

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### THE WRECK.

BY E. C. W.

Cast on its rough, green side, an old boat lay,  
With its ribs all bare, in the light of day;  
Near by, a torn net and a broken spar,  
And scattered the shells from the sea afar.

Tangled the sea-weed, and briny the air  
That land-ward came on from the main, once fair,  
Romp'g o'er jewels and gems of the deep,  
Treasures of those who were lost in death's sleep.

Soon we'll be cast on eternity's shore,  
Our sails all torn, and the life voyage o'er;  
Our spoils will be scattered before death's swell,  
Over time's rough ocean, beyond death's knell.

Shall it matter where our frail barque is wrecked?  
Whether we are at the bow, stern or deck?  
Only, at our post may we all stand firm  
When tossed on the shore whence we ne'er return.

COLBY UNIVERSITY, at Waterville, Me., met with a heavy loss on the 21st of April in the death of Prof. James H. Hanson, LL. D. He has been mentioned as "the most noted educator in Maine." He was born in 1816 and has been the principal of what is now the Coburn Classical Institute, for forty years.

How is it that any Christian can be sour, morose, sullen, always ready to give offense by unkind language? It is a universal observation that a new convert, having found peace with God, desires to be at peace with his fellow men; or as soon as a man gets right with God he is unwilling to be wrong with any one. The natural and only inference is that he who will not live in peace with his fellow men may not be wholly right with God.

How many people are apparently satisfied with a sort of negative goodness. But it is not enough simply to live and do no harm. God intended that we should do good. Our Saviour taught this lesson in condemning the barren fig tree. That was a "do-no-harm" tree. But the design of the Creator of the fig tree was that it should bear fruit. It did not and therefore was worthless. "By their fruits ye shall know them."

We wish once more to call attention of Sabbath-schools to the importance of sending in their orders for the next quarter's *Helping Hand* at an early date. The press work will be done about the first of June and all orders must be in for extra numbers before that date. A similar notice was given early in the preparation of the lessons for the present quarter but

quite a number of orders have been received since the *Helping Hand* was printed and the numbers all exhausted. A larger edition than ever before was published last quarter and still many have not been able to obtain a copy. Please bear in mind the importance of notifying the office of your wants if you have not already done so, as early as possible.

WITH all that is foolish and impractical in the Coxe movement, there is, nevertheless, more than a grain of truth, or at least of stern necessity lying at the bottom of all this unrest. The fact cannot be laughed down, nor can it be entirely suppressed by the police, that vast numbers of men and women are now out of employment and many are in danger of starvation. Nor does it help the situation to say that it is their own fault. It is not necessarily their own fault. Their helpless condition has not been brought on by their own acts, except in cases of strikes or other ill-advised action. Tens, yes, hundreds, of thousands of honest and industrious laborers are to-day out of employment because of political strifes and threatened changes in monetary and commercial relations which paralyze business and endanger the stability of our government. If a revolution shall be precipitated with the old French cry of "Bread or blood," the blame and disgrace will be at the door of an inactive Congress, having the power but not the disposition to set the wheels of commerce and prosperity in motion within a single week.

AN ESTEEMED friend, a person of position and influence in social and political circles, asks that the RECORDER give some prominence to questions of economics. In his view of the situation in our country we are at a very critical stage in our social and political affairs, and all journals should recognize this fact and use their best endeavors to elevate the public sentiment and correct existing evils. To all this we most cheerfully assent; and still we are not quite ready to confess entire remissness of duty in this direction. Religious journals that attempt to express opinions in these social and political lines, and without party bias, are very often suspected of having strong leanings party-wise and those of opposite sentiment take umbrage. We have hitherto welcomed articles on economics, from a specialist in that line, and this week we invite special attention to an able article on "Social Disorders in Europe," by a former President of the Spanish Republic, Emilio Castelar. This noted Spanish scholar and statesman is now only sixty-two years old but has attained an enviable eminence as a writer, orator and statesman. He was chosen President of Spain in 1873. His article will be read with great interest.

### IS IT TRUE?

Is it true that comparatively few of those who read the RECORDER read the *Evangel and Sabbath Outlook*? We are very slow to believe

that this is the fact, and still there is no very tangible evidence at hand with which to reassure the supporters of that valuable paper that it is appreciated by those who should be most deeply interested in it and its mission. We remember very well that one brother at the last Conference said to the editor of the RECORDER, "Do not send the *Outlook* any longer to me. I know as much about the Sabbath question as Dr. Lewis does, and therefore have no need of it." When a person talks that way, somehow we cannot help suspecting both his knowledge of the Sabbath issues and his loyalty to the truth itself. But as an offset against that man's opinion here is another which we value still higher. A good sister at the same time and place assured us that she liked the *Outlook* better than she did the RECORDER. Her case looks more hopeful. Now, brethren and sisters, the editor of the RECORDER believes in the *Evangel and Sabbath Outlook*. He reads every article several times over before it reaches its destination, and is always instructed and pleased with its valuable teachings. There is no person living who might not be both interested and instructed by its perusal. Its mission is a large one, not only in its Sabbath Reform work, but also in its genuinely evangelistic teachings. It will pay you well to read it thoroughly and then pass it on to some one who does not take it. The object of the Tract Board in sending it to all RECORDER subscribers is, first, to have you read it; and, second, to enable you to do some good by circulating it. Are you really indifferent to its teachings? Is it, in your opinion, a matter of no consequence whether it is circulated or not? Have you no responsibility in the work of disseminating the truth which you profess to believe? If so, do you expect, by and by, to hear the "Well done, good and faithful servant," addressed to you personally?

Now, while some who are giving their life's best energies to this work are in doubt as to its appreciation by our own people, will it be asking too much for some general expression of opinion either for or against the *Outlook* as a constant visitor in your homes? If it is thrown aside without even being read, why not say so and let it be discontinued? It will cost you only one or two cents to write to the editor, 100 Bible House, New York, and say that you do or do not appreciate their paper. This will help the Board to plan for the future, and by saving some expense in an abortive effort to do you good, will enable them to turn their attention and money in some other direction.

[From L. C. Randolph.]

ALTHOUGH Webster's Dictionary gives the English language upwards of one hundred thousand words, many of these words have to do duty for more than one idea. To this fact many misunderstandings may be traced, including Brother Socwell's disagreement with the Western Editor as set forth in the last RECORDER. The word credit means honor, but it

is more commonly used as a book-keeping term. A man does a day's work for you. You place that day's work on the books "to his credit." That does not mean that the work was an honor to him; for you may have hired him to sell whisky.

The last Legislature of Iowa "left a record of one hundred ninety-nine laws to its credit." That is, the Legislature is credited with work done. Far be it from us to pronounce all these laws to the honor of the Legislature. We do not even know what most of them were. As to the Martin mulct law—well, we believe in State prohibition, and we agree with Brother Socwell in regarding the new law as "a backward step in temperance reform." We do not suppose that there are many readers of the RECORDER who would dissent.

The types do make us refer to the Legislature as amending the constitution—rather a strange proceeding for even an Iowa Legislature to undertake. We shall have to plead guilty to the charge of temporary aberration of mind unless we can shift the blame upon the compositor. We knew better, Brother Socwell, and we thank you for making the correction.

WE have referred to Iowa's new law as "a step backward." It is so apparently—perhaps not really. Moral progress moves in waves. The flood is followed by the ebb,—and then the flood again. If we are over-confident, the reaction is sure to come. We chase the enemy farther than the situation will permit, and we are forced to retreat part of the way. It is all part of the battle, and preparatory to the final victory.

THERE have been a number of "backward steps" of a similar kind recently,—so many that a prominent temperance lecturer said not long ago that the present was the darkest day in the temperance reform that he had ever seen. Perhaps the darkest in the sense that the darkest hour is just before the dawn. Certainly not in any other sense.

The temperance cause has had unexpected defeats. It has also had unexpected victories. Our hopeful prophecies of immediate triumph have not been fulfilled. Progress is slow. Reluctantly we have been forced to recognize the fact that the fight will be hard and long. Victory will not come this year nor this century. It probably will not come on lines we have marked out, but

"Behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above His own."

OUR Universalist brethren pride themselves on their growing liberality and largeness of views; but there are some things that even they will not stand. Rev. P. A. White, pastor of the Universalist Church at Englewood, recently put forth the following advanced ideas before the Universalist Women's Association: "In my opinion we have not had enough of Buddhism, Brahmanism, Emerson and Garrison. Much has been said regarding the growth of Universalism. The reason that the world does not embrace Universalism is that the denomination is not in touch with the times. The trouble is that when we meet there is too much twaddle about the faith of our fathers, and this loyalty to ancient creed is nonsense. In these days of advanced thought we must step out of the swaddling-clothes that were put upon the Uni-

versalists of 300 years ago. I for one am not willing that the denomination shall dictate to me what I shall preach. If we are going to gather in the brainy men and women of to-day we must make our church a creedless one in a measure. We will not only have to change the statement of our belief, but follow different methods."

One brother asked whether Mr. White was in favor of throwing aside the Founder of Christianity with all the rest. Another thought that Mr. White's best course was to withdraw from the church if he found it so inhospitable. Dr. J. S. Cantwell, editor of the *Universalist* said, "You have no means of knowing how mad some of us are. It is only by the grace of God that is in us that we have been able to endure what you have said."

It is said that there will be an effort made to put Mr. White out of the Universalist organization. An Universalist heresy trial would be a novelty. No doubt the preacher in question would do all in his power to make the trial interesting, posing as a martyr as has been the way of a certain class of heretics from time immemorial.

THE Pullman method of averting a strike is hereby recommended to companies employing men. The demand was for increased wages, and the reply of the company was that it was losing money at the present rate, having made sacrifices and concessions to trade in order to secure the greatest possible amount of work and minimize the suffering of the employees. If the workmen were not satisfied the shops would close. The corporation took the men into their confidence, explained in detail, with very satisfactory results.

#### THE ADVERSE DISCIPLINARY PROCESSES OF DISCIPLESHIP.

BY REV. S. S. POWELL.

"Saul, Saul, . . . it is hard for thee to kick against the goad." When these words in the Hebrew language fell upon the ears of Saul of Tarsus, stricken down at midday on his way to Damascus, it is quite possible that the word employed for goad was the Hebrew word with that signification which is allied to another Hebrew word which signifies disciple. The possibility is suggestive. Saul the persecutor was about to become Paul the Apostle. The proud Pharisee was presently to be converted into an earnest disciple of Jesus. He might have become a disciple of Jesus sooner. He had heard and clearly understood the testimony of Stephen, Jesus' faithful witness. Doubtless he had seen Stephen's face as it shone like the face of an angel when that faithful confessor of Christ was examined before the Sanhedrin. But Saul hardened his heart. He would not believe. However, Saul was not to escape thus easily from service to heaven's King. He was a chosen vessel; and what the beauty of the Lord his God made visible, through the testimony of Stephen, would not do, the adverse, disciplinary circumstances that occurred in his expedition to Damascus did succeed in doing. It was useless for him to oppose longer. Further opposition would but react upon himself disastrously. For the ox to kick against the sharp point of the goad accomplishes nothing and is painful after all.

There are certain processes that enter into the education of every true disciple of Jesus. Not only are we to learn of Jesus directly from the records that are left of his life and discourses or as we are able to discern the presence of Jesus in all the Scriptures; but, as it is

given to us to believe in Jesus, so is it granted to us also that we should suffer with him. None of us can ever comprehend this side of eternity the extent of the Redeemer's sufferings on the cross. He bore them all for us; and we shall never be called upon to suffer as he suffered, provided we have an interest in him to the saving of our souls. Nevertheless, there is a residue of sufferings that he has left for us, and these sufferings are necessary in the character-development of disciples. Happy for us if our spirits are not restive and impatient in the midst of them all. The more quickly we learn acquiescence to the divine will the more surely shall we pass out into the sunshine of deeply, happy Christian lives. There is nothing more beautiful, more surpassingly lovely in all the universe than God's will. If it be God's will for us to suffer, that is the very best thing that could come to us; for, through the suffering divinely sent and rightly received, there come to us supplies of infinite grace; and thenceforth our lives are richer and we the stronger for service to our King.

Discipleship to our Lord Jesus that means something is what this world wants. Men are dying for the want of it. A mere acquiescence in the doctrines of Christianity without surrendering the heart and life to its power will never evangelize the world. What the world needs most of all is discernment of the very inner spirit of the life of Christ. The power of Christianity resides in the testimony of its adherents such as is produced from the reproduction of the Christ-life. We need to think as Jesus thought, to look out upon life as he regarded it, and to work in every sphere of usefulness as he wrought. Artists eminently successful in their calling are sometimes said to be baptized into the spirit of certain other artists who lived and wrought in preceding centuries. Many of us have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. What does it mean? It certainly means this, that we ought to be baptized, even as artists are baptized, into the spirit of Jesus. He is our great Master. Raphael beheld his glory, fixed on canvas the vision that swept over his soul, and the Transfiguration in St. Peter's at Rome is the result. Our Lord, enthroned at the right hand of power, is now in perpetual transfiguration. It is for the disciple to study him, to drink in of his spirit, to gaze with undimmed vision upon the exceeding weight of glory that hangs about his person; and then to live out his life to the fullest extent in the inspiration of it. If a certain rare and exceedingly valuable quality of discipleship can come only from baptisms of suffering, let them come. Let all processes have their full development, and let God's will be done with joy and thankfulness.

EASY indeed it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech  
Might serve instead of faith and love!  
But none shall gain the blissful place,  
Or God's unclouded glory see,  
Who talks of free and sovereign grace  
Unless that grace has made him free.

—Cowper.

WHERE Christ brings his cross, he brings his presence; and where he is, none are desolate and there is no room for despair.—Mrs. Brown-ing.

IT is one of the severest tests of friendship to tell your friend of his faults. So to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words, that is friendship. But few have such friends.—Beecher.



## SOCIAL DISORDERS IN EUROPE.

BY EMILIO CASTELAR.

Formerly President of the Spanish Republic.

