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THE SABBATH RECORDER.

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OUR ANGELS.

Oh! not with any sound they come, or sign,
Which fleshly ear or eye can recognize;
No curiosity can compass or surprise
The secret of that intercourse divine
Which God permits, ordains, across the line,
The changeless line which bars
Our earth from other stars.

But they do come and go continually,
Our blessed angels, no less ours than his;
The blessed angels whom we think we miss;
Whose empty graves we weep to name or see,
And vainly watch, as once in Galilee
One, weeping, watched in vain,
Where her lost Christ had lain.

Whenever in some bitter grief we find
All unawares, a deep mysterious sense
Of hidden comfort come, we know not whence;
When suddenly we see where we were blind;
Where we had struggled, are content, resigned;
Are strong where we were weak,—
And no more strive nor seek,—

Then we may know that from the far glad skies,
To note our need, the watchful God has bent,
And for our instant help has called and sent,
Of all our loving angels, the most wise
And tender one, to point to us where lies
The path that will be best,
The path of peace and rest.

—Helen Hunt.

THE Field Secretary of the Tract Society is working in the First Alfred Church at present, and will take occasion to call upon every family, making personal solicitation for the systematic giving of funds for both the Tract and Missionary Societies, and at the same time receive RECORDER dues and canvass for new subscribers.

NEW YORK officials are on the lookout for the arrival of a new anarchist leader to succeed Herr Most. William Mobray is reported as coming from London to assume command of these vile forces. He has a bad record as an editor and agitator. He is expected to come secretly, for American immigration authorities are watching for him. They hope to catch him before he lands and ship him back to England at once.

SUMMER courses at the various universities are becoming very popular because very helpful. A vast amount of time has been squandered in vacations in former years; that may now be used to great advantage. Many teachers use these opportunities for pursuing studies and qualifying themselves for greater usefulness. Harvard, Cornell, Chicago University, The University of Michigan, Indiana University, The State University of Minnesota, The University of

Virginia, and others, announce special courses for the coming summer. Our own University is making some stir in the same direction, and if deemed advisable will soon make suitable announcements. The courses of study offered in most of these schools include instruction in Greek, Latin, German, French, Spanish, English, philosophy, pedagogy, political economy, physics, mathematics, chemistry, botany, geology, drawing and art, physical training, engineering, etc. There are also special schools in biblical study in various places.

WE were pleased to listen to, and participate in, a discussion on Romanism in the United States, at the Congregational Ministers' meeting in New York last Monday. Dr. A. H. Lewis is a member of this body and the meetings are held in the same building (Bible House) in which the *Outlook* office is situated.

The discussion was opened by Rev. Mr. Walsh, a former Roman Catholic priest and monk. He is a convert to the Protestant faith and appears like a very earnest, well educated, and quite genial man. He gave an outline of his experiences in breaking away from the fetters of Rome. He thinks Protestants are not sufficiently active in presenting their faith to Catholics. Many of them are really tired of the Romish doctrines, and more susceptible to the gospel truths than people generally suppose. He urged that Protestants, who employ Catholic servants, should be more faithful in wisely calling attention to the precious truths of the Bible. Not only Mr. Walsh, but others, gave numerous instances in which such influences have been well received and resulted in bringing the victims of this great delusion into the light and liberty of a true faith in Jesus. Altogether the meeting was very interesting and profitable.

It will be a matter of great interest to all true and level-headed men and women throughout our nation, who desire the prohibition of the liquor traffic, to note the call for the International Temperance Congress to meet at Prohibition Park, Staten Island, June 3-5. For three days this Congress, with the ablest temperance advocates of the world assembled and in command, will present and discuss, and, we hope, unanimously adopt, measures that will deal stunning blows to this hydra-headed monster which threatens every pure and holy interest. The warfare, for years, has been too unequal. Factional strifes and unwise methods have prevented the universal and united uprising of all who really desire to outlaw the traffic. The present movement is hopeful. The single condition, to unite all who "favor total abstinence and the final overthrow of the saloon." It seeks to unite men of different views, not so they will think alike in all particulars, but so they will act together on this one important line.

General O. O. Howard, the new president of

the National Temperance Society, will preside at this great Congress. He is marshaling his forces and laying his plans for victory, something as the great General Grant encompassed the forces of those arrayed against the life of the Union. General Howard's plans are broad, and show the qualities of the true soldier, the large-hearted philanthropist, the far-seeing statesman, the genuine Christian. This appears like the most comprehensive and hopeful movement in the interests of prohibition we have yet seen. It is to be hoped that all advocates of the cause will see the wisdom of this project and give every effort in its support. For once let unkind criticisms and uncharitable denunciations be suspended, and all heartily unite for the good of the world, against our common and mighty foe. The following is a partial list, taken from a New York exchange, of the prominent men and women who will participate:

The first day there will appear Colonel Alexander S. Bacon, Rev. W. C. Steele, D. D., Mary A. Woodbridge, Ellen J. Phinney, Hon. S. B. Chase, C. A. Everett, Professor Samuel Dickie, of Michigan University, C. H. Payne, D. D., and Alexander Russell Webb. These gentlemen will appear at the morning session and make responses. In the afternoon Joseph Cook, of Boston, will deliver his address on the subject of "A Review of Sixty Years Temperance Agitation; What it Has Accomplished."

Then at this session a farewell address will be presented to General Neal Dow by a committee consisting of B. B. Tyler, D. D., Major General Howard, D. H. Mann, Mary A. Woodbridge, A. J. Kynett, D. D., Mary A. Livermore, of Boston, Rev. Father Milan, of Poughkeepsie, Dr. Orougnyethkha, of Canada, Rev. J. C. Fer-vold, of New York, and Terrence V. Powderly.

At the evening session Judge Noah Davis will preside, and there will be addresses by Rev. John Hall, H. L. Wayland, D. D., of Philadelphia, and Rev. Dr. MacArthur, of this city.

On Monday Miss Caroline B. Buel will preside and the speakers will be Norman Kerr, M. D., of London; T. D. Crothers, M. D., of Connecticut; Henry George, of this city; Rev. Charles Thompson, D. D., of this city; T. Edward Murphy, of Connecticut, and John G. Wooley of Minnesota. At the afternoon session Colonel Eli F. Ritter, of Indianapolis, will preside and the speakers will be David J. Burrell, D. D., of this city; Mary J. Latrop, of Michigan; Cortland Meyer, D. D., of Brooklyn; ex-Governor John P. St. John; Mary C. Everett, of the W. C. T. U.; Rev. A. C. Dixon and Mary H. Hunt, of Boston. At this session the address to the people will be given out. In the evening the Rev. Father Murphy, of Canada, will deliver an address.

The most prominent participants in Tuesday's session will be Ellen J. Phinney, of Ohio; Professor R. Ogden Do emus, of this city; Joshua L. Bailey, of Philadelphia; Robert Wayne, of this city; Henry Y. Satterlee, D. D., of this city; Professor Samuel Dickie; George E. Foster, Minister of Finance of Canada; H. K. Carroll, of this city; General A. B. Nettleton, of Minnesota; Miss Helen M. Gougar; A. A. Miner, D. D., of Boston; Francis Murphy, of Indiana; H. H. Faxon, of Boston; Judge Arnold, of this city; Mary T. Burt, of this city; T. B. Wakeman, of New York; Governor Tillman, of South Carolina; James Buckley, D. D., of this city; Colonel Eli F. Ritter and Professor E. R. S. Gould.

A WISE man carries all his treasure within himself; what fortune gives she may take, but he leaves nothing at her mercy. He stands firm and keeps his ground against all misfortunes, without so much as changing countenance.

SINCERITY.

BY THE REV. WILLIAM C. DALAND.

An old college friend of mine, whose memory is somewhat sad to recall because of the failure he has made of life, had, in the old days, one very distinguishing peculiarity. Reasoning from the clearly incorrect etymology of the word "sincere," according to which it is held to be derived from the Latin *sine*, "without," and *cera*, "wax," he used to say that to be sincere was to be unpolished, and to be polite was to be insincere. He prided himself on always saying just what he meant and just what he thought. He always acted as he felt, regardless of conventionalities. This made him very disagreeable as a general thing. But his theory has this advantage in it, especially when the person following it out has some good and amiable qualities, and when he occasionally forgets his theory and charms one by his good points, that an example of the kind inclines us to think of our own actions and speeches, and see if we may not be at heart as disagreeable as our over sincere theorist. Still one need not be rude and rough for the sake of being true-hearted, nor are pleasant words and ways necessarily a cover and a deception.

But, if we try, we may let our words and actions approximate a little more closely to the real intent of our minds, and train our thoughts and feelings so as to have them a little more like what we would like to have the world see and hear, and not lose much in our moral culture. The world honors a true man. Evident sincerity of heart and purpose is the most desirable quality one can possess. If one has it, he can think more highly of himself for it than the most of us are able to. Sincerity in business life, in the devotion to a calling and in its practice, is much to be desired. That rare man who would be willing to lose all of what he might gain rather than be guilty of false pretensions is to be found here and there, just often enough to be the seasoning salt in the world. Sincerity in all social matters, in friendship, and in the interest we manifest in each other in the world, is what makes the sweetness of our social life. A sincere friend whom one can implicitly trust is one of the greatest treasures that one can possess.

But nowhere is sincerity more desirable than in professions of religion. In religious exercises, prayer and public testimony, sincerity is absolutely indispensable. Activity in religious matters will not atone for business dishonesty or social immorality. Congregations, too, can forgive an occasional poor sermon, they can be charitable toward almost any venial fault in their pastor; but insincerity on his part destroys all the confidence they have in him and in his work. When once the suspicion arises that any one's religion is in the least a cloak, all its influence for good in the world is at an end.

