old and young may be especially interested and benefited.

M. A. W.

New Jersey.

NEW MARKET.—At our annual church meeting held Sunday, April 1st, Dr. Whitford was re-elected as trustee, James Dunham was appointed to have permanent charge of the cemetery, and L. T. Titsworth was appointed choir-ister, A. H. Burdick having resigned from that office.

Our church has been awarded \$3,575 as its share of the proceeds of a lot in the heart of Philadelphia, formerly used as a burying ground but later condemned for that use and appropriated by the city in widening the street, suit for the recovery of which has been in litigation for some time. The Shiloh Church had half interest in the lot and received the same amount.

A "Pie" social was held at the parsonage April 1st, under the direction of the Young People's Society of Christian Endeavor and was quite a success.

Among the visitors from out of town who have come under our observation are Mr. Burdick, of Little Genesee, N. Y., who spent a few days with his son, A. H., the fore part of the month; Mrs. Herman Millard, of Shiloh, who visited her sister, Mrs. Boice; Messrs. Bert and Morgan Smalley, of Shiloh; Mrs. and Miss Allen, of Norwich, Conn, who were guests of Mr. and Mrs. Geo. Larkin for a few days. Mr. Fred Langworthy, of Brookfield, N. Y., is also visiting friends here.

The Ladies' Aid Society met at the church Thursday, April 27th, and quilted all day. Luncheon was served at noon instead of having supper at night as usual. It may not be out of place to mention that our lecture room has been cleaned and re-arranged, much to the satisfaction of all, and we are looking forward to still further repairs.

Mr. Peterson has occupied the pulpit every Sabbath this month. Interest in church work has not abated in the least. The Sabbath-school classes have recently been re-arranged by Superintendent Satterlee and there is a good regular attendance. Arrangements are being made for the organization of a Junior Young People's Society of Christian Endeavor.

Mrs. I. D. Titsworth has been seriously ill for some time, but we are glad to be able to say she is improving. Mrs. Morgan, mother of Mrs. Lucy Titsworth, is also quite ill. A. H. Burdick is making the best of an enforced vacation, the result of a dislocated elbow. \*

Iowa.

GRAND JUNCTION.—Farmers have improved the good weather we have enjoyed and have their spring work well advanced.

Miss Hattie Pierce returned to our midst after spending the winter at North Loup, Neb. We are glad to see her back.

Our vicinity is frequently traversed by "unemployed" tramps, who often lodge in the school-house, where we hold our Sabbath service, eight of them having lodged there at one time, still we have not heard of any unlawful acts chargeable to them thus far.

P. S. VanHorn and wife, together with their son W. L. and wife, located among us this spring, thus increasing our numbers at Sabbath worship.

We have a good Sabbath-school with G. B. VanHorn Superintendent, which convenes each Sabbath, and when Pastor Socwell is not with us to hold preaching service, we enjoy a prayer and conference meeting, or listen to the reading of a sermon. We are located in a good country for farming and stock raising and will be glad to welcome all Seventh-day Baptist Christians who desire to come.

MAY 1, 1894.

ANON.

THE LIQUOR LAWS OF IOWA.

In the RECORDER for April 26th a writer comments upon the laws enacted by the Iowa Legislature during its recent session, which he thinks are "to its credit," and among them he mentions one, "to amend the constitution with respect to the sale of intoxicating liquors."

The brother has received a wrong impression regarding the recent legislation upon the liquor question in our State, and for the sake of having the matter properly understood I submit the following:

The law in question, known as "The Martin Mullet Law" is a statutory, not constitutional law, as are all laws enacted by our legislature. While it does "take the place of prohibition in Iowa," practically, yet in no sense does it abrogate our prohibitory law which still remains unrepealed.

Our prohibitory law declares that selling or giving away intoxicating liquors is a crime, while the Mullet Law declares that if this class of criminals will pay \$600 license they shall be protected in this crime, provided they comply with certain other conditions.

The following are some of the prominent conditions specified in the Mullet Law which apply to cities having 5,000 or more population. He who desires protection under this law in operating a saloon must file with the county auditor a written consent signed by the majority of those who voted at the last general election. Must have the written consent of each resident land owner holding property within fifty feet of the place where the saloon is to be carried on.

and no gaming or gambling with dice, cards, billiards or other devices is to be allowed, neither music, dancing or other forms of amusements. No minor, drunkard or intoxicated person shall be allowed in the room, nor shall liquor be furnished them.

For towns of less than 5,000 inhabitants to receive the protection of the Mullet Law, they must file with the county auditor a written consent signed by 65 per cent of all those who voted at the last general election, and conform to the above requirements. In addition to the \$600 specified in the Mullet Law, each town or city may require the payment of whatever additional sum of money they may decide upon.