Who is there that is not touched by the misery that afflicts and oppresses with its horrors the wretched workingman of modern days? No one living, surrounded by the comforts of an easy position, who had not some time breathed the infected air of the garrets in which wretched children sleep like pigs on heaps of rotten straw, envying the horses and the dogs of the neighboring palaces, could understand all the moral filth that mingles with this material filth, and the plagues which such miasms breed in the souls of our people. Fourteen or fifteen hours in a factory among the strident wheels which cause vertigo and the unwholesome emanations which cause death; day after day in the mine, in that abyss in which the white skin of the Saxon turns black, where the heat and the filth and the darkness make hell appear preferable, for to the miner exhausted by the sweat caused by the work of breaking the rocks, and which little by little saps the life of the unhappy wretch, his imprisonment in the bowels of the earth seems eternal; all this, and much more scarcely conceivable because of its horror, justifies the complaints uttered by misery laboring under a fatality whose oppression causes it to curse its existence, and to wish in a paroxysm of genuine despair for non-existence, in the hope that in annihilation such horrible evils may have an end, together with all that lives and breathes. But I say that the medicines invented by socialism, far from curing this terrible condition of things, aggravates and exacerbates it. Imputing everything to society and to the states which personify and govern it, Socialists forget two chief sources of the evil itself—on the one side the vile nature of man, and on the other the unescapable laws of the universe. How largely do vice, extravagance, improvidence, inordinate luxury, gross sensuality, gambling, and a thousand other things dependent upon our will, and which we might have prevented ourselves from willing, contribute to misery! Wherein is society to blame if some are economical and others extravagant? And as there are miseries dependent upon our free will which no one can force, there are miseries dependent upon mechanical, chemical, and physiological fatalities which no one can prevent. As bad as poverty, a hundred times worse than poverty, is hereditary malady, blindness from birth which closes the eyes to the light of the sun, or inherited imbecility which closes the mind to the light of thought, or deafness which closes the ear to the sounds of the universe and the accords of art, or ugliness which renders you repulsive to your fellow-beings and condemns you to go through life a mark for ridicule, that since it cannot extinguish in you inextinguishable vanity, makes you turn against society with rage and hatred. I know the malady, and I have pity for it, but I repeat that the remedy aggravates it; the socialistic laws aiming at creating for us an impossible army of invalids of labor; official aid funds which aid only the employes and clerks of the Government; the doctrines which German Imperialism has ordered to be taught from the professor's chair and embodied in the laws; the promises of the contending parties in their electoral programs to the proletariat to place the budget at its disposal, when all they do in the end is to augment it with taxes which the proletariat itself pays; when there is no such virtue unless it be imposed by the conscience on the

will; the mistake made by so large a part of the press, not excepting the conservatives, that democratic states should give to democracies, not inalienable rights but daily bread; the constant increase of communistic schools with symbols full of unmeaning sophisms; and as the natural and logical result, and quint-essential substratum of all this, anarchy and the anarchists.

How did the anarchist idea and method first originate in Europe? Who was its word, and from whom did it receive its impulse to action? In a last analysis, all that we see and touch in the universe proceeds from light and heat; all that we see and touch in the political world, proceeds from thought and the idea. As God, immovable Motor gives the motion to the stars, the idea gives their impulse to acts. Thus, studying the movement of anarchist ideas, we study, in its final expression, the contemporary social movement. Anarchist theories come under the common head of socialism. Contemporary socialistic ideas must be divided into these two phases—the phase which they have presented from the time of the great French revolution of the last century to the grand revolution of February, in the middle of the present century; and the phase which they have presented from the middle of the century to our own days. The socialism preceding that of the present day presents itself with a form of State superior in power and authority to the existing parliamentary form of State, as well as with reactionary tendencies, I will not say to privileged classes, for its capital doctrine is equality, but I will say to guilds organized in families and classes as before the revolution.

Some one has said that Plato and Aristotle represent the whole of human knowledge in its two aspects, the ideal and the real; and it should be added that they represent the two eternal forms of political science—the dogmatic and the experimental. The mind of Plato still influences the socialistic schools coincident with the beginning of the century. His government of the best is organized of necessity in an intelligent ruling class, which constitutes, in exercising its governing functions, a real priesthood. So with Platonic castes; so with the theocratic clergy; so with the industrial pontificate; so with the positivist, devoted to the worship of humanity, and enamored of mediæval, ecclesiastical hierarchies. When the doctrines of St. Simon, Fourier and Leroux were formulating themselves on the heights of abstract thought, every one believed them destined to rule and govern the first State which should arise from the revolutionary eruptions, so frequent in this age, which has earned for itself the name of the Age of Revolutions. But the revolution of February came; and politics, instead of turning toward dictatorial socialism, turned toward liberal democracy. The failure of the national workshops planned in an evil hour by Blanc and Albert, together with the scenes of June, in which, for an impalpable phantom, the proletariat sacrificed itself, killed the old socialistic schools. But that which will never die is the imperishable aspiration of the human mind to absolute social perfection.

And here, too, come in the two political systems—the experimental, attentive only to amelioration, and the dogmatic bent upon perfection. Thus, the theorists, adherents of this utopian idea, imagined that they had been completely deceived by the socialism of antiquity, by its theories in regard to the State, to organ-

ization, to order, to discipline, and they proposed misgovernment, disorganization, disorder, insubordination, that is to say miserable anarchy, the horrible plague which to-day scourges and afflicts us. Proudhon is the name of the evil genius in whom all these principles became incarnated. Thus, some believed him to be the devil appearing in human form in politics, as he may appear in human form in poetry. For Calderon's Satan, who appeared before Justina, and Milton's Satan, who appeared before Eve, and Goethe's Satan, who appeared before Marguerite, people took him, seeing the part he played toward our contemporary society. The eloquent Donoso went so far as to proclaim him anti-Christ, as the persecuted Christians proclaimed Nero in the early days of Christianity. He seemed an exterminating Archangel sounding the shrill trump that kills the living and resuscitates the dead. His device was: *Destruam, et ædificabo*; that is to say, to seek reconstruction by destruction. Thus he pretended to tear God from heaven and religion from the soul and the State from human societies, and the government from every community and emulation and competition from all labor and interest from capital and from the soil itself, private property. By those autonomies which Kant studied so profoundly and Hegel employed in his famous identity of opposites, the socialism of the past resolved itself into a pitiful atomization of individuals, such as the most violent and exaggerated system of individualism could never have imagined. In view of such results, it must be acknowledged that if the stars are governed by the component forces of the celestial system, and souls by moral laws that distribute rewards and punishments, peoples are governed by a logic as real and implacable as providence.

Proudhon was the word of Anarchist thought, and Bakounine was its action. Proudhon the Frenchman I did not know personally, but the Russian Bakounine I saw and heard speak on various occasions in Swiss assemblies and congresses, but without being acquainted with him as I was with Herzen, widely as his communistic ideas and history differed from my democratic and liberal ones. The phenomenon already observed in every Anarchist, the horrible madness induced by the intoxication produced by the fumes of thought not clearly defined and concrete, Bakounine personified in all its reality Archetype, as he was of a living sophism. Born when our century was scarcely sixteen years old, he entered on adolescence in those days when ideas of the extreme left of Hegelism prevailed; and he reached maturity and the fullness of his powers about the time when revolutionary methods connatural to the fierce storm of February prevailed. Greatly given to reading and to controversy, he read such philosophical works as fell into his hands; he devoured first and then ruminated on the ideas contained in those books; and he was able to take in and assimilate only their terrible negations and extravagant errors. Like all the insane he thought himself endowed equally with ardent passions intensified in the combustion of thought over-stimulated by reading, and with herculean strength increased by the exercises of the army, to the official staff of which he belonged from his youth. And with these errors in his brain, and with these feelings in his heart, and with this strength in his muscles, he fought like a Titan in the stormy days of the revolution of forty-eight, being defeated by the Prussian troops after a heroic struggle end-



ing in a pitiful rout. He was made a prisoner and suffered long in the horrible dungeons of Austria, where innumerable shadows gathered around his soul until claimed and demanded by the Emperor Nicholas for punishment in Russia, he was sent an exile to Siberia. He fortunately escaped, and after making the circuit of the globe, going from China and Japan to the New World, and returning from the United States to our Old World, he declared a war of extermination, not only against every government but against every State, especially the democratic States, and not only against every State but against all society, his system of extermination earning for itself the name so happily invented by Tourgenieff to describe anarchist theories, the name of Nihilism. His person, also monstrous in appearance, merited the name congruent with his theories, the name of Nihilist.

The first sign of the anarchist which he showed was the inheritance of a nature psychological and physiological, now called atavism, by which he believed his soul to be a condensation and his body the make of the oldest and most secular of the Slavs the Cossack, a nomad like all the tribes destined for progressive ends, free as the north wind on the frozen steppes, and so naturally an individualist like a true German, that for him the State is an incomprehensible enigma, and he lives in community with his people putting in one common stock property and labor. Thus he had a wonderful aptitude for learning the languages of all nations with the purpose of combating them, and for acquiring with facility the character of every country with the purpose of more easily undermining them. Two factors more opposite to each other do not exist than a revolutionist so thoroughly Russian and a classic European republican. I have never seen any one who united, as did Bakounine, a despotic power of the will to an anarchistic chaos of the intelligence. He commanded imperiously in order that all authority might be destroyed with violence. He was of such gigantic stature that his head towered above every other head in the popular congresses, as it is said the heads of the Cimbric towered in the putrid battle-fields above the Roman legions and trophies. His long beard made him resemble a patriarch of biblical days, and his small eyes one of those Mongols known by the names of Attila and Tamerlane who led the Huns and Tartars in their incursions into the West. And if in his height and his majestic appearance he was a patriarch, in his nervousness and susceptibility he was a Slav. While his eyes flashed with anger his lips were curved in a disdainful smile, leaving the spectator in doubt as to whether in his inmost soul he did not despise humanity more than he hated it. And if in the anarchist there was a despot, in the atheist there was a pope. No one has ever imposed his caprices on others with the same power as this man has done, nor his ideas with the same authority. He had a numerous crowd of hypnotized followers whom he fascinated and led as the snake the bird, and as the magnetizer the snake. He would not hear the family mentioned, he confounded it with the municipality; nor society, he confounded it with anarchy; nor God, he confounded him with nature. The world was transformed in his eyes into an anonymous commercial company; the law into a logical and natural relation between different interests; the State into a mere firm; property into communism, half voluntary, half forced; religion and metaphysics into deep-seated maladies

congenital to the irremediable spiritual weakness of our contemporaries—it was necessary then to destroy all this. And to destroy it he was not satisfied with theoretical and abstract error; like another Genseric he would have recourse to fire and sword. The horrible lash of tyranny had cut to the bone, and he was a tyrant. The spy who watched him so long made him also a spy. He had become contaminated by contact with the war upon the czars, and absorbing despotism by his continual combats with it, he kept his partisans in subjection to the extent of subjecting them to the discipline and the organization of an army. He had such a hatred of all orderly and peaceful progress that he could not forgive the Czar Alexander II the emancipation of the serfs, and he entered into all the conspiracies to assassinate him; he could not forgive the French people the Republic of '70, and he did all in his power to destroy it in the scandalous riots of Lyons and the revolutionary Commune of Paris; he could not forgive Spain her glorious transformation of September, and he encouraged the Cantons with all his power, and sent Cartagena his anarchistic legions; he could not forgive Italy her independence, and traces of his conspiracies still exist in the horrors of Sicily; he could not forgive our continent its liberty, and all the criminals who commit their crimes in the name of terrible anarchy are specters or apparitions of his spirit, as all the explosives that burst under our feet are charged with his perverse ideas.

MADRID, Spain.

#### LIBRARIES IN AND ABOUT BOSTON.

BY EVA ST. CLAIR CHAMPLIN.

In the State of Massachusetts three hundred municipalities have free public libraries. Over six million dollars have been given by individuals to support these institutions. As we should naturally expect, many of the finest of these are in and around Boston.

The great Boston Public boasts of being the finest library in America. Over five hundred thousand volumes are on its shelves, among them many a rare old book and some fine special collections. The Shakspeare library is the third best in the world. Here are found the quartos and folios and many of the books from which Shakspeare drew his plots. As you walk through the aisle between the cases, it seems there are books as far as the eye can reach. The great question now before the libraries is the moving of the books to the new building. The change will probably be made in electric cars at night. The new building is in the beautiful Copley Square, near Trinity church. It is square in form and built of light stone. The most attractive feature is the open court inside, green, with a fountain in the center, and wide verandas around. The building will be dedicated in September.

At the Boston Athenæum we are specially interested in the fine art collections, the system of classification, and the beautiful dictionary catalogue. The noted librarian, Mr. C. A. Cutter, is the ruling spirit here, and his classification, called the Expansive—a combination of letters and figures—compares favorably with the decimal system.

The library of the Institute of Technology is interesting chiefly from its departmental features. The librarian, Mr. Andrews, is a very agreeable gentleman and alive to modern library methods.

Of the many beautiful libraries near Boston, perhaps none impresses us with the sense of

order and perfection in detail as does the Salem Public Library. The librarian, Mr. Jones, is now president of the Massachusetts Library Club. The Salem Athenæum and the Peabody Library are both deserving of mention. Here at Salem may be seen Hawthorne's birthplace, House of Seven Gables, Witches' Hill, and the people know how to entertain most royally.

At Cambridge, the Public Library in both structure and decoration is an honor to the learned city. However, the visitors' chief interest centers at Harvard, with its two hundred fifty thousand volumes, its valuable manuscripts, and special collections—notably that given by Carlyle, the books used by him in writing the French Revolution. It is a pleasure to meet the scholarly librarian, Justin Winsor, and hear him defend fixed location.

Another neat library in Cambridge is that of the Episcopal Theological Schools. The librarian, Miss Fuller, a niece of Margaret Fuller Ossoli, is a charming woman and a four-o'clock tea with her is something long to be remembered.

At Lowell stands an elegant light stone building and a fine library within. At Newton and at Arlington are beautiful library buildings, the latter costing one hundred fifty thousand dollars.

If the lover of books and of libraries wishes a feast, he may certainly find it in and near the literary city of Boston.

WILLIMANTIC, Ct., May 8, 1894.

#### SOUTHERN GOSPEL TENT.

Editor of the SABBATH RECORDER:

Some time ago I promised \$5 to the Alabama mission field to start and maintain a tent for Bro. Hills. I made the announcement through the RECORDER, and herewith I honor my pledge and send \$5 to you and ask you to forward the same to the proper officer of the Board, as I am in doubt where to send it. I also send the contribution of Sister Cynthia Osbourn, \$5, and want to say to the friends of the mission, this money has been raised by an invalid sister with her needle. Her heart is in the work. I am sure a rich blessing will come back to her in the consciousness of having done what she could for the cause. I feel conscious our people do not all realize the great and good work we have set our hands to, and the very critical position Bro. Hills is placed in. In the first place he is, comparatively speaking, alone, without counselors whose sympathy is with him and his work. I ask for him and his companion, that special prayers be offered for them and their work. Our Lord says "Without me ye can do nothing. If ye shall ask anything in my name I will do it." Let us ask great things. I want to say to the brotherhood, Sister Hill's work is a very important auxiliary work.