Now, in trying to acquire this virtue, if we have in any way lost it, two courses are open to us: one is boldly to make our life before the world what it really is; the other is with true penitence to try to make our real life accord with what we wish it to appear. The former way recklessly flings away all our ideals; the latter way is a struggle to attain our ideals. Almost all of us will have to combine these methods. Do not pretend to be what you are not, but do not for that reason act out the worst side of your nature. Keep before you the ideals of truth and virtue, and honestly seek to realize them. If you fall do not on that account become reckless and give up trying, but press on. Be sincere in your devotion to an

ideal. Do not put off the profession of an ideal because you fear you may not attain it. No one, in that way, ever grew to be Godlike. But be honest. To do this one must be humble; and humility is the handmaid to sincerity. Pride is its greatest enemy.

SOME FEATURES OF THE SWEATING SYSTEM.

BY LOUIS ALBERT BANKS, D. D.,

(Author of "White Slaves," "The People's Christ," etc.)

The word "sweater" derives its origin from the Anglo-Saxon word *swat*, and means the separation or extraction of toil from others, for one's own benefit. Any person who employs others to extract from them surplus labor without compensation, is a sweater. A middleman-sweater is a person who acts as contractor of such labor for another man. The position becomes aggravated when the middleman-sweater, as is usually the case in the modern sweat-shop, employs the labor himself at his own house, for the purpose of extracting a double amount of labor, either by lowering wages, or working longer hours.

An English writer gives this definition of the sweating system: "One whereby the middleman tries to get the largest profit with the least labor and outlay, out of the maximum labor of his workers." Another gives three definitions: "First, one who grinds the face of the poor; second, a man who contributes neither capital, skill, nor speculation, and yet gets a profit; third, a middleman." Still another describes it as a systematized payment of unfair wages.

This sweating system is a hag of foreign birth. Anyone desiring to study the subject at length may find in the public library of any of our large cities the English Blue Books, and among them several large volumes entirely taken up with the evidence taken before the Sweating Commission appointed a few years since by the English House of Lords.

I think it is well for American workingmen to know that this evidence puts beyond question the fact that the sweating business, while it may begin with the clothing trade, by no means ends there. "The plague of the sweat-shop" is not something of interest to the tailors and sewing-women only, but is of equal importance to workers of every class. Take the match-box trade: before the sweating days the people who worked at their manufacture received two and three-fourths pence a gross. Now the large contractors let and sub-let, until it is only one and a half pence a gross, and a woman and a family of children have to work all the week to make four or five shillings.

The fur trade in Europe has been largely driven into White-chapel sweaters' shops. They call the sweater in this business a "chamber-master," and in these foul chambers, in the midst of "bad smells, great heat, no ventilation, and fetid refuse," men and women swelter and die, the men getting ten shillings, and the women about five shillings, a week.

The cabinet and upholstery trade is not exempt. Sub-contracting here, as in the clothing, is the first step in sweating. The evidence shows that sweating began in this business as early as 1855, but has rapidly increased under pauper immigration from Italy and Russia since 1880. Much of the work is crowded into garrets and cellars, where there are no sanitary arrangements. So universally is this so, that the sweater in this business is called a "garret-master." Wages have been brought down from forty to fifty shillings a week, to from eighteen to twenty shillings.

The boot and shoe trade has had the same

history. Large numbers of foreigners are employed in this work. The workers are kept in ignorance of the language and under surveillance, so as to be taken advantage of. They are not instructed in the more skilled work, and to use the words of one of the witnesses "are too crushed to resist." They are compelled to work from eighteen to twenty hours a day. Wages in these sweat shops are from ten to fifteen shillings a week.

In Sheffield, the great cutlery manufacturing city, the same system is prevailing, and a woman whose business was awl-blade grinding, a strong woman of forty-five years of age, testified that she could make only six and a half shillings per week.

Military harness and accouterments are also made by the sweaters. Many workmen earn only three pence an hour, and complain that they cannot live on it. The nail trade is in the same condition. A man and wife working together make thirteen shillings a week. Women's earnings average from three shillings and a half to six shillings per week. Large numbers of women are only able to earn three shillings a week at this business. Boys and girls are paid in a sweaters' chain shop one-half penny per hour.

A witness from Glasgow testified in regard to the clothing shops of that city: "It is a rule among the sweaters to give the men some money (a shilling) every night to keep them alive till the next day. Some of the men at the end of the week are actually in debt instead of having anything coming to them. When in debt they do not, as a rule, come back, but go to another sweater. The men never actually get any wages, but are in debt from one year's end to another. All independence is taken out of the men; they are in the sweater's power."

As one would naturally expect, moral degradation keeps pace with the outrage upon the rights of the laborer. It is claimed that the Jewesses, who have always had the most unblemished character of any women in the world, are being ruined in the sweat-shops of London, where they are herded together with all classes of men in a way which renders morality and decency next to impossible. One witness bears this terrible testimony: "The sweating system, in which you have young girls working with men of all nationalities and of all degrees of intelligence, conduces to their being later on, and they are mostly to my certain knowledge, prostitutes. Most of the young English girls whom we can see in the Strand and Oxford street are or have been tailoresses, and the conditions conduce to that result."

So great and widespread is this question of the increase of immorality in England under the reign of the sweat-shop, that a barrister-at-law, Mr. William Thompson, has written a novel entitled "The Sweater's Victim," which has for its burden the ruin of young girls through the "plague of the sweat-shop."

I give these illustrations culled here and there from this sworn testimony in order to suggest the danger of permitting this hideous system to spread further among us. For in the clothing business, at least, it has already begun to intrench itself. Like a banyan tree, it has run its roots under the sea and is coming up and flourishing in all our great American cities.

Yet the sweating system by no means ends in the sweat-shop itself. It runs its feelers like the slender tendrils of the octopus out through the great tenement-houses of the slums, and

makes its presence felt in many a garret and cellar. Let me give you one or two glimpses into the real life of some of the sweaters' employes. Let us climb up three flights to a little attic suite of two rooms, so low at the side that with my length of anatomy I have to keep well up to the middle of the room in order to stand upright. Here live a Portuguese mother and five children, the oldest thirteen, the youngest not yet three, a poor deformed little thing that has consumption of the bowels brought on by scanty and irregular food. Its tiny legs are scarcely thicker than my thumb, and you cannot look at its patient, wasted little face, that looks old enough to have endured twenty-five years of misery instead of three, without the heartache.

I ask the mother how she earns her living, and she points to a package that has just come in. Picking it up and untying the strings, I find there are six pairs of pants, cut out and basted up ready for making. Looking at the card we are astonished to find that it bears the name of one of the largest firms in the city of Boston, a firm known perhaps as widely as any. Three pairs of the pants are *custom made*; they are fashionable summer trousers, with the names and addresses of the men for whom they are made tacked on them. This woman and her little children must finish these pants by the same hour to-morrow, when the messenger from the store will bring a new lot and take these away. She receives *ten cents a pair*—three pairs being *custom made* pants! In order to finish the six pairs in the twenty-four hours, she must get to work at six in the morning, and improve every available minute until eleven or twelve in the evening, and sometimes if the sick child is fretful, until one o'clock in the morning. Her wages for this tremendous strain that is wearing her very life away, until she looks almost as frail as her dying child, is *sixty cents!* Her rent for these two small attic pockets is one dollar and fifty cents a week. She has one bed for herself and five children.

BOW THE HEAD AND PRAY.

It is quite common and very proper for brethren and sisters in conference meetings to ask prayers for themselves. It is also quite common and very proper for ministers, missionaries and others, as they report work in hand, to ask prayers. Now the question: When are we to offer prayer in response to such requests? This question brings two incidents to mind. Probably in the Spring of 1869, I attended a Christian Convention at Leavenworth, Kansas. At the close of a morning prayer-meeting, as we were leaving the hall, a school-teacher came to the leading evangelist and asked him to pray for her to enable her to do her burdensome work. He called the attention of all near him and said: "Here is a request for prayers. Let us pray." He immediately offered prayer, while we all stood about, hats in hand, just as we were when our attention was called to the sacred duty.

On another occasion, returning from a missionary tour, as I was walking from the depot to my home, I met a man nearly a stranger. But he knew me and calling my name, said: "You are a praying man, I want you to pray for me." Seeing at once that he was sincere, I asked, "When, just here and now?" He said: "Yes." I took his hand and as we stood there in the middle of that road prayer was offered according to his request. Years afterward he said that prayer lifted him out of a state of deep gloom.

But it is not always appropriate or even possible thus to engage in prayer. Yet on every occasion when request for prayer is made, we can send out an unspoken petition from the heart. Said a brother in our Sabbath evening prayer-meeting not long since: "I have made it a practice for a long time, when any one asks prayers, to respond at once from my heart, and ask God to bless that person." What a good suggestion! How easy and how proper to do this.

So also when we read in our papers about revivals and other church and special work, and prayers are asked, how very proper to close the eyes, bow the head, and breathe out a few words of prayer into the ear of our prayer-hearing Master. It has given me great comfort thus to do from time to time as the revival at Westerly, R. I., was reported. Thus can we help forward the work and the workers, be they ever so far away from us. What a blessed religion is this religion of Jesus Christ! What a blessed, blessed arrangement on the part of God through Christ that such brief prayers will accomplish so much. We will also remember these precious interests at stated times of prayer. Christian workers, as you read these lines, pray for us that we fail not in the responsible work upon us in this Rocky Mountain State.

S. R. WHEELER.

BOULDER, Colo., May 17, 1894.

LINES DEDICATED TO MISS ROSE PALMBORG.

BY MRS. C. M. LEWIS.

To-day there stands amid the throng
One of God's waiting messengers,
Ready to go at His command,
The royal gift of healing hers.

Years have passed since low and sweetly
To her heart the message came,
Lovingly the Saviour whispered,
"Daughter go forth in my name;

"Carry to your heathen sisters
Bound in chains of dark despair,
Helpless, hopeless, crushed with sorrow,
Words and deeds of hope and cheer.

"Unto you, my messenger,
The gift of healing I impart,
Through this gift, so truly noble,
You can reach the heathen heart.

"You can tell them the sweet story
Of the love I bear to them,
How I gave my life a ransom
And can save them from all sin."

Silently, in awe she listened
To the Saviour's pleading voice;
What was she—a simple maiden—
That of her He should make choice?

Yet with gladness she responded,
"I Thy messenger will be,
I will do Thy gracious bidding,
Here am I, O Lord, send me.