The inconsistency of passing the law I have outlined, in the face of a State-wide prohibitory law, must be apparent to all and should decide whether this law is a credit to our assembly.

The fact that the Mullet Law gives the consent of all the people of Iowa, for the saloon to exist under certain conditions, is a backward step in temperance reform, and is regarded by very many as a disgrace rather than a credit to our Assembly.

E. H. SOCWELL.

WELTON, Iowa, April 30, 1894.

DOCTOR NATHAN WARDNER'S LAST PASTORATE.

For the third time in the history of the Utica Church death has bereft us of our pastor. In each instance a man has fallen full of years and good works, and ripe for the harvest. The connection of Elder Wardner with the church deserves more than passing notice.

About three years ago the church became so depleted by emigration that there was little hope of ever again being able to secure a settled pastor. The thought of disbanding or ceasing to hold meetings could not be entertained. We were in a strait to know what to do. A bold effort was determined upon and the writer of this was sent by the church to Eld. Wardner with the Macadonian cry, "Come over and help us." It was asking of him what few men of half his years would have the fortitude and self-devotion to undertake. It was asking him to drive sixteen miles and return each week to preach to a score or less, and for a very meager compensation, if indeed the few dollars he received can be called compensation. But, like Paul, "assuredly gathering that the Lord had called him to preach the gospel unto them," he promptly replied, "I will go."

Still more trying became the work as the failing health of his wife made it seem necessary for him to return the same day, making a drive of thirty-two miles. His wife was in full sympathy with him in the work, but coming to fear that with the care of her and the management of his own business affairs, these long drives were wearing upon him, she gently remonstrated with him and suggested that he drop it. He replied, "Could you see the glad faces that greet me at Utica, and hear them pray, and with tearful eyes and trembling voice thank God for the preached word and the spiritual instruction I am permitted to give

them, you would understand why I love the work. It is doing me good." He continued to go and she said no more discouraging words.

The day following his death (Sabbath) his waiting congregation anxiously looked for his coming, the sad tidings not reaching them till some hours later. He "was not, for the Lord took him."

For Christian fortitude, zeal, self-devotion and unselfish love for the work of the ministry, Elder Wardner has left a record equalled by few.

WM. B. WEST.

THE CALIFORNIA COLONY.

To the Editor of the SABBATH RECORDER:

As there has been nothing published lately in regard to this enterprise, some of the brethren interested are anxious to know what is being done in the line of progress. As no one wishes to shoulder the responsibility of leading off in the project I am urged to formulate and make known a plan whereby a suitable location for the majority of those concerned, may be determined upon. Therefore, never wishing to falter in what is believed to be the Lord's work, by your permission, I will present the following, in which it is believed three or four brethren east of the Rockies, and others in California who are ready to co-operate, and all who can and will are hereby requested to join the party and assist in selecting such a place.

Starting from Chicago about the 18th of June it is proposed to go via Kansas City, Denver, Salt Lake City, and be in San Francisco the beginning of the next week, and perhaps look at some locations in that part of the State. Meet on the Fair Grounds in the Administration building at 12, M., on Monday, the 25th, for consultation; and one week from that day meet at Los Angeles in the sitting-room of the Santa Fe depot, at 2 P. M., July 2d, and hold a council there, or some more appropriate place. Then should it be thought best to investigate further, and the friends in that vicinity wish to go on a camping tour with their teams, do so, and explore any section proposed, even to Bear Valley. If not, let those who can afford to do so go by rail, and prospect further, as may be desired.

S. F. RANDOLPH.

FARINA, Ill., April 30, 1894.

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Receipts in April, 1894.

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E. & O. E. PLAINFIELD, N. J., May 1, 1894.

J. F. HUBBARD, Treas.

## RESOLUTIONS OF RESPECT.

The following is the report of a joint committee of the Milton Junction Church, Sabbath-school and Young People's Society of Christian Endeavor, approved Sabbath-day, April 21, 1894.

WHEREAS, It has seemed best to our heavenly Father to remove from earth our brother, Rev. N. Wardner, and

WHEREAS, Our departed brother served faithfully as pastor of this church from 1877 to 1890, during which time it was blessed in things pertaining to the kingdom of heaven, and

WHEREAS, he was also deeply interested in the work of the Sabbath-school; aiding much to make it efficient in imparting knowledge of spiritual things, and as a member of the Young People's Society of Christian Endeavor he always encouraged the young people to make the best use of all means of spiritual growth; therefore

Resolved, That as a church, a Sabbath-school and Young People's Society of Christian Endeavor, we devoutly thank our heavenly Father that he so long permitted us to enjoy the blessings of the labors, counsel, and Christian example of our brother; and that we still strive to profit by the instruction received from him.