Her work gives cast to our work in the South; it is only second to preaching the gospel. Would it not do her good to receive letters of sympathy and encouragement from her sisters in the North? I know it would. And it would do the writer good also. My wife sends \$1 to Sister Hills to help her in her labors of love.

H. HULL.

MILTON, June 6, 1894.

HARRY ST. LEDGER: "My dear, won't you sew on the button before you go out?" His new wife: "The cook may possibly do it for you. But please bear in mind you married a typewriter, not a sewing machine."—*Life*.

He who has a heart of love, will work the works of love, will speak the words of love.



## MISSIONS.

AS THE result of the evangelistic effort in the Pawcatuck Church of Westerly, R. I., the past winter, thirty-eight have been added by baptism and thirteen by letter. The work in the First Hopkinton Church at Ashaway, R. I., is at high tide. There have been added already twenty-eight by baptism and there are more to follow. New ones are coming forward every night for prayers. We are sorry to report that Bro. Saunders is prevented from preaching by a bad sore throat, though he is able to attend the meetings and conduct the after-meeting. Pastor Crandall is doing some excellent preaching each evening, and the work goes on without abatement. These meetings are gathering mostly adult persons, men who have been long years in sin, scoffers, profane, and hardened by sin, but now are changed by grace, and are rejoicing in Christ and in the blessed assurance of sins forgiven.

How a thorough revival of religion quickens the life of a church! Spiritual powers are aroused and brought into wonderful activity. The dead are made alive. The dumb speak, the deaf hear, the lame walk, and the sick are made whole. Snow or rain does not deter one from going to meeting, or keep one from the prayer-meeting. Personal work is now a pleasure rather than an unpleasant task. Brotherly love prevails, wrongs are righted, harmony and unity reign. Love, faith, and the many spiritual graces thrive and mark growth in the higher life which cometh from Christ. Pocket-books are opened and the coffers of the Lord are filled to carry on evangelistic and missionary work among men. May this grand work and change wrought by the Holy Spirit be not spasmodic, but continuous and permanent!

IT appears that some do not like to see articles in the RECORDER upon colonization. It looks too much like advertising colonization schemes. I am sure I have no colonization axe to grind. It is my solid conviction that we have lost in the last twenty-five years hundreds upon hundreds from us because we have not settled in colonies. Whatever I have said or may say upon colonization in any section of our country has not been and will not be to boom any colonization scheme, but to induce our people who want to make homes in the West, South-west, or South, to stop scattering themselves, and putting themselves under such environment of influence and power as to bring only loss to us as a people. Fifty families in a solid colony are worth vastly more to us and our cause than fifty families scattered all the way from the Dakotas to Texas. In union there is strength; in scattering there is weakness and loss.

FROM L. F. SKAGGS.

The time is come for me to make my quarterly report. First, I desire to thank the Giver of life, in whom we live and move, and have our being, for the preservation of our unprofitable life through another quarter. We have visited the Corinth Church once each month during the last quarter. At this place I hold services as follows: on Sabbath evening and at 11 o'clock on Sabbath, and the evening after the Sabbath, on First-day at 11 o'clock, and evening. When I visited this church in March, I continued nearly a week, with meetings every evening. The interest was good, congregations were fair, notwithstanding this is the busy season with the

farmers. While on this trip I visited Money Chapel, four miles west of the Corinth Church, and preached once. Was requested to hold meetings every evening for a week; one asked for prayer at this place. On my last trip from which I have just returned, Eld. E. H. Socwell, of Iowa, accompanied the writer on his visit to the Corinth Church, who received a hearty welcome by the church, and the people generally. By his earnest and efficient preaching, this little church was greatly strengthened and encouraged. At this place there are a number of persons almost persuaded to observe the Sabbath of the Bible. Bro. Socwell was with us at the Delaware Church for a week, and greatly strengthened the cause and made many friends.

The members have moved away until my family and a married daughter are the only resident membership left. Once in a great while some of the non-resident members visit us at our monthly meetings. As a rule we hold services at this place once a month, having from three to five meetings. I received 44 tracts, entitled the "Catholics and the Sabbath," and have distributed them to persons who were anxious to read them, with a request to hand them to their neighbors, when they were done reading them. The Providence Church, of Texas county, I have visited only once in the last quarter; that was in January. At this place the interest is fairly good, though there is not that spirituality among some that there should be. When we last visited them they were sustaining a weekly prayer-meeting. Eld. Hurley and wife and one granddaughter, who have lived 16 miles away from the church, had bought a farm near the church, and I presume have moved to it by this time. They will be no little strength to the church. This church is 16 miles from Cabool, the railroad station where we leave the Memphis & Kansas City Railroad. My conveyance generally is on a lumber wagon, and I shall visit this place next week. This is the place where the session of the South-Western Association meets in October next. To those who have no homes I would say here you can get unimproved land from \$1 up. Come and see it. Oh, how we feel the need of more consecration, to be anointed afresh with the Holy Spirit. This is a fast age of the world, and the apostle says, "The spirit speaketh expressly, in the latter days men will give heed to seducing spirits and doctrines of devils and shall turn away from the truth, will not endure the truth. We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." We read in Acts 10:38, that God anointed Jesus of Nazareth with the Holy Ghost and with power, and he went about doing good. Then if our divine Master, the Son of God, needed the anointing of the Holy Spirit, how much more we poor weak sinners, to qualify us to preach Christ crucified to a world lying in sin. My prayer is that God will anoint all his servants with the Holy Spirit and with power. Pray for this needy field.

BOAZ, Mo., March 31, 1894.

FROM L. D. SEAGER.

This quarterly report closes the first year of my labors on this field; and as we review the time so quickly fled we must say, "Truly the lines are fallen to us in pleasant places." The many favors we have received, and the kind assistance in the labor of establishing ourselves in the new home, and especially the sympathy and help in sickness, and the faithfulness in carrying on the gospel work, all testify of the Christian character of the people and their pa-

preciation of our efforts. Having undertaken the work for another year we anticipate a good advance movement in all our efforts. The Sabbath-school and Y. P. S. C. E. have just re-organized for the summer campaign. Outside appointments are in constant demand, and we satisfy as many as time will permit. At present we are giving a series of sermons on the ten commandments on Sunday nights, and will follow this with some other line calculated to interest and instruct the people. The exceptionally warm weather in March was followed by a severe freeze that has killed the peaches and other early fruit, but the prospect for other crops is good. Wheat looks remarkably well, and we have a good prospect for the necessities of life, though the financial-outlook is dull.

BEREA, W. Va., April 11, 1894.

FROM D. K. DAVIS.

Dear Brethren:—I have nothing of special interest to mention in the report for the quarter just closed. The winter has been a very pleasant one for this northern latitude, and our Sabbath service has not been interfered with in any way. Three of our families live in Flandreau, ten miles away, which reduces the average attendance, though they come a part of the time. We still hope for enlargement by the settling of other families among us. We are cheered by the arrival of Brother George Huffman and family, a few days ago, from Rock River, Wis. The brethren, although somewhat depressed by the hard times, are, nevertheless, courageous and hopeful, and have unbounded confidence in the resources of the country. The opening of a creamery at Flandreau offers some inducements in the direction of a branch of husbandry, which is likely to be profitable to the farmers of this section. I hope to do considerable work outside the church during the season. We were much cheered by the presence and the excellent sermons of Brother W. H. Ernst, who stopped three or four days with us. We are grateful to the Board for the appropriation for this church from year to year, and the faithful ones are praying for the prosperity of Zion.

SMYTH, South Dakota, April 2, 1894.

FROM E. H. SOCWELL.

Dear Brethren:—While there is nothing of special importance to report, concerning the Iowa field, yet there exists a healthful condition of affairs in general.

The appointments on the field have all been maintained throughout the quarter with at least the usual interest. The work here at Welton is very encouraging since there are so many who are actively engaged in Christian work; yet there are a few who are indolent and almost lifeless in spiritual matters, and for these we are praying and laboring. Our Sabbath-school is doing a good work under the direction of Supt. J. O. Babcock, and our young people through their earnest work are a source of great strength to the church. There are now three candidates awaiting baptism, which will be administered in the near future. The interest at Grand Junction continues good and the society has been encouraged by the arrival of two more families who have recently located there. We hope to receive additions to the church at the time of our next appointment there. During the quarter I delivered a series of six lectures at Welton and four at Grand Junction upon "Egypt," from Bible history and recent explorations. These lectures were well attended, almost the whole community being present, and an increasing interest was manifest up to the



close of the course. Through this course of lectures I was enabled to present and emphasize Bible truth in a more forcible manner than would have been possible for me to do before the same audience in any other way. During the quarter I have visited isolated Seventh-day Baptists families at Rippey, Des Moines and Knoxville, and visited several families at Garwin.

I was recently called to Marion to conduct the funeral of Sister Epley, of the Billings, Mo., Church and while there was earnestly requested by the pastor of the Christian Church of the city to occupy his pulpit on Sunday evening. I complied with his request and addressed a large audience made up of members of various churches in the city. I have a cordial invitation to return and preach for them in the future when I can arrange to do so. The closing weeks of the quarter were spent in laboring in Christian and Barry counties, Missouri, in connection with Brother Skaggs. A report of that work is not necessary in this connection since such report has been submitted to your Evangelistic Committee, under whose direction the work was performed.

My constant prayer is that God will teach me just how to perform my work so the greatest possible good may be done. For the quarter I report 24 sermons, 10 lectures, 22 prayer-meetings, 46 visits, 1,008 pages of tracts distributed. WELTON, Iowa, April 6, 1894.

FROM O. S. MILLS.

During the past quarter we have not attempted to hold services with both churches each Sabbath, but have alternated. This seems best for the short days of winter, and it gives us the privilege of attending Sabbath-school. I think the interest in all the services has been as good as for any quarter during the past two years. But our numbers are few and we are now urging personal effort on the part of those who attend the services to induce others to attend. Most of the people in this section attend no religious services except funerals or protracted meetings after an interest has been awakened. There is great need of a thorough revival. We are hoping and praying that it may come soon. Both churches have been quite faithful in maintaining services in our absence. Eld. A. W. Coon preached for the Lincklaen Church one Sabbath, and occasionally some member of the congregation has read a sermon. Four or five Christian Endeavorers have quite regularly maintained a prayer-meeting, usually at the parsonage on Tuesday night; but it is difficult to accomplish much through this society as its members are few and widely scattered.

Two "Battle Creek Advent" ministers held a series of meetings here at Lincklaen Centre, commencing January 6th and continuing over four weeks. Not much effort was made to convert sinners to Christ, and I think none were converted. Many were attracted to the meetings by the surprising stories told by one of the ministers. He claimed two noted miracles had recently occurred among their people. One was in brief as follows: A brother at Battle Creek had been without eyes, except artificial ones, for thirty years—since ten years of age—and recently new eyes are growing in as the result of faith. They are now as large as a cat's eyes, and he can see quite distinctly. For some time he has been expecting to have his eyes restored in time to see the Lord coming in the clouds of heaven. However, these meetings resulted in the organization of a church of

about twenty members from the Advent society. This society has, in the past, opposed church organization.

We commence the next quarter with services at Otselic at 10 30 A. M., and at Lincklaen at 2 P. M. each Sabbath. Pray for us and send us help if deemed practicable.

LINCKLAEN CENTRE, N. Y., April 5, 1894.

MISSIONARY SOCIETY.

Receipts in April, 1894.

Farina Church, G. F.	\$ 5 05	
Sabbath-school, G. F.	4 47	
" " C. M.	3 37	\$ 12 89
First Genesee Church		14 13
Painfield " G. F.	153 57	41 37
Pawcatuck " Evangelistic Fund.	98 20	246 77
West Edmeston " "	9 20	
South Brookfield Prayer Circle, C. M.	2 00	11 20
Milton Sabbath-school, S. M. S.		10 00
H. A. Place, to complete life membership		10 00
Receipts per O. U. Whitford:		
Friendship Church	4 84	
Mrs. C. C. Livermore, Andover	50	
Samuel Wells, Little Genesee	10 00	
Ellis C. Burdick, M. M.	1 50	
Rev. G. S. Kenyon, Shingle House, Pa.	5 00	
Hebron Sabbath-school	6 00	27 64
Receipts per L. F. Skaggs:		
Collection	80	
Contributed by self and family	15 60	10 40
Receipts per T. J. VanHorn:		
Collection	1 07	
Wm. Stringer and family	1 80	
Mrs. J. W. Rowley	2 00	5 77
Receipts per U. M. Babcock:		
Collection at Watson Church		2 00
Receipts per J. L. Huffman:		
Collection at Salem Church	3 80	
Zebulon Bee	5 00	
P. F. Randolph, Salem	5 00	
F. F. Randolph, New Milton	50	14 30
Receipts per Geo. W. Lewis:		
Collection Hammond Church		7 68
Receipts per E. H. Socwell:		
Collection at Grand Junction Church	1 00	
Mrs. Eliza Saunders	50	1 50
New Auburn Church		6 00
Chas. T. Golding, Iowa City, H. M.		5 00
Received through G. M. Cottrell:		
Arvilla Burdick, Brookfield	2 60	
Rev. H. B. Lewis	1 00	
Miss Cora J. Williams, New London	50	4 10
Second Brookfield Church		12 00
Daytona Sabbath-school		5 00
Y. P. S. C. E., Plainfield		20 00
A Friend of Missions, Shiloh		5 00
Milton Church		9 27
First Hopkinton Bible-school		100 00
First Brookfield Church		12 60
Pawcatuck Ladies' Aid Society		35 00
Walworth Church		11 50
Mrs. Margaret A. Brown, Little Genesee		10 00
Rev. F. J. Bakker, Rotterdam, Hol., C. M.	5 00	
Interest on Permanent Fund	3 00	8 00
Mrs. Wm. A. Langworthy, New York City, life membership		720 00
New Market Church		25 00
Received through RECORDER office:		
A Friend, Wis.	2 50	
S. B. Smith, Friendship	1 00	
Ladies' Evangelical Society, Second Alfred	4 18	
Mrs. Dorcas Coon, Sackets' Harbor	1 50	9 18
Receipts per H. H. Hinman:		
Collection on field		56 39
Receipts per F. F. Johnson:		
Eld. J. F. Shaw	6 70	
R. Lewis and family	5 00	
Eld. F. F. Johnson	10 00	
T. J. VanHorn	5 00	
M. F. Whaley and son	5 00	
Mrs. Laura Blackman	1 00	
Mrs. Wilson's family	3 00	
Kitty Grace	50	36 20
Receipts per W. H. Ernst:		
N. P. Nelson, Dell Rapids	1 00	
A. Gilbert	5 00	
Eld. Peter Ring, Big Springs	1 00	7 00
Receipts per Geo. W. Hills:		
Collection on field		10 11
Balance, March 31st	\$1,550 95	
	1,115 82	
Payments in April	2,666 77	
	2,088 77	
Balance, April 30th	\$ 628 00	

A. L. CHESTER, Treasurer.

WESTERLY, R. I., April 30, 1894.