"And the talent Thou has given
I will cultivate with care,
With all diligence and patience
For my mission I'll prepare.

"Only give Thy gracious presence,
Keep my heart warm with Thy love,
Let me feel that Thou art leading,
That my spirit Thou dost move."

Years have passed, and that broad culture,
Gleaned from science and from art,
Has come to her through patient study,
Strengthening both mind and heart.

Now she stands before the portal
Of a field all new and strange,
Not knowing what may lie before,
What depths, what heights her feet must range.

Only that sisters need her presence,
Need the healing she can give,
Need to hear the wondrous story
Of the Saviour's dying love.

Rise up now, ye sons and daughters,
Weave of love and faith a chain,
Bind each link with something given
Her work of love to help sustain.

Let your prayers and gifts attend her,
As your sister send her forth,
Let her prove through every trial
What your words and deeds are worth.

Cease not daily to remember
Of her work you bear a part,
Keep the fires of love bright burning
On the altar of each heart.

Let her feel new strength imparted
Day by day through toiling hours,
That her weary hands are strengthened
And uplifted by your prayers.

So shall you rejoice together
In the victories she shall win,
Join in glad songs of thanksgiving
When the sheaves are gathered in.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 18, 1894.

Starvation. Demagogues have spouted long and loudly about the wrongs of the working-man. This false cry of politicians has been kept up for years, and many workingmen have been educated to think that somehow they are robbed. And now when business is dull, economy enforced, and workingmen thrown out of employ, there is a disposition to arraign the government and assail the prosperous. Many forget that inequalities are unavoidable and that "the poor ye have always with you." But men of sense know that much poverty is the result of idleness, intemperance and folly. Nine-tenths of the men who whine about alleged injustice and oppression of the poor, whether they growl from the benches or howl from the stump, spend enough for whisky and tobacco to comfortably feed and clothe a family. In the cities there is a saloon to about every dozen families. On pay day they are crowded by workmen who pay up the week's score and "blow in" a large part of their earnings. The laboring men are making saloon keepers rich. Two billions of dollars are annually spent in this country for alcoholic drinks. The keeper of a little obscure looking saloon on Fourteenth street in this city out near the boundary, complains that his business has fallen off \$30 a day these hard times. His normal receipts are \$80, which probably means a daily profit of \$50 or more. Enough money is annually wasted in drink in this city to comfortably feed and clothe every person in it.

Whisky is the main trouble. Does a man beg of you on the street? Ten to one if you are nigh him you will get a whiff of whisky or beer. If you offer him a plain meal he is disappointed; he prefers a nickle. Why is it that groggeries crowd about our soldiers' homes like buzzards about a carcass? It would be interesting and instructive to know how much of the money paid in pensions goes into the saloon-keepers' pockets, as well as what portion of the workingmen's wages.

Bread enough and to spare. There is not a community in the land where a decent man cannot get food, and few where a healthy man cannot earn enough in a day to feed him a week. The "armies" that are now marching on Washington could all find work if they were composed of independent, self-respecting and industrious men, willing to do any decent work for fair wages, and bid their time for something better. Coxey and his like are shams, and their deluded followers are likely to become such. These armies now lack power for mischief but they are symptomatic of a serious evil. Political quacks and ignorant teachers have so industriously taught notions akin to socialistic dogma that "wealth is robbery;" they have so long inflamed section against section, and class against class, and accused their political opponents of extravagance and corruption, that thousands believe, or half believe, that their poverty is due to government rather than their

own lack of economy, industry and manly self-respect. The easy, careless, idle, thriftless and intemperate are disposed to see injustice in the prosperity of industrious, frugal, self-denying and far-seeing.

CAPITAL.

SABBATH REFORM.

A CALL TO GREATER EARNESTNESS.

To the Editor of the SABBATH RECORDER:

The following letter is just at hand from Bro. Ashurst. It will explain itself, and I trust that the spirit which pervades it will find quick response in the heart of every one of your readers. We have "sown beside all waters," lo, these many years; the harvest for good will come, somehow, sometime.

A. H. LEWIS.

"AWAKE, AWAKE, PUT IN THY STRENGTH."

How forcibly the above words addressed themselves to my mind and heart as I walked to my table and looked over the letters that had been laid there addressed to me; some from foreign lands, from strangers and from newly made friends, yet all of them concerning the kind of business and the truth of God as it relates to his holy day.

Surely the Seventh-day Baptists have reached a crisis in their history. How many anxious hearts are inquiring in order to know the way more perfectly, who heretofore had been hushed to sleep by the lullabies of an apostate church, whose opinions and doctrines have had almost universal sway in the churches for so many hundred years, but who of late have had the ax laid at the root of these teachings and practices, and now all foundations are being shaken which are not founded upon the rock of ages.

One of the letters referred to is from a foreign missionary in China. I quote a few words to give you the drift of his thoughts:

P. O. —, China, March 31, 1894.

Mr. A. P. Ashurst, Quitman, Ga.:—I have just read your article, "The Sabbath or Sunday, which," in the *Christian Index* . . . may I be so bold as to ask you, a stranger to me, for information on the following points:

1. What is the number of Seventh-day Baptists in Georgia?
2. Where are they principally located, in what cities and towns or sections?
3. Names of some of the leading brethren among them?
4. How strong are they throughout the South, and in what States lies their chief strength?

Of course I would not trouble you with these questions were not my motive higher than curiosity. Nor do I wish the information for public use. Your kind reply, either giving me the answers direct or telling me how I can satisfy myself on these points, will be greatly appreciated.

I came to China — years ago, under the Foreign Mission Board of the Southern Baptist Convention. . . . Awaiting your kind reply, I am yours fraternally.

Pardon me brethren, but I cannot refrain my lips when even stones are crying out, "Awake, awake, put in thy strength, oh Jerusalem." It has ever been a special design of Satan to lead God's people away from Scripture. He will use anything and everything for this end—tradition, the church, so called, expediency, human reason, popular opinion, reputation, and influence, character, position, and usefulness—all these he will, and does, use to get the heart and conscience away from that one golden sentence, that divine, eternal motto, "IT IS WRITTEN." This is your strength brethren, it is this that stirs the souls of God's people in all lands.

And now in view of the harvest, after your much seed sowing "what shall the harvest be?" What are you looking for? Has it occurred to you that you may not have barns to bestow your fruit and your goods, "that the windows of heaven are to be opened, and more than you can contain will the Lord ghower upon you?" Oh, that every Seventh-day Baptist in this land would awake and put on his strength, "would consecrate himself this day to the Lord," and that a heavenly commune be engendered among us, so that no man would consider the things he has his own. What will we do with three thousand converts in a day? And suppose they are all ministers of the gospel! Let us gird

on the gospel sword and present this truth to the common people, for it has ever been true that they heard him gladly. Yours in the love of the truth.

A. P. ASHURST.

QUITMAN, Ga., May 10, 1894.

AT SEA.

I watch the white sails as they spread
Their wings, like birds set free;
And some o'er distant waves will glide,
Some in the wished-for haven bide,
And some—be lost at sea.

And thus, upon Life's changeful main,
While Hope sang merrily,
Full many a barque from off the strand
We launched with eager heart and hand,
Nor dreamt of loss at sea.

But were there treacherous rocks and shoals
All, all unknown to thee?
It matters not—the heart doth know
That cruel storm hath sunken low
The venture out at sea.

Mayhap it was no costly freight,
Tho' rich to you or me;
And Memory, as the days go by,
Still counteth o'er with tearful eye
Her treasures lost at sea.

Ah, well, there is a haven sweet
Where shipwreck cannot be;
Sad hearts, who sit in patient pain,
There shall ye gather back again
Much that was lost at sea,

—Lucy Randolph Fleming, in *Harper's Bazar*.

MOTHER NOT TO BLAME.

Probably there are none of our readers, or at any rate very few, who would willfully lay the blame for their own misdeeds on the shoulders of others. There are many who are doing it unconsciously, however. You ask in what way? Let this story answer:

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seatmate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard his teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seatmate.

"Jamie must have a lovely mother, I think," said one, "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another; "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion that his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him miserable for the rest of the day; and he had not put conscience away so far but what he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother."

Now he did really love his mother, and could not bear the thought that he had brought discredit upon her. After school that night he lingered until the others had passed out, and going up to his teacher he said slowly, and as if he hardly knew how to say it:

"I want to tell you—that—that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

Tom did not think at all of what a brave thing he was doing; he thought of nothing but the wish to defend his mother. But when the teacher took his hand and said, "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future," Tom thought, "I wonder if the other boys know that all they do, good or bad, is laid to their mothers?"—*Presbyterian Journal*.

OFTEN the most useful Christians are those who serve the Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of the wheat-field in bags of little seeds.—*T. L. Cuyler*.

THE ROYAL COMMISSION ON SECONDARY EDUCATION.

Nothing better illustrates the fact that the present great revival of interest in education as such is world-wide in extent and influence than the attitude of the leading nations of the world toward the manifold and complex problems of secondary education. It has not been forgotten how, in December, 1890, the eyes of all Germany were fixed on Berlin, where a conference assembled at the request of the Emperor to consider the broad question of secondary education, and to devise means to extend its opportunities and benefits. Before that conference Emperor William delivered what is perhaps the most notable of his many short speeches, and insisted with picturesque eloquence that the schools must train young Germans, and not young Greeks and Romans. The work of the now celebrated American Committee of Ten was undertaken in a similar spirit, and the enthusiastic popular reception of its report is ample evidence that the time was ripe for reform.

And now England enters the lists. In response to numerous requests and suggestions from university professors and secondary-school trustees, the government has just designated a Royal Commission of seventeen members "to consider what are the best methods of establishing a well-organized system of secondary education in England, taking into account existing deficiencies, and having regard to such local sources of revenue from endowments and otherwise as are available or can be made available for this purpose." It will be observed that the problem to be solved in England is a very different one from that which confronts Germany and the United States. In the latter countries the machinery of secondary education exists, and is in good running order, and the task to be undertaken is its increased educational efficiency and adaptability. In England, on the contrary, the machinery of secondary education, on anything approaching a national scale, has yet to be created. Therefore the new Royal Commission has to address itself first to questions of administration and finance, and only in an incidental way to the far-reaching educational problems that were before the Berlin Conference and the Committee of Ten.—*Harper's Weekly*.