Resolved, That while we deeply feel our loss and realize that the working force in all departments of Christian activity is greatly reduced by his removal; we would bow in submission to the will of him who doeth all things well, and who does not in wrath afflict his children.

Resolved, That we extend to the bereaved wife and other relatives our sincere sympathy in their loss, and will intreat the Divine Healer to be constantly near with comfort and help.

Resolved, That these resolutions be recorded in the record books of the church, Sabbath-school and Young People's Society of Christian Endeavor, and that a copy be given to the bereaved wife, and also that a copy be furnished the SABBATH RECORDER for publication.

## 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.

## 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.

**EASTERN ASSOCIATION.**—Teams will be at Western May 24th, to meet the 7.14 A. M. train from the west to convey delegates from abroad to Hopkinton City. The conveyance provided for in this way will be governed largely by the number who will probably attend the Association, as reported by the pastors as per request previously forwarded to them.

L. F. RANDOLPH, Com.

MAY 3, 1894.

**WILL** all who expect to attend the Central Association report their names to the undersigned as soon as may be? Also whether they come by public or private conveyance. Trains arrive at Homer from Binghamton at 6.08 and 10.06 A. M., and 4.28 and 6.16 P. M. From Syracuse 8.43 and 9.52 A. M., and 2.55, 6.15 and 11.12 P. M.

B. F. ROGERS.

**THE** next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will be held with the Rock River Church, May 25-27, 1894. The following is the programme of the services:

Sixth-day evening, May 25th, at 7.30 o'clock, sermon by Rev. S. L. Maxson.

Sabbath forenoon, May 26th, at 10 o'clock, Sabbath-school conducted by the Superintendent, Miss Mary A. Rose. At 11 o'clock sermon by Rev. E. A. Witter. Sermon followed by the Lord's Supper, administered by the pastor, Rev. W. C. Whitford.

Sabbath afternoon, at 3.30 o'clock, sermon by Rev. E. M. Dunn.

Evening after the Sabbath, at 7.30 o'clock, services conducted by E. B. Saunders, assisted by the Milton College Quartet.

First-day forenoon, May 27th, at 10.30 o'clock, sermon by Rev. G. W. Burdick.

First-day afternoon, at 2.30 o'clock, exercises by the Christian Endeavor Union, under the charge of the President, Dighton W. Shaw.

A large attendance from the churches at all these services is desired.

L. T. ROGERS, Church Clerk.

MILTON JUNCTION, Wis., May 2, 1894.

**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.

**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.

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

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

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

**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. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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CONTENTS.

He Leadeth Me—Poetry ..... 289
EDITORIALS—Paragraphs..... 289
Indian Corn and Indian Life..... 290
Errors of Protestants..... 291
Miss Rosa V. Palmberg, M. D..... 292
MISSIONS.—Paragraphs; From Geo. W. Hills; From S. R. Wheeler ..... 298
WOMAN'S WORK.—The Core of the House—Poetry; Paragraphs; Let Every Man Borrow of his Neighbor; Woman's Board—Receipts..... 294
A few Notes about Women; Syracuse, DeRuyter, Otsego, Linklaen..... 295
Grandmother—Poetry; From L. C. Randolph; 296
Washington Letter; New Mizpah Seamen's Reading Room; To-day—Poetry; New Mizpah 297
YOUNG PEOPLE'S WORK.—Paragraph; Our Thoughts; A Letter of Thanks; Our Mirror—President's Letter; Paragraph..... 298
OUR YOUNG FOLKS.—Mother's Hair Preservative; Progressive Trading..... 299
SABBATH-SCHOOL.—Lesson; Christian Endeavor Topics; Paragraphs..... 300
HOME NEWS.—Andover, N. Y.; Watson, N. Y.; New Market, N. J.; Grand Junction, Iowa..... 300
The Liquor Laws of Iowa; Dr. Nathan Wardner's Last Pastorate; The California Colony; Tract Society—Receipts..... 301
Resolutions of Respect..... 302
SPECIAL NOTICES..... 302
BUSINESS DIRECTORY..... 303
CATALOGUE OF PUBLICATIONS..... 303
MARRIAGES AND DEATHS..... 304

MARRIED.

SPENCER—ALLEN.—At the residence of the bride's parents, in the town of Wirt, N. Y., April 28, 1894, by Pastor M. B. Kelly, Mr. Henry Spencer and Miss Ivanilla Allen, both of Wirt.
WAGER—BUTLER.—In Independence, N. Y., April 29, 1894, by Elder J. Kenyon, at his home, Mr. Frank E. Wager, of Whitesville, and Miss Susie Butler, of Wiling.
BONHAM—DAVIS.—At Shiloh, N. J., April 25, 1894, by Rev. I. L. Cottrell, Mr. Winchester Bonham and Miss A. Fannie Davis, both of Shiloh.