CIRCULATION OF THE BIBLE.

The sale of the Bible has gone on through the ages and over the religious world. Besides the circulation of private parties, the distribution of the Bible by the forty or fifty Bible societies is immense. Since 1804 the leading societies of England and America have distributed 203,000,000 copies of the whole Bible or parts of it. The American Bible Society alone has distributed 55,500,000 copies.

The distribution last year ran up to 400,900 Bibles, besides 370,700 Testaments and 141,000 separate books. The issues of British and foreign are still larger. The American society prints in fifty languages and dialects, and the British in two hundred.—*Zion's Herald*.

"ALL the past things are past and over,  
The tasks are done, the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed."

WOMAN'S WORK.

HYMNS OF FAITH AND LOVE.

"Come thou Fount of every blessing,"  
"Rock of Ages, cleft for me,"  
"Come thou long-expected Jesus,"  
For "My faith looks up to Thee."  
While "I lay my sins on Jesus,"  
"Just as I am, without one plea,"  
"In the cross of Christ I glory,"  
It lifts me "Nearer, my God, to Thee."  
"Look, ye saints, the sight is glorious,"  
"When I survey the wondrous cross."  
"Love divine, all love excelling,"  
"Abide with me." I'll fear no loss.  
"Hark! ten thousand harps and voices,"  
"Christ, the Lord, is risen to-day."  
"Sweet the moments, rich in blessing,"  
"O, that the Lord would guide my way."  
"Guide me, O, thou great Jehovah,"  
"Do not I love thee, O my Lord?"  
"Gently, Lord, oh gently lead us,"  
And thou, "My soul, be on thy guard."  
"I know that my Redeemer liveth,"  
"Jesus, Lover of my soul;"  
Now, while, "My days are gliding swiftly,"  
"Prince of Peace, my will control."  
"One there is above all others,"  
"Sun of my soul, thou Saviour dear;"  
"Come ye disconsolate," "What means this sadness?"  
"To-day the Saviour calls" you near.  
"Holy Ghost, dispel our sadness,"  
"Come, Holy Spirit, Heavenly Dove;"  
"Spirit of faith come down," revealing  
Thy "Holy, Holy, Holy" love.  
"On the mountain top appearing,"  
"Lead, kindly Light," thy beams we see;  
"Star of peace to wanderers weary,"  
"Light of Life, enlighten me."  
"Beyond the smiling and the weeping,"  
"Jerusalem the golden" lies.  
"Asleep in Jesus! blessed sleep" -ing,  
"To wake in Thee, "O Paradise."  
—M. M. H., in *Christian Intelligencer*.

THE work which we count so hard to do,  
He makes it easy, for He works too;  
The days that are long to live are His,  
A bit of His bright eternities;  
And close to our need His helping is.

IN A PRIVATE letter from Miss Burdick, written April 4th, she says: "We have been especially blessed in the schools and my heart is full of gratitude to God. The children have kept so well for so long a time since I have been here and I am sure there has been improvement in other ways. If we were to depend upon what is to be seen for an assurance that the work is to prosper, many times our courage would quite fail, but we know that the results of the work will only be limited by our degree of faith. Just to-day we are all feeling distressed by a very destructive fire which occurred last evening. The wind was blowing a gale and the fire was outside the foreign limits, therefore the fire companies were not responsible. Five hundred houses are said to have been burned. It seemed just in the direction of our city chapel and as we could not tell whether in the city or outside the wall, we were quite frightened. It proved to be outside the city wall, still near enough to give our people considerable alarm. It seems less strange that such a fire should occur than that they do not come more frequently, the Chinese are so careless with fire. So many times a fire will start in an opium house, then there is always danger from the burning of incense, paper money and the like."

FROM CHINA.

SHANGHAI, CHINA, March 27, 1894.

In the RECORDER of February 8th, which has recently reached us, I find a letter which was written with no thought whatever of its appearing in print, containing a sentence, however, that would possibly better be explained. Some one may be wondering why a son can-



not be buried before his father, and why Dzau Tsung Lau's parents have never been interred. I do not know how generally the custom obtains in China, but in the locality where Tsung Lau was born, and where was his home, there is an "old custom" forbidding a wife to be buried before her husband, or a son before his parents. This doubtless had its origin in the very great desire every son of the Middle Kingdom has to be well buried, and the greater respect held to be due a husband and father.

Just how it has come about that Tsung Lau's father and mother have never been buried I do not know. We know, however, that of four brothers who grew to manhood Tsung Lau was the only one to become a Christian, he was the only one, too, who kept free from the use of opium, the other brothers died leaving their families miserably poor, and all of their sons are following in their father's footsteps. The burdens and responsibilities of the family have come upon Tsung Lau, who for a long time was prosperous in business. His mother died very many years ago, but, as has been explained, could not be laid to rest before her husband's death. About the time the father died Tsung Lau had bought a farm and was building a home. The house is a good one, but either through Tsung Lau's kindness of heart or in some other way, the workmen were too cunning for him and the building cost much more than it ought to have done. Then he made some bad loans and has never been able to recover his money.

For several years he has been feeble and failing with consumption, consequently able to earn little. At the same time his children have been growing and, one by one, arriving at a marriageable age; and on such occasions, with the Chinese, there are so many "old customs" which they feel bound to follow, and which involve great expense. Five years ago the oldest son died, so the family has been deprived of his help. It is not an unusual thing for the Chinese to allow their dead to remain unburied for years, and doubtless as health failed and burdens increased, Tsung Lau, in the hope that better times would come, or that others in the family would assist, had allowed himself to put off burying his parents from one time to another, and now it falls upon the son.

While in the country I asked Sing Chung when he would be able to bury his father and he answered, "I do not know, I cannot bury my father until his father and mother are buried, then my mother and brother must also be laid to rest and a place provided for my step-mother, in all six graves, and the expense will be very great." "But," I said, "there are other grandsons, they will help to bury your grandparents, will they not?" "They are very poor and say they can do nothing," he answered. "But they can afford to smoke opium, can they not?" "Yes," he replied, "I have reminded them of that, but the innocent must suffer with the guilty."

The letter in which reference was made to this subject, was, as has been said, a private letter, and not designed for publication, and there was no thought of making a public appeal for help, nor have I written this for that purpose, but with the hope of explaining, so far as possible, that which may have seemed strange to some. I confess that my heart has been greatly stirred and we have prayed much that the young man, Sing Chung, might be delivered from so great a burden of debt. From the RECORDER of February 22d we learn that some money has been contributed for this purpose,

and the thought has come to us that possibly this is God's way of answering prayer. We do trust that the money given, be it much or little, has been altogether free-will offerings, and not raised by any especial effort.

A year or two ago the wife of a missionary, who had been in Shanghai many years, made a remark concerning Tsung Lau which I wish to add before closing, not because it is especially pertinent to the foregoing but it ought to go on record somewhere. She had been speaking of Tsung Lau as the first native of Shanghai to take up foreign tailoring, and of what a blessing it had been; of his cleanliness and other characteristics, then said, "I have great respect for your Dzau Tsung Lau. He was so loyal and faithful through all those years when you had no foreign missionary here and it seemed that the mission, was going down. Missionaries of other denominations used to urge him to join some other and more flourishing mission but he would never listen. It was the more remarkable, too, as he was receiving no money from the mission and there was not the least pecuniary advantage in his remaining with the mission. Your sister in Christ,

SUSIE M. BURDICK.

UNNOTED INFLUENCES.

To missionaries abroad and to workers at home the progress from heathenism to Christianity sometimes seems painfully slow, but it would be well for us to remember how much is being done which is never mentioned in statistics, because it is of too subtle a nature to be weighed and estimated, and it may be more far-reaching in its influence than any that is noted.

Canon Farrar has said: "We are accustomed to think that there is little progress in missions unless we can calculate upon chapels built, schools erected, congregations brought together and numbers reported; but there is a blessed work going on quietly and secretly, something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon a balance, and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals, and which men are ingenious to smother? But these convictions will by and by break out into conversions to God. We cannot tell what secret influence is going on as the result of Christian living and laboring among the heathen. The fact is, there is a vast deal to be thankful to Almighty God for, which can never be seen in the society's reports."—*Helping Hand*.

THE GREAT EVIL OF THE AGE.

A Medical Warning.

BY JOHN ELLIS, M. D.

Author of the "Avoidable Causes of Disease."

Looking simply at the physical development, health, symmetry of form, beauty, increase, and perpetuity of the native American people, it is perfectly safe to say that tight dressing, as it is practiced to-day among the women and girls of our country, is the greatest evil that exists. When the writer was a boy, seventy years ago, tight dressing among women was principally confined to the waist and the chest, to-day it is carried down as low as possible towards the hips. Of late years we have had advertised, by the manufacturers or their agents, corsets for "contracting and elongating the waist," and we see the sad results of their use in the deformed women all around us.

Kind reader, you who care for the welfare of our race, please look at the distorted figures which are intended to represent fashionable

women to be seen in our periodicals, and even in some of our daily papers, and which are freely sent to and admitted into the homes where dwell girls, young women, and their mothers. With such illustrations before them, what is more natural than that the young girls should feel that their bodies should be forced into the shape represented in the fashion plates before them, and too many mothers are anxious that their daughters should be dressed in a fashionable style, and they know very well that the natural human form can only be thus distorted by the means of corsets, tight dresses or bandages, applied to their girls while young, so as to forcibly restrain the natural development and growth of the waist, abdomen, and hips, mechanically as the Chinese fashionable mother prevents the growth of the feet of her girls.

Dr. Mary Wood Allen in *The Journal of Hygiene and Herald of Health* in an excellent article on "Round Shouldered Girls," says, in regard to the organs within the trunk or chest and abdomen: "They are packed by the hand of Divine Skill and to interfere with them is a matter of vital import." Deformity of the shoulders is common, and a wonderful lessening of the capacity of the lungs for breathing is an inevitable result of this evil habit.

Dr. Nathan Allen, of Lowell, who made careful investigation into the facts, said in the *Popular Science Monthly* that while in 1850 it was the exception where an American mother could not nurse her children, it was then (1883) in Massachusetts a question whether one-half of them could do so, and it is safe to say that there has been no improvement since the above date. Why this inability to nurse children? First, the waists of the women of our country had never been compressed and elongated to the extent they have been since 1850. The irritation and compression caused by corsets, stays and tight dresses applied to young ladies, sometimes cause indurations of the breasts, which, when these organs begin to secrete nourishment for the child, inflame, and abscesses result, which interfere with nursing; and then the compression of stays, corsets, etc., often causes a retraction of the organs through which the child derives its nourishment; which renders it difficult for the child to nurse. Palpitation and other derangements of the heart's action often result from tight dressing. Second, there is often a want of lung capacity to properly renovate and purify the blood, owing to tight dressing, and an inability to digest the food required to sustain the vitality of the body, owing to the compressed state of the stomach and bowels. Third, owing to the want of an adequate base for the due support of the head, shoulders, and arms, resulting from the contraction of the waist and abdomen, it is difficult for our women to take the active exercise and to do the active work which are necessary to give vitality and strength required by a mother of children. "The workers shall inherit the earth."

If there are any evils in the world which should be prohibited by legal enactments, surely the painting, engraving, public exhibition, and printing and circulation through our periodicals and mails of such false and perverted representations of the female form, and the manufacture and sale of the corsets which are so rapidly impairing the health and vitality of our women and thus aiding in the destruction of the native American race, should be prohibited. We men are responsible for the continuance of these evils unrestrained, for we only hold the right to vote for our legislators. Let our girls and women cast away their corsets and tight dresses—they will feel "all gone" for a time; stand up as erect as possible, repeatedly draw in a full breath and expand their lungs to their utmost capacity many times a day, and they will receive renewed vitality, strength, health, and beauty, and our native race may yet be preserved from the threatened annihilation.

This article has been written for no one periodical, but copies of it will be sent to the leading periodicals of our country with the hope that their editors will feel a sufficient in-



terest in the welfare and happiness of the women of our land, and in the future of the native American people, to give it an insertion, and thus place it before their readers; for if our race is ever to be elevated from its present state of suffering, sorrow, and evil, it must and will be done largely through the influence of the press.

## DOCTRINE.

BY C. A. S. TEMPLE.

"Give attendance . . . to Doctrine." "Take heed . . . to the Doctrine." "A bishop must be blameless . . . able, by sound Doctrine, to exhort and to convince the gainsayers."

A few weeks ago there appeared in the RECORDER a short, terse, and very instructive article on "Doctrinal Preaching." One could easily have wished that there had been ten times as much of it, as it has become fashionable to decry such preaching as "unprofitable." Some even stigmatize "preaching doctrine" as "idle speculation!" As if Christ and his inspired prophets and apostles, whose preaching and teaching was always "doctrinal," as well as "practical," (sometimes directly and specifically—at other times, though indirectly, yet none the less surely) were guilty of using "idle" and profitless words, and so trifling with their hearers in all their teachings! Their preaching as well as its outcome and expression was always based upon one or another of the great doctrines of the Christian faith. As if, too, that gospel could be learned, or understood, without a knowledge of its "doctrines," its only fundamental principles and teachings!

What school-teacher would think of inducting a pupil into the mysteries of arithmetical science before first teaching him the first, the fundamental principles of that science? No more preposterous would it be for such a teacher to set his pupil to work out a problem in "the rule of three," or to extract the cube root of a given number, before he has mastered the fundamental rules of addition, subtraction, multiplication and division, than for a preacher to dabble with what is popularly, but erroneously, called "practical preaching," but which does not illustrate, or distinctly recognize some one, or more, of the great fundamental doctrines of that gospel which he claims to preach. Such preaching (if it can be called preaching) is emptiness itself, utterly void of any appropriate or right application of gospel truth.

"By their fruits ye shall know them." In the days when (according to the ability, or faithlessness of its occupant) every evangelical pulpit literally rung with the discussion of each and all of the great doctrines of the gospel, the faithful presentation of such doctrine was always followed with, in some form, a faithful, often a pungent "practical application" of the truth, to the conscience and heart of the hearer.

The consequence was that saints, thus "fed with knowledge and with understanding," were "built upon their most holy faith," "grew in grace and in the knowledge of our Lord and Saviour Jesus Christ," and so, were "rooted, grounded, established, settled"—as all are not now—in the great first principles (and in all the principles) of the gospel of Christ. More instruction could be gained from even a short interview with the humblest Christian, thus instructed, than from all the miscalled "practical" sermons which ignore life-giving Christian doctrine.