TRUE AND FALSE CONSECRATION.

Israel and God's dealings with her stand as the symbols of the present generation and God's relation to his church in these days.

Take the first and second chapters of Malachi, in conveying "the word of the Lord to Israel." Compare this "word" with the previous history of God's "peculiar people," whom he had loved long and deeply; had cast off when they grieved him by their sins; had restored to his love and favor when they turned again to him in humility and obedience.

The lesson to the Gentile church in all this is plain and important, inasmuch as it involves the whole subject of hearty consecration to God and Christ, and the danger of making a false consecration instead of a true one.

A false consecration is a *divided one*. It involves only a partial obedience to God, while the affections still cling to something of a worldly nature. The result is spiritual starvation. The soul, in this condition of double obedience to God, the world, the flesh and the devil, cannot offer an acceptable sacrifice to its Creator. It is offering polluted bread upon his altar. It was to such (Mal. 1:10) that he made this fearful statement: "I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand."—*Christian Cynosure*.

HARD words will vex; unkindness will pierce; threatened evils will make the soul quiver; sharp pain or weariness will rack the body, or make it restless. But what says the Psalmist? "When my heart is vexed, I will complain." To whom? Not of God, but "to God."—*E. B. Pusey*.

MISSIONS.

WE hope every one will read the letter of Miss E. P. Newton to Dr. Main. This young lady is deeply interested in the education of the poor children and young people about her. She is a teacher of ability and zeal and taught a school the past year in her neighborhood. She is a devoted Christian and Seventh-day Baptist, and is consecrating her life to a noble work. She is to commence her school among the needy ones about the sixth of August, and the school is to be supported, during the school year of ten months, by three ladies of our denomination living in the North. Miss Newton desires some school books, which she mentions in her letter, and I do not doubt that if our people have those books and can spare them they will gladly send them to her. It will not only confer a favor upon a true worker, but be doing missionary work. Who knows but that the school of Miss Newton, in North Carolina, and of Mrs. Hills, in Alabama, may mark the beginning of a new and far-reaching forward movement for our cause in the South.

FROM MISS E. P. NEWTON.

FAYETTEVILLE, N. C., May 23, 1894.

Dear Mr. Main:—Your favor of the 24th ult. received and much appreciated. I think we could use a considerable number of miscellaneous text books, particularly if there should be a sufficient number of any one kind for a class of six, eight, or ten pupils. The kinds preferred are, Holmes' or Appleton's Readers, all grades; Sanford's Arithmetics, first, second, and third grades (fourth grade will be needed second or third term); Colburn's Mental Arithmetic; Maury's Elementary Geography; Maury's Manual of Geography (will not be needed till second term); Harrington's Spelling Book; Swinton's Language Primer; Harvey's Grammars (or Quackenboss's); Stulis' Abridged Physiology; Swinton's History of the United States, and any kinds of dictionaries for the use of the pupils at home, before we form a class in defining. An Unabridged Dictionary would be very helpful for the general use of the school, but I presume no one has one that they care to part with. Any kind of Zoological works would be prized by the boys for home reading. I have in mind one boy in particular who would be benefited by such study. Good selections for juvenile recitations and for declamations would be serviceable at times.

If any books should be sent that cannot be used in the school they can be given to those who may make some use of them at home. If any are sent, will be glad to receive them by the last of July, and would be very grateful for them, but hope the friends will not put themselves to much inconvenience.

LETTER FROM D. H. DAVIS.

SHANGHAI, April 10, 1894.

The Rev. O. U. Whitford, Westerly, R. I.:

My Dear Brother:—I believe I have not written you, neither have I received any communication from you, since you assumed the office of Corresponding Secretary of the Missionary Society. I trust it is not necessary for me to say that I am in full sympathy with the work you have undertaken, and that I continually pray that the blessing of God may abundantly rest upon you in your efforts to advance the kingdom of Christ in the world.

I know there will arise many trials, difficul-

ties, and perplexities in your work, which will call for an abundance of divine grace and wisdom. May the Holy Spirit so guide you in your plans and the presentation of those plans, as to advance our denominational interests all along the lines of Christian work! I am aware of the fact that many Christian people have a very short-ranged vision, they do not see very far away from personal wants and local interests. They have no special concern about the evangelization of the world. They do not wish to be regarded as opposing any Christian work, and yet the cold indifference they manifest to foreign mission work amounts to little less than opposition in its ultimate effect upon this work. Oh that all of our people could see that it is all the Lord's work, and put themselves into sympathy and harmony with it. It would increase their own spiritual joys in the service of the Lord, and make both your work and that of ours much easier, and I doubt not more productive of good in the advancement of the kingdom of Christ. I do pray that in your visitations among the churches you may be able to stimulate a healthy spirit of mission work, such as shall enable the Missionary Society to push forward all of the work it has in hand. You doubtless know that I have been suffering with bronchitis during the winter. This has hindered me very much in my work, for which I am very sorry. I am glad to report that I am now much improved and am taking up my work again.

We were pleased to welcome Dr. Swinney back. Last Sabbath the letter of Christian greeting, which was sent by her from the Shiloh Church to the Church here, was read; also a letter to Dzau-Tsung-Lan, whose name was mentioned in the letter from the Shiloh Church. The fact that this brother had been called to his heavenly home since these letters were written made the reading of them very impressive. The verbal communication from the Chicago Church was also conveyed to the Church, as well as the Christian greeting of all the brethren. Our young brother, Dzau-Sing-Chung, led us in special prayer for the blessing of God to rest upon the churches in the foreign country that had sent to this land the gospel through their missionaries. I trust the occasion was one of profit to all present. The blind preacher, Zah-Tsing-San, has been ill for several days; we fear that he may soon be taken from us. He is the only remaining one of the three who welcomed us to China, with whom we met for prayer in the old bungalow on the first Sabbath after our arrival in 1880.

The sixteenth anniversary of Her Imperial Majesty, the Empress-Dowager, will be celebrated throughout the Empire on November 7th, next. On that day the emperor, accompanied with high dignitaries from the whole empire, will pay their congratulations to her Majesty. The occasion will be one of general rejoicing and festivity throughout the Empire.

An effort is now on foot to secure contributions from the Christian women in China, both native and foreign, with which to procure a beautifully bound copy of the New Testament, with an appropriate casket, to present to the Empress-Dowager at that time. The members of our little church are responding with their dimes to this call. May we not hope and pray that God will open the heart of this mother of the royal family to graciously accept, not only of this gift, but also of the doctrine it contains.

We rejoice to learn of the revival interest at Westerly, and at other places among our churches. We hope that these awakenings

may bring permanent strength to the churches and to the cause in general.

FROM T. J. VANHORN.

If I had been able to make a more favorable report than the one I enclose perhaps it would have been unnecessary for you to have sent me a special request for a statement to place before the RECORDER readers. There is nothing of more than ordinary interest to report from this field at present.

With the exception of the first two weeks of January and the last two weeks of March, the time this quarter has been spent at Pulaski and adjoining neighborhood. From the middle of January until the 10th of February an earnest and spirited campaign was carried on at the old Seventh-day Baptist church, two and one-half miles east of Villa Ridge Station. Spiritualism opposed the progress of this work. It has quite a deep-seated growth in this neighborhood, and a deadly stupor prevailed over the Christian life of the community. A few were anxious to see an awakening. The meetings were quite well attended from the first, but gradually grew in interest and numbers. Eld. Threlkeld preached with more than usual vigor and power. Your missionary did what he could to make the meetings attractive with song. The last meeting, Feb. 10th, just before Bro. Threlkeld's departure for Hammond, La., was the best meeting of the series. The house was crowded, many people having to stand. The meetings resulted in a great awakening of the Christians in the neighborhood, the reclaiming of some, five or six public professions of conversions, and a proposition from the combined Christian force of the neighborhood to Bro. Threlkeld to preach for them at least half of the time during the year. This proposition was accompanied with the guarantee of two hundred dollars for such service. It is greatly hoped that this arrangement will be perfected.

From your letter, and others, I have seen there is much anxiety shown for our lost cause at this place. In answer to these anxieties there seems, humanly speaking, but little ground for hope of retrieving our losses there in the near future. About eighteen months ago the last Sabbath-keeper ceased to observe the Sabbath there. The sentiment of Christians is strongly against any Sabbath agitation, and well represented by the remark of one who said, "I am afraid to hear Bro. Threlkeld preach on the Sabbath question, because he is likely to convince me that we are wrong." Your missionary was gravely advised to give up his "foolish notion of keeping Saturday for Sunday," and had the wide expanding fields of usefulness offered to him as an inducement; and this in the face of the deepening conviction of that place that Seventh-day Baptist ministers have done more for the religious life of that country than any other class. Yet had he the temerity to place within the reach of the people on the occasion of his last sermon there a lot of Sabbath tracts and *Evangelists*, of which he invited them to partake, and many accepted the invitation. I had the pleasure of putting into the hands of some of the more thoughtful Dr. Lewis' late pamphlet.

I regard our work at Pulaski as in a hopeful condition. Two have been added by baptism, one reclaimed, and one awaits baptism. There is reason to believe that others will follow.

The outlook is hopeful at Stone Fort and at Bethel. There has sprung up a most encouraging interest in Sabbath-school work and Bible study.

In closing I want to ask, in no formal way, the earnest prayers of our people in behalf of this needy field.

STONE FORT, Ill., April 2, 1894.

WOMAN'S WORK.

SWEET MESSALONSKEE WATER.

A singing, shining stream, sun-kissed,
She winds past hill and meadow,
She murmurs on through moon and mist,
Through brightness and through shadow;
A babbling, brawling, hurrying thing,
The sun and rainbow's daughter.
She feels the mad pulse of the spring,
Sweet Messalonskee Water!