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.

HAMILTON.—At his home in Alfred, N. Y., April 28, 1894, of pneumonia, Arthur A. Hamilton, in the 47th year of his age.

Arthur A. Hamilton was born in the town of Alfred, Aug. 30, 1845, and Aug. 31, 1865, he was married to Nancy V. Spencer. About a year ago he publicly professed Christ, when, together with his wife and two eldest daughters, he was baptized, June 17, 1893 and united with the Second Alfred Church, of which he remained a faithful and earnest member until the time of his death. For more than four years he has been a constant sufferer, and seemed many times to approach almost to death's door. In all his suffering he was patient, and his trust in God grew constantly. The last months of his life seemed especially full of happy thought of God's love and goodness to him. He seemed only to be waiting the welcome rest. He was an honored citizen, a devoted husband, and a loving father. He leaves a wife and three daughters, besides a large circle of relatives and friends. A large gathering of friends attended the funeral in the Second Alfred church, April 30th, at 2 P. M., after which the remains were interred in Alfred Rural Cemetery. B. C. D.

BABCOCK—In Homer, N. Y., at the home of his daughter, of general debility attendant upon old age, Hiram Babcock, aged 84 year.

Bro. Babcock has been a resident of Scott for more than eighty years. He was a kind neighbor, having the confidence of all the people in all his business transactions, always ready to confer favors upon those in need of neighborly kindness. Religiously he was a man of strong convictions, ready in the advocacy of what he believed to be Bible truth. At the age of 20 years he united with the Seventh-day Baptist Church of Scott, of which he remained a consistent and honored member until removed by death to join the church triumphant. He was from a family of twelve children, only one of whom—a sister—survives him. He leaves behind him six sons and two daughters. Truly the memory of the just is blessed. B. F. R.

STONE.—At Centre Ber in, N. Y., April 14, 1894, Mrs. Martha Stone, aged 85 years.

Sister Stone was one of the faithful ones who have many sorrows and trials, but was always hopeful and pleasant. She learned to love the Saviour when comparatively young, but was denied the privilege of baptism. She had been waiting all these years for the opportunity to follow her Saviour in that ordinance. She had hoped and prayed that her life might be lengthened out still three weeks when she expected to receive the sanction of her friends to go forward in baptism and to unite with the church. "She hath done what she could." G. H. F. R.

LA BARRON.—In Troy, N. Y., April 27, 1894, Harvey La Barron, aged 60 years.

The body of the deceased was brought from Troy to his old home near South Berlin. The funeral services were held in the South Berlin Christian Chapel. He professed to have met with a change of heart before his death. G. H. F. R.

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MAIN.—In Berlin, N. Y., March 25, 1894, Reuben Main, in his 67th year.

He was born in the town of Grafton, N. Y., and moved with his parents to Berlin when five years of age. He made a public profession of religion about forty years ago, during revival meetings conducted by Rev. L. C. Rogers in a school-house near his old home. He united with the Berlin Seventh day Baptist Church, of which he was a member at death. He was present at our last covenant meeting, and spoke very earnestly of his hopes and determinations to live for Jesus. G. H. F. R.

PECKHAM.—At his home in Berlin, N. Y., April 11, 1894, Jefferson D. Peckham, aged 59 years.

He has spent all his life, except three years in his country's service, here in the town where he died. In 1855 he was married to Miss Hattie Menter. There were four children born to them, of whom only one, with her mother, survives him. About eight years ago he made a profession of religion and united with the Berlin Seventh-day Baptist Church, of which he remained a member until death. G. H. F. R.

GLEASON.—At Bell's Run, Pa., Feb. 3, 1894, Charles Wilbur Gleason, son of Edwin and Cora Gleason, aged 11 months and 9 days. Funeral at the Bell's Run Church, Feb. 6th. G. P. K.

DICKENSON.—At Shiloh, N. J., April 22, 1894, Harriet Bacon Dickenson, in the 82d year of her age.

Sister Dickenson was the daughter of Jacob and Elizabeth Bacon, and was married to Charles Dickenson March, 1839. The first years of their married life were spent in Salem county, after which they settled near Shiloh, and in 1848 were baptized and united with the Seventh-day Baptist Church of Shiloh, of which she remained a beloved member until death. She leaves a husband, three children, with their children, and grandchildren, and two brothers, to mourn their loss, beside a large circle of more distant relatives and friends. Sister Dickenson was a quiet, undemonstrative woman, but is spoken of as a very kind neighbor, a practical Christian, and one who in her younger days did a great deal for the sick and needy in the neighborhood. I. L. C.

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