Nor was this all. The preacher who was the most faithful exponent of such doctrine, received from the Holy Spirit himself the most frequent and emphatic endorsement of his preaching, in revivals of pure and undefiled re-

ligion, among his people. While saints were refreshed and quickened, sinners, often in great numbers, were converted and saved.

How striking the contrast on the reverse side of the picture! The now popular, doctrineless preaching, with all its frequent rhetorical gilding and embellishment, receives no such divine testimonial, but despite its often ostentatious assumptions of "progress," and "broad," "advanced thought," it leaves the church to whom it is administered, like the church in Laodicea,—"neither cold nor hot," spiritless—in fact, but too often, in a state of "advanced" moral and spiritual collapse! Witness the houses of worship, all over the land, which once, from week to week, were filled with worshipers, many of which are now not half filled! And why? Ask the Master. When he gave his apostles their great commission he told them to "go . . . preach the gospel" . . . "and lo, I am with you alway, even unto the end of the world." Were that condition, "preach the gospel," faithfully complied with, that is, were the gospel now generally, faithfully preached, the promise would, as in time past, be as faithfully fulfilled. But this great decadence in the churches is the self-evident consequence of a wide-spread non-fulfillment of the condition on which the promise was given, the popular neglect, in both church and pulpit, of the doctrines of the gospel. True, in such churches, there are sometimes revivals, but they are not the fruit of such preaching. In such cases we generally, if not always, find an "evangelist," who, for the time, is doing the work which should have been done by the pastor. He is preaching those great doctrines which alone tell men of their "lost" condition as sinners, under divine condemnation, and which, too, point them (as the "advanced," "progressive" preaching does not) to the crucified Christ as their only but sure way of eternal life.

So, having fulfilled the condition, the Master (as he has promised, "Lo, I am with you," etc.) fulfills the promise. He owns and blesses the preacher and his work. The same is true of Moody, Pentecost, Munhall, Harrison and a host of other like preachers, the warp and woof of whose preaching is the same great doctrines, presented and enforced in one way or another, with all the grace and wisdom and earnestness and power at their command.

Such, too, was the case with Jonathan Edwards and Lyman Beecher and Edward Payson, of by-gone days. Their preaching was pre-eminently doctrinal, as it was also pre-eminently successful. The Holy Spirit always owns and blesses such preaching.

In the case of the evangelist whose labors with the "progressive" church have been so greatly blessed, that state of things continues, generally, only while the evangelist remains. If, after his departure, the "progressive" pastor relapse into the former "progressive" ruts, (as usually happens,) the Divine Spirit having no fellowship with, or for such "deceitful handling of the Word of God," leaves that church to its former stupidity, listlessness and inanity.

These facts, though but a mere fraction of the evidence which might be presented, are yet sufficient to prove, and do prove, that doctrinal preaching is the only true practical preaching.

But the Word of God teaches very emphatically on this subject. In 1 Tim. 4:13, Paul exhorts Timothy to "give attendance to reading, to exhortation, to doctrine." The Greek *didaskalia*, which in the Authorized Version, is here, and almost uniformly, translated "doc-

trine," is, in the Revised Version, here and generally, rendered "teaching." But even the revisers often translate it "doctrine." In 1 Tim. 1:10; 4:6; 6:1, 3, and Titus 2:1, 7, 10, and in many other passages, they have thus translated it. This, whatever their motive for generally translating it otherwise, is a confession on their part, that in its use the sacred writers had in mind, at all times, not merely the abstract idea of "teaching," but far more than that, and beyond it and above it, they intended to indicate by it that gospel doctrine must and will be taught in all true preaching, and exemplified in the lives of all true believers.

This fact is illustrated by Paul in 2 Tim. 2:3, 4, "The time will come when they will not endure sound doctrine. . . . And they shall turn away their ears from the truth and shall be turned unto fables." A plain assertion that "turning away from sound doctrine" is "turning away from the truth to fables." He says to Titus (Titus 2:1, 7, 10), "Speak thou the things which become sound doctrine . . . showing thyself a pattern of good works; in doctrine, showing uncorruptness . . . that they may adorn the doctrine of God, our Saviour, in all things." Now, although the Greek *didaskalia* is a cognate of *didache*, "to teach," it seems evident that the Holy Ghost selected that word to designate mainly and almost exclusively "the doctrine of God our Saviour."

This view of the case is strengthened and confirmed by the exhortation of Paul to the Philippians (Phil. 1:27), "Let your conversation be as becometh saints . . . that ye stand fast, in one spirit, with one mind, striving together for the faith of the gospel." No intelligent Bible reader needs to learn that "the faith of the gospel" is simply and only that great body of Christian doctrine which constitutes the life and soul of the gospel.

To this we may add the exhortation (Jude 3), "Contend earnestly for the faith, once for all, delivered to the saints." Comment on this is unnecessary as "the faith," in both cases, is the same, and both show (as does all scripture, and all Christian history and experience) that all true gospel preaching is doctrinal preaching.

LEBANON SPRINGS, N. Y.

## MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association met May 9th and 10th with the Portville Church, and carried out its programme with such modification as became necessary. The introductory sermon was given by Rev. M. G. Stillman. The pastors' meeting on Thursday morning was led by Rev. Geo. P. Kenyon, who was also chosen moderator for the day. L. R. Burdick gave a well prepared paper on the "Bible Doctrine of the Resurrection." After brief discussion, Rev. M. Harry followed with a paper on the question, "Will the whole world be converted before the second coming of Christ?" In both these papers many passages of Scripture were quoted to find the Bible answer. The Bible was shown to teach that there will be a resurrection of the just and the unjust, and that God giveth a new body according to his own pleasure. The Bible was also shown to teach that the world will not be wholly brought to Christ before the second coming when death, the last enemy, shall be destroyed. Two other papers were read, one from Rev. A. A. Place on the "Contrast between Heaven and Hell," as shown from Scripture. This was briefly and concisely stated with free use of Scripture. The other paper read had been sent by Rev. B. C. Davis, subject, "What is the Higher Criticism?" Rev. M. Harry remarked that it was the best statement on the subject that he had seen or heard.

There were two other subjects taken up and



discussed by all who were willing to talk. The discussion of "The responsibility of parents to train up their children for Christ," was led by Rev. M. G. Stillman, whose wife had privately suggested that he ought not to say much until he knew how they would come out with their own. He suggested publicly that he would be glad to know how he was coming out before he preached at all, but thought best to go on with the preaching. Rev. M. Harry led in the explanation of the question, "What is the perfection that Christians may look for and obtain?" All discussions were quite brief. It recalled the remark of one of our teachers that "They are more polemical out West." How much it may be worth to be "polemical" we cannot tell, but if it be effectually fighting against sin we should greatly increase our forces. Thanks to the Portville people, our Conference was well attended. Rev. M. Harry preached Thursday night with good house and good interest, the session closed with a social meeting. It is hereby urged that the people of our Association help us correct that mistaken notion that this Conference is simply for the preachers. May the good example of the Genesee and Portville Churches be followed elsewhere.

M. G. STILLMAN.

#### ORDINATION AT HARTSVILLE.

On Sunday morning, May 13, 1894, there were gathered at Hartsville, N. Y., a goodly number of people to attend the council for the examination of George B. Shaw, with a view to his ordination to the gospel ministry. The day was all that could be desired. May it be a happy token of the future usefulness of this young man!

The council was called to order at 11.15 A. M. by Deacon Daniel Whitford, the Clerk of the Hartsville Church. The Rev. B. C. Davis, of the First Alfred Church, was elected Moderator, and the Rev. W. C. Whitford, Clerk. Prayer was offered by the Rev. A. E. Main. After singing, by the choir of the Hartsville Church, the list of delegates was prepared. The following churches were represented: First Alfred, Second Alfred, Andover, Friendship, Hartsville, Hornellsville, Richburg, and Wellsville.

It was voted that the Rev. G. M. Cottrell and Prof. F. A. J. Waldron be invited to sit with the council and participate in its deliberations.

It was voted that the Rev. L. A. Platts, D. D., be asked to conduct the examination.

Brother Shaw made a concise statement of his Christian experience and of his call to the gospel ministry. Also in answer to questions of the conductor of the examination, and others, he gave a statement of his religious beliefs and opinions.

It was voted that the examination is so far satisfactory that we proceed to the ordination of the candidate.

In accordance with the vote of the council, the Moderator appointed as committee to prepare a programme for the ordination services, the Rev. H. L. Jones, the Rev. M. B. Kelly, Deacon D. Whitford.

After the benediction by the Rev. L. A. Platts, the council adjourned to meet at 2.30 P. M.

During the intermission the people of Hartsville served a bountiful lunch.

At the beginning of the afternoon session the committee on programme presented the following report, which was adopted and put into effect:

Sermon, President A. E. Main.  
Prayer of consecration, the Rev. L. C. Rogers.  
Charge to candidate, the Rev. W. C. Whitford.  
Charge to church, the Rev. G. M. Cottrell,  
Hand of welcome, the Rev. M. G. Stillman.  
Benediction by the candidate.

President Main read 1 Tim. 2: 1-15, and preached with the text, "A workman," 1 Tim. 2: 15. He spoke concerning the work of the pastor and the work of the church.

At the close of the service, after singing by the choir, the congregation was dismissed with the benediction by the Rev. George B. Shaw.

WILLIAM C. WHITFORD, Clerk.

#### SCOTT, N. Y.

Scott is breathing easier after having recently lifted the debt against their parsonage, by the generous aid of our lamented brother, Geo. H. Babcock; but following that event they had hardly had time to get their breath, their deacon said, before the Field Secretary was around after more money. About \$25 in pledges and \$42 for the RECORDER office, represents the results of four days' work in that society, which also represents thirteen new subscribers for the paper. If any one thinks there is nothing humorous or brilliant about that, please note that the most eloquent thing about trouting is the number of fine fish you can carry home with you. This is not to be exchanged for any novelty of experience or method that one might have. And if \$25 in pledges seems small, remember it is \$25 more than the church, as such, contributed last year.

The pastor, Bro. B. F. Rogers, is well spoken of on this field, and although Scott has not the numbers she once had, the work is getting well in hand, where they need and are ready for a sweeping revival, which would put the church in excellent working condition. The Macedonian cry comes from different quarters, "Come over and help us." It is evident that we cannot yet supply the demand in our denomination for evangelistic workers.

It was a great surprise as well as pleasure to the Field Secretary to find Scott the resting place of his principal ancestors. Both grandfathers, Cottrell and Babcock, lived, died, and were buried here; and cousins almost innumerable were to be found among the living. Such ignorance of the ancestral lines recalled a remark by a Rhode Island relative eleven years ago, who, being well posted in genealogy and discovering the writer's total lack in that direction, said, if she had been at his ordination she would have voted against it, he knew so little of his ancestors. Captain Daniel Cottrell was a sea-captain in his day, and died nearly sixty years ago. His tombstone had fallen down, broken and grown over with myrtle, and on it I traced these lines:

Afflictions sore  
Long time I bore,  
Physicians were in vain;  
'Till God was pleased  
To give me ease,  
And free me from my pain.

Vegetation has gloriously burst forth under fine weather and the genial sunshine. Blossoms are on every hand—violets, strawberries, what we used to call pappoose, leaks, etc. Also the trees are blooming out in great bouquets of fragrant blossoms. From the top of the hill, east of Ithaca and the well-known Cornell College, this morning I beheld one of the loveliest scenes; the city with the long, easy-sloping hillsides, covered with fields of deepest green, small farms, almost gardens, with good farm residences, plowed fields, clumps of woods, with mingled evergreen, and bursting beech and maple leaf-buds, and orchards dense with blossoms, all so green and clean, and so interset as to make one of the loveliest mosaics east of the Golden Gate.

I write from a nephew's office in Elmira. The next stop is at Alfred Centre.

G. M. COTTRELL, *Field Sec.*

#### A WORD FROM SALEM COLLEGE.

In answer to the appeal for funds for Salem College the responses have been coming quite freely. Of the two thousand dollars indebtedness which comes due before the opening of the school next year, two-tenths have been paid, and a brother from Leonardsville, N. Y., has sent us word that he will pay another one-tenth; thus, with the tenth before pledged, we have four-tenths secured. Can we not have the other six-tenths at once? The other six hundred dollars is not due for three years. If this debt, now due, can be paid, Salem College can live.

J. L. HUFFMAN

#### THE WARNING AGAINST SIN.

"Be sure your sin will find you out."—Num. 32: 23.

One thing which has much to do with leading people to commit sin is the thought that they can do it in secret and not be found out. Many a boy is tempted to play truant, instead of going to school, because he thinks that his father and mother will never know anything about it. Many a robber breaks into a house at night and steals what he wants because he thinks that no one sees him, and so his sin will never be found out. But here in our text we have a warning against sin, because it is sure to be found out. Here is a story which may help us to think of this:

The incident of which I am about to speak occurred in Germany, in the year 1804, and in connection with a town called Lennep. In this town was the only post-office for a distance of country lying around it which embraced a number of miles.

There was a man who acted as postman for this district, whose name was Heinrich Lutz. He used to go out from Lennep three times a week, and carry the mail to all the villages and settlements round about the town for several miles in different direction. He was a good and faithful man. He had been engaged in this work for a number of years, and was very much respected and loved by all who knew him. The road over which he had to travel for some distance lay through a deep forest, where sometimes robberies, and even murders, had been committed.

One day, in the fall of the year spoken of above, Heinrich set out as usual to go through his district, delivering the mail, which he took with him, and bringing back the letters and papers which were given him to take to the post-office. He generally left after an early breakfast, and returned by the close of the afternoon.

In the course of his journey, on the day of which we are speaking, as he was passing by the deep forest, two robbers rushed out upon him. They knocked him down and began to beat him with their heavy clubs. While they were doing this he said to his murderers: "Don't think you will escape; your sin will find you out. God can make the very birds of the air tell of you," pointing, as he said this, to a flock of wild birds that were then flying over.

The friends of Heinrich looked for his return in Lennep that evening, but he did not come. By the next morning the sad tidings of his murder were received, and his dead body was brought home. There was a great excitement in the town all that day.

Toward the close of that afternoon two strangers came to the inn in the town, and asked for lodging for the night and for some supper. The wife of the keeper of the inn waited on the strangers. Among other things, she placed a couple of roasted wild birds on the table for them to eat. While one of the men was cutting up the birds she heard him say to his companion: "These birds won't tell about it, anyhow." This excited her surprise. As she looked carefully at the other man she noticed some spots of blood on his blue jacket. This alarmed her. She went at once to her husband and told him what she had seen and heard. A constable was sent for. The men were taken up and put in prison. On being examined the contents of the mail bag were found on their persons. Then they confessed their crime, and told what Heinrich had said about the birds before his death.