I watch the alders on her banks,
To her wild music swaying,
They bend their heads in budding ranks
To hear what she is saying—
While she goes echoing, echoing,
The song the west winds taught her.
A wreathing, rippling, romping thing,
Sweet Messalonskee Water.

What though you seize her by your art
To set your mill-wheels spinning?
You cannot tame the hurrying heart
That is not for your winning;
She laughs and foams and bubbles still,
Though you have caged and caught her.
She mocks at you with merry will,
Sweet Messalonskee Water!

She whispers to the wild-wood birds
That o'er her bosom hover,
A song of love that has no words,
For she has found a lover;
And from afar with wooing tide
The Kennebec has sought her.
She hurrys on to be his bride,
Sweet Messalonskee Water!

O, heart of bubble! heart of foam!
The heart of strength lies under—
Fear not, her steps shall never roam,
Your union none shall sunder!
She sings the song of constancy
The wooing west winds taught her:
"The lightest heart may truest be,"
Sings Messalonskee Water.

—Mattie Baker Dunn.

A MAY-DAY STROLL IN THE WOODS OF MAINE.

Not the traditional first day of May, but the more convenient first day of May, we took for our picnic, the opening event of the season. Nine of us, more or less, as they came and went, of the laboring classes all. Two hard-pressed school teachers, a college officer, three laborious house-keepers, and a set of grinding students, deliberately left care behind and sought change at least in the heart of the woods, down in sound, if not in sight, of the falls of the Messalonskee.

We followed the road as long as the carriage could find passage, and on foot some distance farther, as long, in fact, as women with hair and dresses and veils could well progress. There was more pathway beyond, which we would fain have tried, but it was really safe only for men and dogs and squirrels. We knew well where it led to, for years before, when it was an open wood road, it was our frequent haunt, out on to the high bluff overlooking the rapids of the stream, the opposite shore and the meadows and pines beyond.

We could not go farther; we never turn back, so down we sat for awhile by the empty cellar of an old demolished house, away out in the woods, far from passing roads. What fancies we wove of lives begun and passed, the labors wrought and history made in that unknown and almost effaced habitation. It is not many years since we gathered a handful of old-fashioned red roses from a bush that would not die out, and lived as the only memorial of some one, a woman perhaps, who long years ago cared for her home, loved the beautiful, and labored while her day lasted, and surely left the world some brighter for her living in it.

We looked up into the tree-tops and listened for an echo of a song from her lips, long since dumb. The trees high as they stood, were too young. They had never heard her voice, and held no secret hint of her life. Only the dead,

cold stones of the crumbling wall were left, and they told no tales.

What else did we find? We found, at intervals, heaps of arbutus leaves which had been ruthlessly torn from the stems, leaving only a mass of pinky-white bloom, devoid of the natural setting of fresh green. This betrayed the boy who brings you the early May flowers at ten cents a bunch. They would well be worth twenty cents with the leaves on, but no one has taught the boy the real beauty of the spring flowers, and so they are brought to us in the nude.

What else did we find? Alas! we do not like to say that others came to this nature's temple who are not true worshipers of nature or nature's God, for here are broken bottles and a stray "nine spot of diamonds."

And we found, besides, a ruby red spider speeding through the grass. We captured him to show him to the teacher and student faction. Spider like, he doubled up his legs and hid them away, and simulated death so well that one teacher, perhaps as wise as any, declared that our specimen belonged not in entomology, but in botany, a seed, perhaps. Soon, however, the ruby red conundrum began to exercise all his several legs at once in a brave effort to get from his back on to his legs. And then, how the botanical specimen ran for his life, and settled all questions.

What else did we find? We found ourselves there, and as we had read traces of so many of our predecessors we talked of leaving our marks also. One of our number, a young man from Japan, told of a sweet custom of his countrymen, who in the spring-time go in flocks, whole families, whole towns and villages, and spend days among the cherry groves when they are in full bloom. At that time they fasten poetical effusions to the trees, leaving them to be read by every passer by, who, in turn, writes more poetry, and fastens it to the trees. The time, the place, and occasion, prove an inspiration and a joy to all. Why cannot we do as they do in Japan? Surely, why not? We answer our question by giving each other themes, paper, pencils, and a few minutes silence. When all were done writing we read to each other our simple rhymes. Did we pin them to the trees as they do in Japan? No, one of our number selfishly gathered them up and sends a few to you.

One theme given was "Spring-time," and the question, "Who was there?" brought forth the following:

The friends we love in sweet spring time,
Are buds that live through wintry weather;
And these were there to sing in rhyme,
As breeze and bird-songs blend together.

Another theme was "The Pines," with the question, "Was that a Spider?"

We were sitting 'mid the pine trees,
On a spring-time afternoon,
Calmly and with patience waiting
For the muse to strike a tune;
When approaches us a monster,
Sharpened teeth and flashing eyes,
Straight for us with aim unerring,
Comes the spider. We all rise.

Another was "The Fall of a Tree," and "What is the course of the Messalonskee?"

The fall of a tree, yes, the fall of a tree,
Can give you the course of the Messalonskee;
And when you find out will you tell it to me?

Another theme, "The Face of Nater," and "Who was there?" brought the following:

'T was in the merry month of May,
The second day, not later,
When loving friends went out, they say,
To view the "face of nater."

Not many friends composed that band,
I dare not give the data,

But nine in all, both old and young,
Went out to face all nater.

Still one more was "The Greensward," and "Who is the greatest Poet?" These, in the hands of our genuine poet, sweet Alice, brought this:

I lay in the shade on the greensward,
The sky blue was over my head,
In the distance a streamlet was flashing
Adown the wild rocks of its bed;

The soft air with bird-notes was tuneful,
The insects hummed busily by,
The arbutus peeped 'neath the green leaves,
The tree-tops were swaying on high.

Ah! where is the poet can tell me
The secret of life's pulsing thrill?
Who solves it, I crown him the greatest,
His praise shall the universe fill.

The day was done too soon. It went out in a sunset of golden glory. It was all very beautiful, the trees, the flowers, the sky, the ground, the sights, and the sounds,—the whole, and we were there. It is as lovely most any day, only we are not there. We want to spend more such days. We hope to go again.

ONE OF THE NINE.

WATERVILLE, Me.

GOD keeps us through the common days,
The level stretches white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must;
In days of slowly fretting care,
Then most we need the strength of prayer.

—M. E. Sangster.

HE that is careful not to do any more than his bare duty is doing less than his duty.

DEAL not roughly with him that is tempted, but give him comfort, as thou wouldst wish to be done to thyself.—*Thomas a Kempis.*

SEVEN walks of Ephesians: Obedience, worthy of vocation, in love, circumspectly, good works, not as other Gentiles, as children of light.

HELEN HUNT JACKSON used to keep this text pinned to her little scarlet pin-cushion, "For the night cometh when no man can work."

THE best cure for sorrow is to sympathize with another in his sorrow. The cure for despondency is to lift the burden from some other heart.

WHATEVER may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—*Charles Kingsley.*

SOME people find it hard to think of eternal life or existence. Is it easier to think of God as perishing, or his promise failing, or his redeemed, upheld in his everlasting arms, falling away?

"OPEN thy mouth wide and I will fill it," which promise means: have large expectations of God, and offer large prayers to him, then shall great things be your joyful portion!

THIS is strength, this is peace—to feel, in entering on every day, that all its duties and trials have been committed to the Lord Jesus, that, come what may, he will use us for his own glory and our real good!—*John G. Paton.*

GOD's nearness is in itself a comfort to the loving child of God. It gives strength and cheer to one who is in need to know that his best friend is close at hand to give sympathy and assistance. Yet there is only one Friend who is never far away. From across the continent there comes this word to a sorrow-stricken friend: "It seems hard that I could not be at home at least to touch your hand. How very comforting it is to think that God our Father is always at home, and nothing can go wrong!"—*S. S. Times.*

"SHIPS THAT PASS IN THE NIGHT."

That was the suggestive title. Had we not seen it somewhere before? Some valuable lesson should be found therein. It hinted at the meeting on the high seas of life, midst the dim and misty outlines of a night passage, of different mariners, who spoke their greetings, their whereabouts, their past course, and corrected their bearings.

The scene was laid in the Alps. It was a mountain resort, where health-seekers were wont to go. A new-comer entered the dining-room one day and took her place beside the "disagreeable man." He was gruff and reticent, hardly speaking to the fellow boarders. She, too, was a sort of cynic, indifferent to others, soured by a hard fate that interfered with her ambition to write a book, and instead sent her to the mountain to seek her health. He deigned to speak to her. She made allowance for his gruff oddities, and endured or enjoyed the sallies which she would not have tolerated from a politer man. He was free with his criticism, and prophesied for her an early death. This amused her and rather incited in her a greater interest in her recovery. They took rides together into the country, calling on old friends of his, to whom he showed that there was a sweeter side to his nature. All his gruffness disappeared. Somehow they grew to enjoy each other's company. The time soon came when she must return to the home of her uncle. He appeared indifferent at her leaving. Is it then to be a love story? He sits down and composes an ardent love letter. Then he burns it. She, in the meantime, is tending her uncle's book-stall, carefully looking after the duties of her humble position, deftly doing little offices to arouse sympathy and interest in the old book-worm, her uncle, with whom she lives. She succeeds. Then she speaks to him of love. He, too, had known it once. She tells him of the "disagreeable man," and her love for him, not for anything he had done, but for himself. Then the "disagreeable man" comes, and each learns of the sentiment of the other.

Two ships had passed and spoken in the night, but they were not destined to sail side by side. An accident occurred from which she soon died, but she had quickened a new life, and given purpose to existence. She, too, had come to view life differently. She left her message that he should go back to the mountains to take up life anew, and build his bridge. He took the prologue she had written for her book on "Success and Failure," and her picture, and went out again. He had tasted love. He was a new being, and a new course was given him by that voice from a passing ship of the night.

CORRESPONDENCE.