They were tried, condemned, and hanged. Their sin was found out by means of the birds.

But sometimes men's sins are not found out in this life. What then? Will the warning of our text fail in their case? No; but they will go on till the day of judgment, and then every sin will be found out.

Every sin that is committed is written down in the book of God's remembrance.

If we repent of our sins, the blood of Jesus will blot them all out; but if we do not repent, they will remain written there. At the day of judgment that book will be brought forth, and then we may be sure that our sins will find us out.—*The Rev. Richard Newton, D. D.*



## YOUNG PEOPLE'S WORK.

WE hope that the young people will all make special efforts to attend the meetings of the several Associations.

HOW ARE you going to spend your summer vacation? Are you to be at home? If among strangers how will you act? What stand will you take in the matter of religion? Are you going to be a sponge, getting all the enjoyment you can, or a fountain of good and usefulness?

### LOYALTY TO YOUR PASTORS.

Not long ago a pastor's wife said that the position of a minister was one of the most trying in the world, and yet some of us are inclined to think, as a certain woman did, that it must be so nice to be a minister and have nothing to do but read all day long.

There are many ways in which we may be loyal to our pastor, and bring sunshine to him, and yet I know that there are young people, even members of the church and of the Christian Endeavor, who are saying, "There isn't much that I can do." Let me suggest a few things that you can do.

In the first place, answer this question, Why is it that the position of a pastor is a trying one? If your answer agrees with mine it will be that he feels the lack of loyal supporters in his efforts to uplift mankind.

Now suppose you go to your pastor and tell him that you want him to feel that he has your sympathy in everything that he does, and that you wish him to know that you are interested in all the lines of work which he is carrying on. Will your duty be done then? All that he needs to know is that you are loyal, and the easiest way to make him acquainted with the fact is to tell him of it.

Yes, my friends, that is the easiest way, but it is not the surest way; for the mere telling will not convince him of your loyalty unless your actions and works bear up your words. I do not mean that your pastor doubts the truth of your words, but I do mean that your works count far more with him than your words do, and in case of doubt I am afraid your words would be forgotten because so contradicted by your actions.

And now perhaps you are ready to say, "What shall I do?" Here is one thing. Help your pastor whenever you have an opportunity and in whatever way you can. Suppose you are at prayer-meeting, or at the regular church service, and, let me remind you, your pastor feels your first chance to help is by an attentive manner. When he reads or talks give him the help of quiet lips, listening ears and interested eyes.

If during prayer-meeting your pastor says he wishes to hear from every one in the room, believe him, and help him by letting him hear your voice. If you only knew how the sound of many voices in the Sixth-day night prayer-meeting cheers and inspires your pastor's heart, you would not fail to help as often as you do.

Have you never noticed the cheery ring in your pastor's voice on some Sabbath morning, and the uncommon power and enthusiasm shown in the delivery of his sermon? If you never have, listen until you do hear it and then ask yourself why this cheerfulness and power is so much brighter and stronger than at other times. You will find the answer to your question in the temperature of the prayer-meeting of the preceding evening.

But your duty does not end in the prayer-

meeting, for in the Sabbath service you have also a part to perform. As I said before, be an attentive listener and listen for some thought or suggestion that you can make use of in your life. Remember that thought, ponder over it and talk with others about it, for in this way you may arouse some one else to more attentive listening, and so help some of the seed which your pastor is sowing to take root in hearts which he is striving to reach and cannot, because of that listless ear.

Then help farther by your hearty greeting, not to your pastor alone, but to all whom you meet. Your pastor sees many things that you never dream of his noticing, some things that cheer him and others that sadden. You had some trouble with a friend, or school-mate or neighbor a short time ago, and you do not speak to each other, or speak very coldly when you meet. Do you think your pastor doesn't feel that? He does feel it for he knows that something is hindering the progress of the work and destroying the unity in which lies so much of the strength of the church.

But last of all, remember that your pastor is a busy man. Do not deceive yourself with the idea that he has but little to do, and so has plenty of time to prepare an address for your society, or make out a program for some entertainment which you have been planning. He has hours and hours of patient study in search of truth, and other hours of careful thought, in order that he may present this truth in such a way that no one be misled. There is too great a tendency to put things off upon the pastor to do, saying that he can do them better than others and so ought to do them. If you are loyal to your pastor you will not overwork him but will gladly bear a part of the burdens upon your shoulders even though you cannot bear them as bravely and nobly as he. Be willing to help, ready to help, and then when the time comes to help never think of shirking but do your best and your pastor will both know and feel that you are indeed loyal. E. A. K.

WHAT brings such comfort to us as the thought that Jesus is our friend, or personal Saviour. Do we realize what a privilege it is to commune daily with such a Friend. If we will consent to live near him, and expect and feel his presence all the time, how it will enrich our lives and strengthen us for every work.

When we feel that Jesus is interested in our every word, thought, and deed, how much we enjoy doing all things for his honor and glory. We should take our religion into everything. Every act of our life should show to others that God's will is our will. Then our whole life will be an honor to him. Let us work for Jesus in every possible way; and whether we are to labor or to wait, let us do it cheerfully, learning patience by obeying his holy will.

Each day of our lives is an opportunity to conquer self for Christ. We can advance or not; and if we are entirely consecrated to our Master, each temptation coming to us will but strengthen us to resist the next one.

EDNA DAVIS.

CALHAN, Colo.

## OUR MIRROR.

### PRESIDENT'S LETTER.

The revival work at Ashaway is still going forward. Though spring has come and spring's work, house cleaning and all kinds of work are crowding, yet people continue to work for, and to attend, the meetings. Last Monday evening

we held no meeting, but rested. Meetings were held again last Sabbath afternoon at 4 o'clock to consult as to carrying on the work, and getting people to attend who have not been accustomed to come. At the men's meeting I think there were about a hundred present and most of them took part. The women's meeting was largely attended, and this too was a very successful meeting. These meetings will be held again next Sabbath-day. Eleven were baptized on Friday night and four more the night following. This makes thirty-two in all baptized here now. Others are about ready to go forward. Some have taken letters from other churches and will unite here. There are from forty to fifty who come forward every night, probably half of them not yet baptized. Many men in the prime of life have surrendered, also some whole families. Some hitherto divided are now united in serving Christ, and their testimonies are that their homes are the brightest they have ever been. Yet some refuse; some who will not attend services have abandoned their vices, and all places of business are renovated to the extent that they are suitable places for women and children. We can thank God for this and take courage. The young people, both boys and girls, who work in these places will not be poisoned and set on the road to ruin by vice, while most of them are living active Christian lives. Let us pray and work on.

E. B. SAUNDERS.

## OUR YOUNG FOLKS.

### GOING AND PRAYING.

I can't go out to the distant lands,  
Where the heathen live and die  
Who have never heard of the children's Friend  
Above the bright blue sky;  
And I can't go yet to tell the news  
Of the Saviour's love to man,  
But I'm quite, quite sure that when God says, "Go,"  
I'll go as fast as I can!

I can't give much, for I am not rich;  
So I mean to collect the more,  
And also give what I really can  
Out of my little store;  
I'll give my pennies, my love, my prayers,  
And ask God to bless each plan  
That is made for the good of the heathen world—  
I'll pray as much as I can!

—Exchange.

### HOW ALICE AND TOMMY HELPED EACH OTHER.

Little Alice Archer was almost discouraged that day. She knew by many signs that the beautiful, mild spring had come. Through the open window sweet scents came floating in upon the invisible wings of the wind; scents from the spicy buds of the balm of Gilead trees; fragrances from the near-by woods, where the Mayflower was opening its pink buds and the maples were preparing their crimson tassels. The great horse-chestnut tree in the front yard was all ready to break into leaf, and underneath its sturdy branches the robins were hopping about on the green turf.

"How nice to be a bird, and go just where one likes!" thought Alice. "O, dear me!"

"Want to buy some candy?"

The voice came in at the open window, as if in reply to Alice's impatient exclamation. Alice peeped out. There stood a boy about eight years old, one would say; that is, about Alice's own age. He was barefooted, and his coat and short trousers were patched so thoroughly that one could hardly see the stuff of which they were made. But he had a clear, bright, honest face, and soft, dark curls that fell over his tanned forehead.

"Come in," said Alice. "Come right in without ringing the bell. The door isn't locked."

The lad did as he was told, wiping his feet carefully on the door mat.

"Come and show me your candy," said Alice, as he entered the room.



There was a market basket partly filled with "sticks" and "cakes" and "drops" and chocolate creams and taffy.

"How nice it looks!" said Alice. "Will you please bring me that little purse there on the end of the mantel! The money in it is my very own, and I needn't ask mamma if I can spend it."

The boys eyes opened wide as he saw the silver pieces in the purse—half dollars, quarters, dimes and nickles—a great deal of money for so small a girl to possess, he thought.

"How rich you are!" he said. "I wish I had as much money as that. Wouldn't mammy be glad?"

"Who is your mammy?" asked Alice.

"Mrs. Kelly. She goes out washing. Father's dead; and mammy and I must pay the rent, and buy things for Toddy. If father hadn't died, I should go to school and learn to read, and be president some day.

"Who is Toddy?" inquired Alice.

"She's our baby—a pretty one, too. I wish you could see her."

Alice bought a liberal supply of candy and the little peddler turned to leave the house.

"Don't go yet," pleaded Alice, "I am so lonesome to-day. Mamma has a headache, and she's trying to get a nap."

"Why don't you go out and play?" asked the boy. Alice took up a little crutch that had been lying on the floor out of sight.

"I am lame," she said. "I can hop about the house, but I can't go out alone."

"My!" said the candy boy, "that's worse than not knowing how to read and never being president."

"I love to go out of doors," said Alice. "You can't think how much I love it. And now it's spring, and the wild flowers are beginning to bloom. I would give heaps of money for one good run in the woods.

"Why, mebbly I could help you some day," said the boy. "Anyway, I must go now. And, if your mother wants her washing done, Mrs. Kelly, in the old red house at the corner, near the grist mill, would be glad to do it. My name is Tommy Kelly, an' I'll fetch an carry the clothes." So saying, Tommy touched his cap, and walked rapidly away.

Alice told mamma all about the candy peddler when the lady came down stairs to sit with her little daughter. "And only think, mamma," she said, "how good it was of him to say that he would help me walk!"

"Isn't there some way that you could help him?" asked mamma. "I shall go to see Mrs. Kelley; for I need a better laundress, and I do not doubt that Tommy is a manly, honest fellow."

"Why, how could I help anybody?" said Alice, the tears coming into her eyes.

"You might help Tommy to be president," said her mother.

"O, now you are laughing at me," replied Alice. "I wouldn't think that of you, mamma."

"A boy who can read has the key to all knowledge, and 'knowledge is power.'"

Alice looked thoughtful for a moment, then a new light came into her face.

"You mean that I might teach Tommy to read," she said.

"Yes, dear, and fill up many a lonely hour for yourself."

"It is just like you, mother dear, to think of that perfectly lovely way of helping; and don't you see, I can teach Tommy while he is helping me to walk about."

"We must get acquainted first, my child; but I think that will not take long."

One sweet June morning a boy and girl might have been seen slowly walking among the flower-beds in Mrs Archer's garden.

"Now, can you spell rose?" said the girl. The boy spelled it correctly.

"And pink?" was the next question. Pink was spelled; also leaf and vine, and stem and stalk, and root.

"Now said the girl, we will sit down and read this story about the pink and the rose that grew side by side in the garden."

While they read, a sweet two-year-old baby came toddling up to them. Tommy lifted her to his knee, and Alice gave her a cookie out of a little bag she carried on her arm.

"See there, ma'am!" said Mrs. Kelly, who was washing in the kitchen. Mrs. Archer, who was helping about the clear-starching, looked out at the happy group.

"Alice has been much more contented since she began to teach Tommy," said the lady.

"And Tommy is that set up," said Mrs. Kelly, "that I wouldn't wonder if he gets to be president after all.—*Examiner*.

#### MOTHER SANG TO ME.

I can remember very well,  
When I was a little child  
How my mother sang to me,  
With tender words and features mild.

The value of those songs to me,  
No human tongue can tell;  
For while her words in memory last,  
My heart, can ne'er rebell.

That mother, how I loved her!  
Her smiles were heaven to me:  
She kissed my little aches away,  
My pranks went out across her knee.

My mother lives in memory now;  
Her voice I hear, her features see,  
At mother's shrine I meekly bow,  
For she is all the world to me.

Her angel voice I seem to hear,  
As it echoes from above;  
It comes with old time tenderness  
And just as full of love.

And still I love my sainted mother,  
Her memory I cherish wh'er I be,  
For she loved me in my childhood,  
And now she's all the world to me.

ALFRED CENTRE, N. Y., May 7, 1894.

SENEX.

#### SILENCED BY A PRAYER.

We were a round dozen of the gloomiest passengers that ever got together in a Pullman car one warm June night, coming from Atlanta over the Piedmont Line. There were several reasons for the surly dullness, which deepened as the evening wore on. The weather was clammy and uncomfortable, while to open the windows was to invite a coat of soot and showers of cinders. Moreover the supper at Charlotte had been undeniably bad.

With such conditions it was not to be wondered at that an air of gloomy moroseness pervaded the car. The only party who did not openly evince any evidence of discontent was a group of a sad-faced man, a woman with a subdued countenance, and a tiny tot of five, apparently the daughter of the man and the niece of the lady. We all knew well enough why they were so quiet. In the baggage-car was a rough box, and the little girl clutched tightly a bouquet of the same tuberoses we had seen carried in with the coffin.

By and by there were sounds of a slight disturbance from the back part of the car, which caused every one to turn his eyes thither. In the middle of the aisle stood a little fairy form, clad in a snowy night-dress, her golden curls shaking over her shoulders by the rocking of the car, while her blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, distinguishable above the rumble of the train, "Papa and auntie, I must; mamma told me to before she went to sleep."

Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. The little tot got down reverently upon her knees by the side of the berth, clasped her tiny hands, and began:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep,"

and so on through it all until the final "Amen," adding, "God b'ess papa and auntie and poor 'ittle Annie, whose mamma has gone away."

Then, unresisting, they tucked her into the berth. There was no more story-telling, no more grumbling, no more growling that night. The train rumbled on with the sleeping mother in the baggage-car and the sleeping orphan.—*Morning Star*.

BOND: "I hear that Miss Scadds rejected you." De Broke: "Yes; but it wasn't so bad as it might have been. She loaned me five hundred, and said she'd be a sister of charity to me."—*Kate Field's Washington*.