Editor of the SABBATH RECORDER:

Dear Brother:—In the RECORDER of May 17th, is an article relating to the *Evangel and Sabbath Outlook*. I notice some are opposed to its being sent to them with the RECORDER. Under the present system of its being sent to the subscribers of the RECORDER I fail to comprehend the foundation for their objections. To me, and I should think to any one who is interested enough to be recognized as a representative of the cause which it is defending, it is a fit companion, piece to the RECORDER which I could not afford to be without and which I read with a great deal of interest, and after reading both RECORDER and *Outlook* I do not allow them to be relegated to the old paper rack or waste basket, but mail them to my First-day friends

who I find appreciate them and are very glad to get them. Perhaps if those people with technical proclivities should invest a little money as well as interest in this way it would develop their appreciation of the utility and beauty of both RECORDER and *Outlook*.

Respectfully yours,
SUBSCRIBER.

ROME, N. Y., May 17, 1894.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, of Plainfield, N. J., on Sunday, May 13, 1894, at 2 15 P. M.

In the absence of the President, Rev. L. E. Livermore was elected chairman.

Members present: E. R. Pope, Stephen Babcock, H. V. Dunham, A. H. Lewis, L. E. Livermore, J. G. Burdick, Corliss F. Randolph, C. C. Chipman, F. E. Peterson, D. E. Titworth, J. D. Spicer, J. F. Hubbard, H. M. Maxson and Wm. M. Stillman.

Visitors: H. H. Baker and W. H. Satterlee.

Prayer was offered by H. H. Baker.

The minutes of the last meeting were read.

The committee appointed at the last meeting to report on the matter of selling the Florida lot, reported that he had received an offer of \$50, and advised that it be accepted.

On motion it was ordered that the lot be sold for the sum of \$50, and that the proper officers be authorized to execute the deed for same.

Correspondence was received from the Field Secretary, embodying his report for the fifth month of service and requesting the Board to direct his next movements.

On motion this matter was left to the committee appointed for that purpose.

Correspondence was received from the Business Agent, Mr. J. P. Mosher, concerning delinquent subscribers to the RECORDER and the need of the office for new type.

On motion both of these matters were laid over until the next meeting.

Correspondence was received from Rev. L. C. Randolph and Ira J. Ordway, respecting the Tract Depository in Chicago, embodying the report from that office, which on motion was ordered received and placed on file.

Moved that the matter of future expenses for the Chicago Office be referred to the Corresponding Secretary with the request that he correspond with Mr. I. J. Ordway and obtain his ideas as to what money will be needed to run the office. Carried.

Moved that the report of Mr. Ordway, as to the contents of the Western Office, be placed on file, and that the agent of that depository be authorized to draw on the Alfred office for what other tracts he may need. Carried.

Moved that the Rev. L. C. Randolph, the former agent of the Chicago Tract Depository, be asked to render to this Board a detailed statement, so far as possible, of the work of the Chicago Depository, during his term of office, showing the amount of Sabbath literature distributed, the amount of moneys received and paid out for the publications of the Tract Society, and as full a report as possible of the work of our Booth at the World's Fair. Carried.

Moved that another edition of 10,000 of the Catholic tract be published. Carried.

Moved that the Rev. L. E. Livermore be requested to represent this Board at the Tract Society's hour at the Eastern, Central and Western Associations. Carried.

Moved that the Rev. F. E. Peterson and the Rev. A. H. Lewis, delegates to the South-East-

ern and North-Western Associations respectively, be requested to represent this Board at the hours set apart at those meetings for the work of this Board. Carried.

Moved that the treasurer be authorized to pay the sum of \$25 to the Rev. H. D. Clarke and \$5 to the Irving Syndicate. Carried.

Moved that the Business Manager be instructed to send the edition of 10,000 of the Catholic Tract, this day ordered printed, as directed by the editor of the *Outlook*. Carried.

In the absence of the auditors, Mr. E. R. Pope and D. E. Titworth were appointed auditors *pro tem*.

The treasurer's report was read and on motion ordered on file. The treasurer reported bills due of \$763 71.

On motion the bills were ordered paid.

The report of the New York Office for April, 1894, was received, read and on motion ordered on file.

Minutes approved.

Adjourned.

Wm. M. STILLMAN, *Sec'y pro tem*.

TRACT SOCIETY.

Third Quarterly Report, from Feb. 1 to May 1 1894.

J. F. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
GENERAL FUND.

Dr.	
To balance from last Quarterly Report.....	\$1,130 77
Cash received since as follows:	
Receipts in February, as published.....	\$805 82
March,	448 69
April,	488 91—1,743 42
	\$2,874 19

Cr.	
By cash paid as follows:	
Publishing House, Tract Society, \$34 53, \$82 78.....	117 31
Evangel and Sabbath Outlook,	717 32
\$255 53, \$280 89, \$180 90.....	158 38
Publishing House, Peculiar People, \$46 31, \$50 82, \$61 25.....	5 00
Irving Syndicate, RECORDER articles.....	9 68
W. C. Daland, Editor, Stenographer, and postage, three months.....	32 50
L. C. Randolph, editorial services, \$10, \$10, \$12 50.....	32 50
care Chicago office, \$10, \$10, \$12 50.....	50
postage.....	11 75
L. E. Livermore, Editor, expenses to Board meetings, \$5 50, \$8 25.....	36 00
A. H. Lewis, Editor, Stenographer, \$12, \$12, \$12.....	238 32
G. M. Cottrill, Field Secretary, salary, \$58 33, \$58 33, \$58 33, \$58 33.....	28 48
G. M. Cottrill, Field Secretary, expense, \$8 36, \$14 23, \$5 39.....	150 00
G. Velthuyesen, Holland, \$50, \$50, \$50.....	1 65
Exchange.....	12 50
Charles Perrin, Attorney, acct. bequest Maria L. Potter, Gardiner Binding and Mailing Co., express, postage and Mailing <i>Evangel and Sabbath Outlook</i>	119 45
Paid loan of Nov. 13 1893.....	300 00
Interest on loan.....	4 50
Balance, cash on hand.....	903 35
	\$2,874 19

PERMANENT FUND.
Bequest of Maria L. Potter, not yet invested, income only to be used..... 350 00

SPECIAL FUND.	
Dr.	
A. E. Main, Alfred Centre, N. Y.....	5 00
B. C. Davis,	5 00
D. S. Burdick,	5 00
Mrs. Sarah Burdick,	5 00
Mrs. L. A. Palmiter,	5 00
F. E. Peterson, New Market N. J.....	10 00
Dr. H. A. Place, Ceres, N. Y.....	5 00— 40 00
Balance cash on hand.....	40 00

NEW YORK OFFICE FUND.
Dr.
Balance from last Quarterly Report..... 272 75

Cr.	
Cash paid as follows:	
Rent of office to July 1, 1894.....	81 25
Attendant's services, \$28, \$28, \$28.....	84 00
Janitor's fees, \$4, \$4, \$4.....	12 00
Editor's railroad ticket.....	18 00
Balance cash on hand.....	77 50— 272 75

E. & O. E.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J., May 1, 1894.

Examined and compared with vouchers, and found correct.

E. R. POPE, } *Auditing*
D. E. TITWORTH, } *Com. pro t m.*

PLAINFIELD, N. J., April 13, 1894.

CALIFORNIA RATES.

To the Editor of the SABBATH RECORDER:

Will you please notify those wishing to go to view a location for the California colony that by applying through Bro. I. J. Ordway, they can get a second class ticket to Los Angeles, or San Diego, for \$47 50, and tourist sleeper for \$6, limit six days. Those wishing to go via Santa Fe route apply to Prof. Wardner or Alfred Williams, and about the same rates can be obtained. Those wishing to take the train west of Chicago please address me at Garwin, Iowa.

J. T. DAVIS.

[From L. C. Randolph.]

It is hard to believe that the Ashland district of Kentucky will do itself the dishonor of re-electing to his seat in Congress a man who, through a series of years, has been not only a libertine but a hypocrite. The contest is one of national interest by reason of the place which Mr. Breckenridge has filled before the public at large. The issue is one above party and sectional lines. Should it appear that the voters are satisfied to have this man as their representative in Congress, for their youths to admire and imitate, it will not be a vindication for Breckenridge so much as a proof that Kentucky, with all her generous and hospitable impulses, is sadly behind her sister States in her standards of morality.

It is with impatience and contempt that one reads this man's attempts to be pathetic as he mingles defense of his own record with pleas for mercy. It is significant of the straits to which he is driven that he tries to utilize Christ's doctrine of forgiveness as a ground for his re-election. How can a man be forgiven who shows no penitence but brazenly continues to pose before the public as worthy of their highest honor? Let him "bring forth fruits meet for his repentance." But, though he were forgiven ever so freely, it does not follow that he should still stand as the people's representative. He has committed a flagrant outrage against them. Never again can he be accorded the honor of which he was once thought worthy. When he repents let him be forgiven—and then forgotten.

It is with satisfaction that we note the stand taken by the ministers, the leading women and the more self-respecting newspapers which was well set forth in a recent sermon of the Rev. R. T. Matthews:

We unitedly, in the fear of God, declare before the world that when an immoral politician, standing in the calcium light of Caesar's court, is exposed at length in a life of sin where domestic sanctity and social morality have been deliberately debauched, and then stepping from the witness box immediately announces himself as still worthy of representing the people because he has suffered the pains of hell and has confessed to the court his iniquity—we declare that, while it is a Christian duty to forgive him and help him to a better life, his renomination and re-election at the present time will be an open defiance to all personal chastity, domestic purity, and religious integrity; an appeal to others to ignore personal morality when booming political candidates; a corrupt and corrupting misrepresentation of the social order of our community; a debauching example for youth, in every way a peril of truth and righteousness.

The strike which was supposed to be averted at Pullman took place suddenly and unexpectedly, and the famous car shops are now silent and deserted. Pullman has long been known as the model industrial town, and as such has been a favorite subject of students of sociology. There seems to be a wide difference of opinion as to the merits of the system and the motive of its author.

In these bad times suffering and destitution are already appearing among the strikers, and many of them are living on contributions of supplies from friends of the movement. We hope to give next week a brief sketch of Pullman and the questions involved in the present contest.