#### MARY'S PRAYER.

Little Mary's mother had occasion to correct her the other night. Mary was very angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said: "God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into her bed without her good-night kiss. By and by she began to breathe hard, and at length she whispered: "Mamma; are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many."

"Mamma," said Mary, with a trembling voice, "I am going to say another prayer;" and clasping her little hands, she cried, "God bless papa, and the dearest, best mamma any little girl ever had in the world."

That's the way, children. If you knew your mothers were going to die very shortly you could not be half kind enough to them. But do you know that, be they long or short lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"

Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent and sting like an adder.—*Well-Spring*.

#### A LOVELY MAMMA.

"Won't you come and see my mamma? I's got a lovely mamma!"

The speaker was a fair little maiden, and the lady so charmingly invited was her new Sabbath-school teacher, whom she had just overtaken on the street.

"A lovely mamma." The thought lingered.

We had never seen the mamma so sweetly praised, we did not know whether or not she would seem beautiful to the eyes of strangers; but we did know that she was gentle and lady-like in manner; that she wore pretty house dresses and dainty ruffles and laces, and sometimes a flower in her hair; that she had a never failing supply of sweet old stories and quaint old nursery songs, and shoulder knots.

We were certain that she had a merry, tender way of coaxing the tangles out of flaxen ringlets, and of kissing the hurt out of bruised little fingers, and because of all this she reigned the undisputed queen of her child's loving heart.

Happy and blessed are the children who can say: "I've got a lovely mamma!"—*The Bible Reader*.

#### WHAT THE WIDOW GAVE.

It will not do to jest about the widow's mite unless you are prepared to stand by the consequences. For instance:

A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite.—*Morning Star*.

THERE is a way that seemeth right unto a man, but the end thereof are the ways of death.—Prov. 16: 25.

In the actual practice of daily life you will find that wherever there is secrecy there is either guilt or danger. It is not possible but that there should be things needed to be kept secret; but the dignity and safety of human life are in the precise measure of its frankness. There is no fear for any child who is frank with its father and mother, none for man or woman who are frank with God.—*John Ruskin*.



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

## LESSON IX.—MOSES SENT AS A DELIVERER.

For Sabbath-day, May 26, 1894.

LESSON TEXT—Exod 3: 10-20.

GOLDEN TEXT.—Fear thou not; for I am with thee. Isa. 41: 10.

GENERAL STATEMENT.—For forty years Moses lived as a prince of the royal family. Here he became learned in all the wisdom of the Egyptians, and was mighty in words and deeds. At the age of 40 it came into his heart to defend his brethren oppressed. In one attempt he slew an Egyptian, but his brethren understood him not. Pharaoh seeking to slay Moses, he fled to Midian. Here he spent another 40 years, where he had abundant opportunity for spiritual growth. He married the daughter of Jethro, priest of Midian. His two sons were Gershom and Eliezar. During this period the enslaved Hebrews were no doubt coming to a better mind. In their despair they could not deliver themselves. "Man's extremity is God's opportunity." God now calls his servant Moses to go and deliver the people. He remembers his covenant with their fathers.

## EXPLANATORY NOTES.

MOSES COMMISSIONED. 10. "I will send thee." God reveals the purpose of his appearance to Moses in the burning bush, and now calls him to his great work. "Unto Pharaoh." The general name or title of Egyptian kings. 11. "Who am I?" A mere shepherd now, can he deliver two millions of people from the most powerful ruler in the world? What a change in Moses. When a young man he was ambitious and ready to deliver them without a commission. He is wiser now and sees the vastness of the work. 12. "Certainly I will be with thee." It makes a great difference whether God works with us or we assume responsibility without his guidance. "All power is given" to our Saviour and he is with us always in gospel labor. "A token." This burning bush is a present token, and future success, serving God upon "this mountain" will be another confirmation. "This mountain" was Sinai of the Horeb range. Exod. 19: 16-19; 20: 18.

"I AM THAT I AM." 13. "What is name?" Names to the Hebrews indicated character. Abraham and Jacob with changed names had new relations with God and men. Now Moses, who sends you to deliver us Israelites? Once before they said, "Who made thee a judge over us?" and he could not answer them. He will not repeat that folly. 14. "I am that I am." A paraphrase of the name Jahveh, or Jehovah. Unchangeableness, eternal activity. Nothing can change his will. And is this not also Christ? John 8: 58. Jesus says, "I AM the way, the truth." "I AM the light of the world." "I AM the Good Shepherd." "I AM the door." "I AM the true vine."

ENCOURAGEMENT AND INSTRUCTION. 15. "The Lord God of your fathers." They would understand who this God was. He was not a God afar off, but active, ever present, graciously related to them as a people. A God who would now fulfill his promise of deliverance. "My name forever." Eternity of being. "The same yesterday, to day, and forever." 16. "Gather the elders." Hereditary heads of families, recognized leaders, whose authority was recognized by the people. "Have surely visited you." According to prophecy. Gen. 50: 24. 17. "Affliction of Egypt." Their servitude these long years. "Hittites . . . Jebusites." The heathen nations occupying Canaan who were to be driven out. They had utterly forsaken God and forfeited all claim to his protection. God owned the land and had given it to Israel. They had opportunity as individuals to accept of Israel's God and join his people

like other proselytes. "Milk and honey." A rich land though rugged. 18. "They shall harken." Their hearts were ready to receive a lawful message. "Thou shalt come." Before the king to present their claims. How presumptuous it would appear to him after their long servitude. "Three days' journey . . . sacrifice." They asked for religious liberty, independence in worship. All of God's purpose was not un'olded to Pharaoh, but a declaration of Jehovah's right in this people. 19. "Will not let you go." It was possible for Pharaoh to yield to this simple demand, but God knew his heart and its hardness. God did not harden it until he himself had of his own free will refused obedience to the truth. There is free volition for all, but God knows the results. His foreknowledge does not lessen our responsibility nor ability to choose good or evil. "Not by a mighty hand." So proud and obstinate was Pharaoh's heart. 20. "I will stretch out my hand." This was to encourage Moses and the Israelites and increase their faith in their Deliverer. From the world's stand-point Egypt had it all her own way in the coming contest, but God and one make a majority. He is on the side of right. "Wonders." Miracles. His smitings would break the proud spirit of Pharaoh. See Acts 4: 24-31, Psa. 2.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 20th.)

GOD'S CALL. What is our response? Eph. 4: 1-6, 17-32. God's call is a call to separate ourselves from "the world." There is a distinction between the Christian and others and his separation must be so manifest as to show clearly the distinction. This call accepted is more than giving assent to doctrine, precept, or rite. More than coming to know something about Christ. The call is to know personally the Saviour, his nature, his offices, his completed work for God and for us, to know the way to live like Christ. It is a call to put off the "old man of sin" and to put on righteousness. Not a new conversation over an old nature, a sheep-skin over a wolfish nature, but "all things are become new." God calleth all men to repentance, faith and acts of faith.

But what is our response? That is an individual matter. You must answer that question before him who searcheth all hearts. He knows the motives, purposes, and lives, as well as professions of all. "Thou God seest me." "Thou knowest my thoughts afar off"

The great summons, 1 Peter 1: 15, 16.

Immediate response, Acts 16: 10.

Forsaking all, Luke 5: 11, 28.

The more convenient season, Acts 24: 25.

I hear thy call, 1 Sam. 3: 10.

Send me, Isa. 6: 8.

—Who should be chorister or organist in the Sabbath-school? Well, circumstances may often determine, but as a general thing great care should be exercised. He or she should not be the best musician in the school if not a Christian, for the best singer and player, if of a worldly mind, may injure the spiritual impressions made by teachers or superintendent.

—THREE rules for every superintendent's weekly review: 1. Make it short, not over five minutes and on extra occasions some less than ten. 2. Make it impressive and interesting. 3. Make it practical, coming home to hearts and lives of scholars.

—A GOOD singer or organist who leads in the Sabbath-school, finds his musical knowledge, ability to drill, and his musical enthusiasm quite a temptation to do some things that would better not be done too much. In the first place there is danger of *drilling* too much during the service of worship by song. That service is no time for chorister to turn music master and try to secure great effect by the performance. Music in connection with the usual service should be an expression of praise and an element of worship. Never lose sight of that fact by teaching method and expression and rudiments of music and everything common in a mere singing-school. A good leader by his own expression, good time and general knowledge of music can inspire other singers to be likewise expressive and on time, etc., without stopping to tell all about how to sing this piece and that piece, and interrupting in the middle of a verse by slapping his book and crying out, "No, no, not that way, see this hold, observe what a mark of expression, now try again."

THERE is no true and constant gentleness without humility; while we are so fond of ourselves, we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our own infirmities and we shall become indulgent toward those of others.—*Fenelon.*

## HOME NEWS.

New York.

INDEPENDENCE.—With the coming of the spring season, the warm sunshine, and refreshing showers, the earth has again assumed the picture of beauty, and one is lead to admire the beautiful in nature, and our thoughts are turned to the kind Father of mercies who provides for all his choicest blessings. It has been some time since our little church has been heard from through the RECORDER. Though perhaps we could not report the progress we would wish, yet a good degree of interest is manifested among our people.

The Sabbath service is well attended, the Sabbath-school following the morning service is well attended usually.

The very excellent labors of Brother Harry are highly appreciated by all, and certainly will not fail to bring good results. It is greatly to be desired that these influences, by the aid of God's spirit may reach the hearts of many of the dear young people here and that salvation may be brought to those who have yet refused the call.

We hope soon to meet many of our friends at the coming Association to be held at this place.

Illinois.

CHICAGO.—Sabbath-day, May 5th, was a day of special interest to the Chicago Church. Four candidates were baptized and given the right hand of fellowship preceding the administration of the Lord's Supper. Three of these candidates were formerly members of the Presbyterian Church, among them the wife of Deacon Coon and the wife of the pastor.

A feeling of sadness as well as of rejoicing pervaded the meeting on account of the critical sickness of two of our number. One of these, Mrs. Ira J. Ordway, is greatly beloved not only in Chicago but in other places which the RECORDER reaches. The other is Leslie Cutler, a bright and manly young man of seventeen. Earnest prayers were offered for their recovery.

The covenant meeting was one of great tenderness and consecration. Although our church is small, and meets amid the noise and stir of business life, the tie of affection which binds us together is an unusually strong one. Visitors coming here notice that this is a hand-shaking church. He is a quick man who escapes out of the door without a greeting. Perhaps there is some connection between this fact and the mission work of the church. The new Jewish Mission School on South Union Street has been a success, having an attendance usually of about sixty. It is suspended for the present until we find a new meeting place, the lease on the former one having expired.

The Ladies' Society recently organized is a success and is doing a good work. L. C. R.

JOHN JARRETT gives this advice to laboring men: "Workmen must stand up against the evil of intemperance. The manufacturer of intoxicating liquor represents but little of productive labor, and its consumption does nothing, but clog the wheels of commerce and of progress. Remove the curse of drink, and the workmen and all the people are raised to a higher level in which all men are thinkers and workers. The sequel is clear, and prohibition will do more to adjust the differences between labor and capital than all the strikes and conflicts of past years."



## THE FLUCTUATION OF SILVER.

Keseph, or the white metal, as it was called by Hebrews, has known endless fluctuations, yet has never ceased its vain rivalry with gold. Solomon was the first apparently to discredit it, and when silver grew so abundant in Holy City that it was almost as plentiful as the stones of its streets, he very naturally refused to receive it as currency. He would take nothing but gold, we are told by Josephus, for his merchandise, but paid away his depreciated silver to Egyptian traders for a chariot and a pair of horses. On this he rode out in state in the morning to his country-seat at Atham, a paradise of rivulets and gardens. Nothing could be bought or sold at Jerusalem for silver, says the historian, and only gold was valued.

The Greeks, when they first visited Spain, made their anchors and common utensils of silver. The white metal lost its value. But this could not continue long, for the richest silver mines at last grew unproductive, and in the seventh century B. C. the metal had once more risen to a higher price. It could once again compete with gold, at least at a distance. The first form of money was in stamped bars or ingots, with the weight certified by an official seal. The earliest known ingots were of gold. But about 700 B. C. Mr. Head tells us money was first coined, and in the British Museum may be seen a Babylonian stater of electrum, a mingling of gold and silver, apparently the oldest coin in existence. Silver was for a time the common currency of the Greeks, but at last they adopted a gold standard. The fine gold pieces of Philip and Alexander have become the models of all later coinage.

At Rome the earliest money was of bronze; then silver came in as the standard; and when it grew too abundant, the Roman emperors borrowed the gold coinage of the East. The Roman *solidus* was worth, in gold, a sovereign or a half-eagle. But nowhere did silver money fluctuate more widely than at Rome; in the Hanibalic wars the currency was constantly debased; in moments of danger money was hoarded. But the victories of Caesar and his general robbery made it so plentiful at Rome that land doubled or trebled in price and money sank in value. Under Augustus, in the quiet of peace, it is probable that silver was worth about one-tenth its weight in gold. With the decay of the empire a debased currency filled the world with disaster, and aided in the general destruction of commerce and the arts.

Silver in the Middle Ages rose in value with rarity, and was at times almost on an equality with gold. In Richard the First's time in England four shillings would buy a cow, a bull, or a horse for ploughing, and tenpence a sheep with fine wool. Yet again, with the conquest of Mexico and Peru, money fell, prices of labor and land increased; but the rapid growth of trade and commerce at the same period revived the demand for an honest currency. Silver and gold moved on together, and kept up a certain ratio to each other that was never greatly disturbed. It is only recently that the immense yield of our Western mines has nearly equalled that of ancient Spain when silver sank into discredit. But it will no doubt revive again. It cannot take the place of gold in the opinion of mankind—the source of value. But it will always hold a subsidiary position that no other metal can fill.—*Harper's Weekly*.

## GRADUATION GOWNS OF MUSLIN.

The "sweet simplicity" of white muslin is insisted upon for graduation gowns this season in many of the best schools in the land. All elaboration of fabric and trimmings is forbidden by some teachers, others permit only ribbon trimmings, and still others allow embroidery or lace, provided it is not extravagantly used.

There are now so many fine muslins of snowy whiteness—not cream-tinted—that it is difficult to select among them. Perhaps the first choice is for transparent mull entirely of cotton, yet as glossy as silk muslin, which is sold at \$1 a yard, and a second heavier quality at 65 cents; both are forty-five inches wide. The sheerest organ-dies, sixty-six inches wide, are 50 to 70 cents, while those half the width, one entirely without dressing, are but 30 cents. Pin-dotted Swiss muslin is even more popular than it was last

summer, and costs, in thirty-one-inch widths, from 45 to 60 cents a yard, depending on the quality. A novelty highly commended by merchants of taste for these girlish frocks is silk gingham, also called Swivel silk, a mixture of cotton and silk, the ground smoothly woven, and powdered effectively with tiny silk figures or elongated dashes. This is three-fourths of a yard wide, and costs but 55 cents. It is said to wash as well as other ginghams, is durable, pretty, and inexpensive, needing only ribbons for trimming.