MIGHT I give counsel to any young hearer, I would say to him, Try to frequent the company of your betters. In books and life that is the most wholesome society; learn to admire rightly; the great pleasure of life is that. Note what the great men admire; they admired great things; narrow spirits admire basely, and worship meanly.—Thackeray.

THE CHRISTMAS BOX.

The time for sending offerings for the "Christmas box" is rapidly approaching. It seems almost as unnecessary to inform readers of the RECORDER of this fact as that "June roses will soon be here." Still the committee would make itself sure that every man and woman, every boy and girl, who read the RECORDER, cannot help knowing when and where their offerings may be sent. Two years of experience have taught all who value the privilege of contributing towards this Christmas gift that all gifts must be in the hands of the committee not later than the 12th of June. Each donor must therefore judge for himself what margin is required for transportation to New York. A list of articles from which selections may be made has been published for two successive years, and need not be repeated. The committee, however, would modify the list in one respect: Unbleached cotton goods may, if possible, be substituted for bleached. This is because bleached cottons cannot be obtained readily in China. No person should be deprived of the pleasure of helping in this work. If you have not goods, send your gifts in money. Freely have ye received, freely give.

The delightful opportunities which so many of our people enjoyed in meeting Dr. Swinney while she was at home, and hearing of her work in China, should prove a stimulus towards providing liberally for the next box; while Dr. Palmberg, who expects to sail in November, adds another to the dear friends to be remembered.

Send name and address legible, whether with money or goods, so that the committee can acknowledge all receipts. Letters or packages to be addressed "P. J. B. Waite, M. D., 412 Ninth avenue, New York City." Freight or expressage should in all cases be prepaid. The committee's report of last winter's box was published in connection with the Annual Report of the Woman's Board.

H. A. V. BABCOCK,
P. J. B. WAITE, M. D., } Com.

ALFRED CENTRE, N. Y.

The Alfred Centre Church has above five hundred resident members, and a total of more than six hundred. Pastor B. C. Davis is giving excellent satisfaction, and the church seems thoroughly organized and doing splendid work. Two hundred at the sixth-day evening prayer-meeting, would surprise most any one visiting here from our smaller societies. Seventy at the Sabbath afternoon Christian Endeavor meeting during a rain storm proves that theirs is not a dry-weather religion. All the church activities show the lasting results from the revival of one year ago. Large church attendance, large Sabbath-school, which follows church service. Weekly collections reaching as high as \$40. Three preaching stations are supplied every week by the Christian Endeavor Society. The Junior Society meets a half hour before the Endeavorers.

The pastor has just closed a successful six month's course in a training class for the children, held every Sunday, and consisting of fifty members.

Two Societies among the ladies, the Evangelical and Ladies' Aid, carry on the work usually done by them.

A hail-storm Friday, and excessive rains for two or three days has somewhat flooded things, but nature persists in looking greener. The hills and valleys, woods, rocks and rills are

much the same as ever, and approaching summer is throwing her mantle of verdure and beauty over the ugliness and debris of winter, and so joining with man to rid herself of the tokens of decay, and array herself in best attire for the approaching Anniversaries.

FIELD SECRETARY.

MAY 21, 1894.

ESSENTIALS OF A LITERARY CAREER.

BY GEN. LEW. WALLCE.

If a young man or woman has the requisite natural talent, the education and the facility for writing, I would advise him or her to enter literature. Of course, having thus qualified, I suppose that the young person is to enter the ranks, not of journalism, but of literature. He is to pursue literature as an art; whether for fame or for gain matters not at first, for he will get neither. Now for the essentials. As no man can earn his bread and butter in the beginning by his art alone, I would say that the first essential is to have some means of making a living other than by writing; as to further essentials, it depends entirely upon the individual. A physician would not write the same prescription for each of his patients; no more can a literary adviser instruct each young writer alike. Still there are certain essentials which every writer must possess before he can write. He must have ambition—an ambition that will keep him always at work, and always mounting higher.

I hardly need say that the writer must have something to write. In society it is a sign of cleverness to be able to reel off little nothings; but in literature, no! Then the young writer must be conscientious; must allow no work to pass from his hands until he has done it the best he knows how. Labor and pains, corrections and revisions, are splendid paying investments in literature, and they are stepping-stones to success. Not that I advocate fine writing in preference to sufficient to say; both are to be desired, but sufficient to say comes first. The object should ever be to tell this story, write this novel, this poem, this essay, in the fewest words. Then a young writer must see life sympathetically; must know how other people live, must put life in his work, must live what he writes. The best subject for him to write about is the person or thing nearest to him—the persons, things, events, stories, sentiments, emotions most familiar to him. And the conditions of writing? Ah! ceaseless work, a stout heart, and a happy mind. Always thinking, always observing, always reading, always writing—these are the conditions.—Demorest Magazine.

VALUE OF PURE MILK.

Milk is gradually being appreciated for its hygienic value, and contains all the elements necessary for the formation of blood, bone and muscle. It is frequently prescribed by physicians as a remedy in various forms of illness. When pure it is of infinite service; when tainted it is positively dangerous. In one instance, in a wealthy family, where a baby was slowly wasting away, a well-paid milkman provided milk according to the once popular fallacy, "from one cow." A sample was analyzed, and each teaspoonfull was found to contain, in round numbers, half a million bacteria. Immediately the rule was laid down that all milk given should be sterilized. Since then the child has become plump and healthy. If such trouble can arise among the wealthy how much more probable is its occurrence among the very poor, where ignorance reigns supreme! Those engaged in visiting the poor in cities reveal pitiful cases of poverty, carelessness, and ignorance. Baby's milk is left uncovered all day long in the stifling atmosphere of one living-room, placed with other food in a sink, which becomes the refrigerator for those who cannot afford ice, and here absorbs germs by millions. Condensed milk is, fortunately, a favorite food for infants among the poor. Though not a perfect food, it is sweet and clean, and will remain so for a

sufficient length of time, if given a little care. Sterilized milk in bottles, one for each feeding, can be procured in almost all large cities, but it is generally beyond the reach of the really poor. One of the greatest difficulties, however, to be encountered in establishing the general use of this milk will lie in the effort to convince mothers of its desirability. The educated and thoughtful woman is fully aware of the necessity of this care, and keeps abreast of all scientific progress in this direction; but for the poor working woman this is impossible, consequently her child suffers, and frequently dies.

A charity has recently been established in New York City, under the supervision of Dr. H. Koplik, who is well known in this science, where milk is sterilized and sold to the poor at the same price as ordinary milk. In the *Medical Record* of May, 1891, the plan is endorsed by Dr. J. West Roosevelt, of New York, in these words: "It is a gratifying thing to find such a sensible and useful charity in this city of futile philanthropy. Whatever views we may have in regard to the evils of pauperization, they cannot apply to the unfortunate babies; and the fact that pure milk will save much of the infant mortality during the summer months is sufficient reason for the expense entailed in the process."—*Motherhood*.

PREVENTION OF CRIME AND VICE.

Encouraged by a similar organization operating with marked success in the city of New York, Chicago has formed a society for the prevention of vice and crime. That there is need of such an organization in both cities is a truism. The Chicago society is well officered, with Rev. W. G. Clark, one of the most energetic clergymen in the city, as its President. It has adopted its constitution and by-laws, but these have not as yet been made public.

The question as to how best to prevent crime has not yet been answered. Punishment has failed, for crime fully keeps pace with the increase of population. Education does not check it, for the percentage of crime is about the same among the educated as among the illiterate. Even theories as to the heredity of crime are being set aside, and the social and financial status of a community or an individual does not apparently decide the questions as to a virtuous or criminal career.

It is easy to see what is the basis, or what is the animus, of most of the crimes that are committed. Embezzlement, counterfeiting, forgery, cheating, fraud, theft and a host of other similar crimes spring from a greed for gain. The desire is, however, so universal in mankind that to eradicate it the race will have to be made over. The most that an organization like the Chicago Society for the Prevention of Crime can do is to lessen the extra-individual inducements or incentives to lawlessness. This will involve the rigid enforcement of existing laws and the passing of such new laws as may be found to be necessary.

It is here the society will meet its great obstacles. We have now laws in Illinois against certain forms of vice like the saloon, gambling, pool-selling, and the like which, if they were, or could be, enforced, would reduce crime to an astonishing extent. This is a fact that every one will admit, and yet these evils exist practically under police protection, because the police cannot be used to enforce existing laws against them. They are virtually protected.

These laws cannot be enforced without an executive in sympathy with such a movement. Can such an official be elected? Not in Chicago nor New York nor any other of the twenty-five great cities of the United States. This is, however, no reason why such an organization as that in question should not exist and do active work, for it can prevent some crime and much vice. It can do much to encourage and sustain a strong public sentiment that may be effective, after a time, in accomplishing radical changes in the enforcement of the laws that will prove beneficial.

The society commends itself to the active encouragement and support of the best element in the city, and that it should have ungrudgingly and without stint.—*Chicago Record*.

THE AMERICAN POOR.

They are the most perplexing of creatures to do anything for. They are apt to resent any and every attempt to help them, even in the most guarded way, as if it were an insult. The consciousness that they are poor, that their income is completely cut off, impels them to act as they would not if they were in possession of a handsome independence. Their pride being sensitive to morbidity during their penury, all sorts of shifts are required not to wound it. Repeated endeavors to alleviate their indigence have miscarried, even when made with great tact, discernment and delicacy.

There is no such general devotion to charity, it is superfluous to say, as will induce the adoption of various expedients that needy though stubborn people may be prevailed on to take it. Hence the difficulty of helping Americans. Many generous persons who try to assist them meet with such rebuffs, or with so emphatic denial of their needs, that they release their intentions. Others get angry, and frankly assert that persons who decline aid freely tendered forfeit all right to it. Doubtless the unemployed Americans here are hard to manage, and frequently very provoking. But he who understands their cruel circumstances, and sympathizes with sensibility, will respect and honor them for their inconsistent behavior. Contumacious pride may often be a high virtue.

It is very hard to tell how these American men can be approached; how their secret can be wrung from them; how they can be brought to admit their distress. But their own kind, their acquaintances, their friends should charge themselves with this duty. Where these know that they have lost situations, been divested of income or earnings by the great commercial upheaval, they will have their cue to act, and sympathy will direct them.