High waists with long, large sleeves are prescribed at many schools for commencement dresses, whether for day or evening. The freshest models have a belted waist gathered over a fitted lining of Victoria lawn that is low in the neck, and trimmed there with lace or beading, with baby-ribbon drawn through it as in corset covers. Some waists have a square yoke of insertions and puffs, others are entirely of lengthwise puffs between embroidered or lace insertion, and others, full at the neck as at the belt, have cross-rows of insertion in front and back. Sleeves without lining have a wide puff at the elbow, or two or three puffs, or else they are in mutton-leg shape. Some sleeves have three epaulettes of embroidery at the top, and others have insertions lengthwise in the puff reaching to the elbow, and going around the closed lower part, or else the elbow puff is finished with a lace ruffle falling toward the hand.

White satin or moire ribbons two inches and a half or three inches wide are chosen for these gowns, and are used very simply. A band of the ribbon is drawn in folds around the collar-band as a stock, and ends in the back in a bow with horizontal loops. With this is a ribbon belt, with a similar crosswise bow in front, and a drooping bow at the back, with short ends or long sash ends, as one chooses. To trim the waist further, the ribbon starts from the belt in the back, and coming up as braces, crosses the shoulders to end in front at the end of the yoke in a small rosette close against each sleeve. When this trimming is not used, a wider ribbon forms a large bow across the breast, usually at the end of the yoke.

—*Harper's Bazar*.

## THE COLLEGE CATALOGUE.

The thirty-ninth annual catalogue of the Elmira College has just been issued from the *Advertiser* job rooms. Handsomely printed on antique paper, it is in itself a credit to the college, but deserves special mention on account of the changes in the institution, which it sets forth very clearly.

The curriculum has been completely revolutionized, bringing the course of study fully into line with the work of the most advanced colleges for women in the country. The course of elective studies has been broadened and systematized so that a student who wishes to make a specialty of any one subject may pursue it through the entire four years. One of the most difficult problems in the college curriculum has been to introduce the systematic study of the Bible. When left to voluntary classes it is as a rule done in an indolent, slipshod way. To introduce it among the required studies seems to drive out something else that is regarded as of great importance. The difficulty has been solved by making it a required study, upon which students will be examined, and marked as upon every other study. The course is one which will give the student a comprehensive view of the Bible in its history, literature and doctrine. President Green will have charge of this course, which will continue through the whole four years.

Following in line with the drift of modern thought, sociology and political economy have been placed among the list of required studies. Indeed, there has been a toning up along the whole line of study, until they now have a course of which Elmira may well be proud. Among other changes may be noticed the council of etiquette, which aims at a systematic study of manners, not from the standpoint of the "prunes, prisms and prunella" school, but upon the basis of the highest standards, those which obtain in good society everywhere, and the best judgment of the scholars themselves.

Besides the changes in the college proper, a preparatory school is announced. This will be entirely distinct from, and yet under the care of the college, and will prove a most valuable auxiliary to the work of the college.

Altogether this new departure bespeaks the most hearty co-operation on the part of every citizen of Elmira.—*Elmira Advertiser*.

## A CARD OF THANKS.

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## SPECIAL NOTICES.

THE next Semi-annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette, and Coloma, will be held with the church of Coloma, at Coloma Station, Wis. Rev. Geo. W. Burdick, of Milton Junction, was invited to preach the Introductory Discourse, and Rev. E. M. Dunn, of Milton, as alternate. The following named persons were requested to prepare essays for the occasion: Mrs. Julia Green, Miss Nellie Hill, Mrs. Ora Winchell, and E. D. Richmond. Said meeting to be held on the first Sabbath in June, commencing June 1st, at 8 P. M.

E. D. RICHMOND, *Clerk*.

REV. J. T. DAVIS asks that his correspondents address him, until further notice, at Garwin, Tama Co., Iowa.

## EASTERN ASSOCIATION.

The Eastern Association will convene with the Second Seventh-day Baptist Church of Hopkinton, R. I., on Fifth-day, May 24, 1894. The following is the provisional programme:

## FIFTH-DAY—MORNING.

- 10.30. Call to order.
- 10.45. Introductory Sermon, Rev. G. J. Crandall.
- 11.30. Preliminary Business.
- 11.45. Testimony Meeting.
- 12. Adjournment.

## AFTERNOON.

- 2. Business.
- 2.30. Devotional Service.
- 3. Reports of Delegates.
- 3.15. Sermon, by a Delegate.
- 3.45. Devotional Service.
- 4. Adjournment.

## EVENING.

- 7.30. Praise Service.
- 7.45. Sermon, by a Delegate.
- 8.30. Devotional Service.
- 9.30. Adjournment.

## SIXTH DAY—MORNING.

- 9.30. Devotional Service.
- 9.45. Business.
- 10.30. Sermon, by a Delegate.
- 11.30. Devotional Service.
- 12. Adjournment.



- AFTERNOON.
2. Praise Service.
  - 2.15. Missionary Society's Hour.
  - 3.30. Devotional Service.
  4. Adjournment.
- EVE OF THE SABBATH.
- 7.30. Praise Service.
  8. Prayer and Conference Meeting.
- SABBATH MORNING.
- 10.30. Sermon, by the Rev. F. E. Peterson.
- SABBATH AFTERNOON.
- 2.30. Sabbath-school.
  - 3.30. Young People's Society of Christian Endeavor Meeting.
- EVENING AFTER THE SABBATH.
- 7.30. Praise Service.
  8. Sermon, by a Delegate.
  - 8.40. Testimony Meeting.
  - 9.30. Adjournment.
- FIRST-DAY—MORNING.
- 9.30. Devotional Service.
  10. Tract Society's Hour.
  11. Sermon, the Rev. A. H. Lewis.
  12. Adjournment.
- AFTERNOON.
2. Praise Service.
  - 2.30. Woman's Hour.
  - 3.30. Business.
  4. Adjournment.
- EVENING.
- 7.30. Praise Service.
  8. Young People's Hour.
  9. Concluding business or other exercises.
  - 9.30. Adjournment.
- In behalf of the Executive Committee,  
WILLIAM C. DALAND, *Chairman.*

#### CENTRAL ASSOCIATION.

The Central Association will convene with the church at Scott, N. Y., commencing May 31st. The following programme has been prepared:

FIFTH-DAY—MORNING, 10.30 o'clock.

Call to order by the Moderator; Introductory Sermon by the Rev. Martin Sindall; Report of Programme Committee; Communications from churches.

AFTERNOON, 2.

Communications from churches; Communications from Corresponding Bodies; Miscellaneous communications; Appointment of Standing Committees; Annual Reports; Corresponding Secretary; Treasurer; Delegates to sister Associations; Committee on Obituaries; Essay—"What Method can be used to Induce Laymen to engage in Evangelical Work," Mrs. H. A. Barney.

EVENING, 7.30.

Praise service, conducted by Dolphin Burdick; Sermon by Delegate from North-Western Association.

SIXTH-DAY—MORNING, 9.30.

Devotional Service; Reading of Minutes; Report of Standing Committee; Miscellaneous Business; Essay—"Why our Young People Leave the Sabbath," J. Robert Babcock; Sermon by Delegate from South-Eastern Association.

AFTERNOON, 2.

Business; Discussion of Resolutions; Missionary Hour, conducted by Representative of Missionary Society.

EVENING, 7.30.

Praise Service; Prayer and Conference Meeting, conducted by the Rev. Joshua Clarke.

SABBATH MORNING, 10.30.

Sermon by Delegate from Eastern Association: Collection for Tract and Missionary Societies.

AFTERNOON, 2.

Sabbath-school, conducted by Superintendent of the Scott Sabbath-school; Young People's Hour, conducted by the Associational Secretary.

EVENING, 7.30.

Praise Service, conducted by the Rev. J. A. Platts; Woman's Hour, conducted by Mrs. T. T. Burdick.

FIRST-DAY—MORNING, 9.30.

Devotional Service; Business; Sermon by Delegate from Western Association.

AFTERNOON, 2.

Business; Tract Society Hour, conducted by the Representative of the Tract Society.

EVENING, 7.30.

Praise Service, conducted by F. D. Allen; Sermon by the Delegate from the South-Eastern Association; Closing Conference, conducted by Rev. A. B. Prentice.

THE Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the Church of Rock River on Sixth-day, May 25th, at 10 A. M. The following is the programme:

1. Is the Washing of feet, as represented in the 13th Chapter of John, to be perpetuated in the Church as an Ordinance like the Lord's Supper? J. T. Hamilton.
2. Under what Circumstances is Divorce Justifiable among Christians? Wm. B. West.
3. Exegesis of 1 John 3:9. Rev. S. L. Maxson.
4. Is it Advisable for us to Celebrate the Lord's Supper at our Quarterly Meetings, Associations, and General Conferences, as formerly practiced by our people, and still observed by some of our Churches? Geo. W. Burdick. SEC.

ALL persons intending to attend the Western Association, to be held with the church of Independence, June 7, 1894, will please send their names to me as soon as practicable, in order that arrangements can be made for their entertainment during the Association. Those coming to Andover on the cars will state what day and what time they will be there and teams will be ready to take them to Independence. Pastors of each church can easily furnish the information wanted. We hope to make it as pleasant as possible for all.

J. KENYON, *Com. on Entertainment.*

EASTERN ASSOCIATION.—Teams will be at Westery 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.

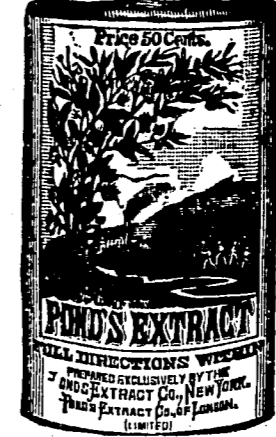
REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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.

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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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GEORGE SHAW, *Pastor.*  
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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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CONDENSED NEWS.

Fishes sometimes infect eatables with cholera germs.

Scientists are of the opinion that some icebergs last for 200 years.

T. D. Curtis, the scientist, expects to see country roads lighted with electricity.

The strike of the coal miners at Pana, Ill., has been declared off, and all the miners who could secure work returned to their duties Saturday forenoon.

Gen. Sanders and his army of 400 commonwealers arrived early Sunday forenoon at Leavenworth, Kansas, and are camped in a little grove on the bank of the Missouri.

A Paris dispatch says: "Leonide Leblanc, the courtesan of the French Empire, who died last winter, left all her money to charities. Her jewelry alone has been sold for 500,000 francs.

George Rose, who on Friday shot and killed Assistant Postmaster Earl Kuhl, at Cottonwood Falls, was taken from the jail at Strong City by a mob at an early hour in the morning and lynched.

Gen. Kelly's army filed 35 miles down the Des Moines River Saturday night, and Sunday reached Eldyville, Iowa, at 4.30 P. M. The army immediately went into camp and will start for Ottumwa Monday morning.

Mrs. Cleveland, accompanied by the babies, Ruth and Esther, and their nurses, and escorted by Private Secretary Thurber, left Washington for Buffalo over the Northern Central Railroad, at 7.10 o'clock Sunday evening.

The women of Lexington, Ky., propose to demonstrate their protest against the re-nomination of Col. Breckenridge. Many are already boycotting their merchants and dismissing their family physicians who favor his candidacy.

The Coxe army have moved out of Washington, and is now encamped in Bladensburg, Maryland. They marched into Washington 600 strong. During their eleven days' stay 17 men were sentenced to the work-house, 1 was drowned, 6 were taken to the hospital, and although about 100, mostly negroes, joined them, less than 300 were in line when they marched out the 13th inst. It has been decided never to permit their return to the city. A more deluded crowd, or a sillier movement, it would be difficult to find in recent history.

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

Royal Baking Powder ABSOLUTELY PURE

Dr. Talmage's church, the Brooklyn Tabernacle, is again laid in ashes. Smoke was discovered issuing from the rear of the organ loft shortly after 12 o'clock last Sunday morning, just after the congregation had been dismissed from the morning service. Soon the whole interior was in flames, which by the time the firemen arrived were bursting from the church windows. The adjoining Hotel Regent took fire and burned to the ground. The Summerfield M. E. church, opposite, was damaged \$25,000. Several houses in the vicinity were damaged to a considerable extent. The total loss will be upward of a million—\$600,000 on the hotel, \$400,000 on the tabernacle. The insurance on the hotel was \$500,000, and on the church \$130,000. Talmage is not disheartened. The trustees propose to build again, and the doctor consents to remain if they dedicate another house free from debt. The fire originated from the electric wires.

MARRIED.

GREEN—HAMILTON.—At the home of the bride's mother in Alfred Station, N. Y., May 7, 1894, by the Rev. B. C. Davis, Mr. Melvin A. Green and Miss Grace S. Hamilton, both of Alfred Station.

WOODARD—POTTER.—At the home of Deacon T. B. Collins, in Albion, Wis., May 6, 1894, Dr. Alonzo B. Woodard, of Waterville, N. Y., and Mrs. Sophrona E. Potter, of Albion, Wis.

VELTHUYSEN—MULLER.—At the residence of the bride's parents, in Amsterdam, Holland, May 10, 1894, by Rev. H. Pierson, Mr. Gerard Velthuisen, of Haarlem, and Miss Gertrude Elizabeth Muller.

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.

BURDICK.—Near Alfred Station, N. Y., May 5, 1894, of paralysis resulting from an accidental fall, Levi Sweet Burdick, aged 87 years, 4 months and 26 days.

Mr. Burdick was one of eleven children—five sons and six daughters—born to Palmer and Martha Burdick. The father and mother, two brothers and two sisters, preceded him to the spirit land. He was a quiet, home-loving man, having always lived on the farm near which he was born. At the death of his father, in 1850, he assumed the duties and responsibilities of the care of the family, consisting of the mother and younger children. He was a member of the Second Alfred Church, and died in peaceful trust that all is well. The pastor of the church being unable to attend the funeral, the services were conducted by the writer.

L. A. P.

MRS. MARY H. HUNT, National W. C. T. U. superintendent of scientific temperance instruction in the public schools, says: "We have only six more States to win before the whole United States and Territories will be under compulsory temperance education, with their 65,000,000 inhabitants and 18,000,000 school children. Already in forty-four States and Territories the law says that their 18,000,000 school children should be taught as a part of their regular school education God's law of abstinence from alcohol and narcotics, with other laws of health."

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An electric railway will probably be built between Atami and Odalvara in Japan.

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