Recently I heard of a case in point. A young married couple, with two small children—they were New Yorkers—removed in July from a small apartment to an inferior one in a mean quarter. The man had been in receipt of a small salary as bookkeeper, and was permitted to resign to reduce expenses. An old acquaintance learned the fact last month, visited them and discovered their sadly altered state. He offered them money. They said they did not want it. He insisted and questioned until the poor bookkeeper was so wrought upon that he broke down completely, bursting into a flood of tears. When an American man weeps, it is of deep significance.

The sequel proved that he had sought for another situation daily to no purpose, that he had parted in silence with nearly everything pawnable, and been driven to bay. He had been sought out and relieved on the eve of madness or suicide.

This instance must be one of many.—*Harp-er's Weekly*.

A FARMER went to hear John Wesley preach. He was a man who cared little about religion; on the other hand he was not what we call a bad man. His attention was soon excited and riveted. Wesley said he would take up three topics of thought; he was talking chiefly about money. His first was, "Get all you can." The farmer nudged a neighbor, and said, "This is strange preaching; I never heard the like before; this is very good. That man has good things in him, it is admirable preaching." John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this!" he said. Wesley denounced thriftlessness and waste, he satirized the willful wickedness which lavished in luxury; and the farmer rubbed his hands as he thought, "All this I have been taught from my youth up," and what with getting, and what with hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head, which was, "Give all you can." "Ah, dear! ah dear," said the farmer, "he has gone and spoiled it all!"—*Onward*.

HISSES CHANGED TO CHEERS.

One of the most popular men who has ever taught in Edinburgh University is John Stuart Blackie, whose nobility of character is well exemplified in this anecdote told in the *Argonaut*:

Professor Blackie was lecturing to a new class with whose *personnel* he was imperfectly acquainted. A student rose to read a paragraph, his book in his left hand.

"Sir!" thundered Blackie, "hold your book in your right hand!" And, as the student would have spoken: "No words, sir? Your right hand, I say!"

The student held up his right arm, ending piteously at the wrist.

"Sir, I hae nae right hand," he said.

Before Blackie could open his lips, there arose a storm of hisses, and by it his voice was overborne. Then the professor left his place and went down to the student he had unwittingly hurt, and put his arms around the lad's shoulder and drew him close, and the lad leaned against his breast.

"My boy," said Blackie—he spoke very softly yet not so softly but that every word was audible in the hush that had fallen on the classroom—"my boy, you'll forgive me that I was over rough? I did not know—I did not know?"

He turned to the students and, with a look and tone that came straight from his heart, he said: "And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen."

Scottish lads can cheer as well as hiss, and that Blackie had learned.

YEARS ago, before any missionaries had visited the Karens, one of the tribes of India, a small tract found its way into one of the homes of these people. The man and his wife who possessed this tract had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. But they studied the tract carefully, with no one to show them the way; they followed its directions and gave their hearts to the Lord Jesus. Year after year they tried to serve God, living just as faithfully as they knew how. No missionary came near the place where they resided, and they had no guide to God but the tract.

After a long life, the old Hindoo man at last lay upon his bed dying, and as he knew he must soon pass away, he said, "When I am dead put the little tract near my heart, and bury it with me. It has told me of Jesus, has shown me how to live and how to die." So, when the good man was laid to rest in his coffin, beside him was placed the tract which had led him to Christ. It could not have cost more than a few pennies to print it; but, dear children, these pennies, given by some one, saved two souls. So when you cheerfully give your pennies to help poor heathen people, the Lord will see that they do not fail to help some one.—*Heathen Woman's Friend*.

TO BE the child of God is to be the child of destiny, for God is destiny—the power that governs the future.

IF you have really given up your heart to God in private, your life will show forth the praise of God in public.

THE only question we ask is this, whether God is guiding the race or not. If he guides it, then it is on its way to good and not to evil.—*F. W. Robertson*.

MOST beautiful when the strength is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.—*John Ruskin*.

PRAYER is the golden key that opens heaven.

YOUNG PEOPLE'S WORK.

MISS PALMBORG'S name is Rosa W., not Rosa V., as we had it last week.

"Be sure you are right, then go ahead." Yes, but because you are not absolutely sure that you are absolutely right do not remain inactive and do nothing. Go ahead any way, and if you see that you are not right do not consider that it is weak and unmanly to change your course. You never will learn what is the right way until you go ahead and test it.

"Look before you leap." A very good maxim; but some people never leap at all, because they do not see just exactly where and how they are going to strike. They do lots of looking, but very little leaping, and so make little or no progress. Looking is a good thing, but it is the leaping that counts.

SCHOOL.

"It must be done! We must save the children!" Such was the cry of the mother as she saw her own dear boys mown down by the sickle of intemperance. The Woman's Christian Temperance Union heard the cry, and as a result their Scientific Temperance Instruction department was organized. Mrs. Mary H. Hunt, 23 Trull St., Boston, Mass., was chosen Superintendent. This true-hearted woman, deeply interested in the welfare of the 18,000,000 school-children of the United States, decided that everything in her power should be done to give them instruction in physiology, hygiene, and the results of alcohol and narcotics on the human system.

She accordingly set to work to awaken the people to the need of scientific instruction, and by her untiring zeal and that of other temperance workers, the awakening has been general. In 44 States and Territories the law says that their over 13,000,000 school children shall be taught, as a part of their regular school education, God's law of total abstinence from alcohol and all narcotics, with other laws of health. Five States on the otherwise white temperance map of the United States and Territories are black, as if sorrowing as those who have no hope. They are Indiana, Arkansas, Tennessee, South Carolina, and Georgia. Well may these five States stand out as midnight darkness against the light and freedom that is to come in the forty-four that are furnishing for their children the armor of intelligent total abstinence, that they may be able to stand against the wiles of intemperance. Vermont took the lead in passing the Temperance Instruction law in 1832. In 1836 Congress passed an act applying to the schools in the District of Columbia, and territories, and all other schools controlled by the general government. This was the first purely temperance measure enacted by Federal authority. For some time difficulty was experienced in obtaining proper text-books. Certain publishers of popular school works on physiology and hygiene failed to include in these works adequate information on the alcohol question, and in some cases beer and wine were approved, or not condemned. But the efforts of Mrs. Hunt have been highly successful with publishers as well as legislators.

Not only in our own States, but in other American countries, and in foreign lands, the people are becoming aroused and are schooling their children against the drink and narcotic

habits, especially in Canada, where nearly if not all the provinces have scientific temperance laws. Space forbids to speak of but one foreign country. I will quote Mrs. Hunt's words concerning China: "Dr. John Freyer, an accomplished scholar and Christian gentleman from England, employed by the Chinese government to translate scientific works from English to the Chinese language, moved by the request of a W. C. T. U. wife and by a prayer-hearing God, has translated one of the best primary indorsed text-books into the Chinese language. He is now at work upon the other books, and will translate a complete series for all grades of all schools. This is our first real gain in that far away land of the Orient."

Since haphazard study and teaching of physiological temperance will bring no better results than such methods would in teaching arithmetic, the following standard for the enforcement of a temperance education law has been fixed by the leaders in the scientific temperance movement: "1, Minimum of time: the pursuit of the study of physiological temperance by 'all pupils in all schools,' as the law demands requires at least three lessons a week for fourteen weeks of each school year below the second year of the High School. After an adequate and well-graded portion of the topic assigned for this time is thoroughly learned, the subject may then be dropped for the remainder of that year. The following year a little more advanced treatment of the subject should be pursued for the same length of time. Allowing twenty minutes to each lesson for all classes above the primary, this requirement would only amount to fourteen hours per year; but if carried through the several years between the primary and the second year of the High School, or corresponding class of ungraded schools, would give sufficient time for a thorough comprehension of the subject without encroaching upon other studies.

"2. Necessary means for the fulfillment of the law: Well-graded text-books on physiology and hygiene that contain also the 'special' facts concerning the nature and effects of alcoholic drinks, tobacco and other narcotics, that the law requires taught. These facts cannot be treated in less than one-quarter of the space given to the physiology and hygiene appropriate for primary and intermediate grades, or in less than twenty pages of the ordinary High School book. These books should be as well graded as modern school readers are.

"3. Necessary methods: Text-books in the hands of pupils who use text-books in studying such other branches as arithmetic or geography, and oral instruction not less than three times per week, for those not sufficiently advanced to use text-books.

"4. Examinations: As thorough examinations should be required in this study as in other branches."

Such is the standard which has received the endorsements of the Superintendents of Public Instruction in the States. It furnishes a valuable guide for both school boards and teachers. Another valuable help for teachers in presenting the subject is *The Scientific Monthly Advances*, edited by Mrs. Mary H. Hunt. Send for sample copies and decide for yourselves.

Surely this work is an open door for true-hearted, philanthropic teachers to enter. It is their privilege "to reach humanity in the largest numbers before habits are formed, and at an age when the mind is as wax to receive and granite to retain." It is estimated that for

every dollar spent for scientific temperance instruction there will be a return of at least one hundred total abstainers. Teachers, time is money; give your time untiringly to this work. Feed the children with scientific temperance for bread, and temperance recitations, essays, items and readings for dessert. You are dealing with the hope of the nation. "Seek ye first the temperance education of the children, and all other temperance blessings will be added unto you."

VICTORIA.

OUR MIRROR.

PRESIDENT'S LETTER.

One of the hardest things to overcome in the gospel work is the feeling of discouragement created by men losing their interest in it and wandering away, not living it, and not attending worship. Success requires system in almost every thing. Not long ago I spoke in one of my letters about systematically reading the Bible and praying, which will lead one to accept Christ and also keep one from falling. But this is not enough. Others are to be led to Christ, and this is one of the principle objects we have in church worship—to lead men to accept Christ. The world has a system or form in this, for each denomination. This formalism is not what I plead for. This has lost its charm, if it ever had any, and people prefer to attend a service not tedious, not cold, not dead, but pointed, cordial, and alive with issues of the present. Men will not be regular in attendance where they are not interested. The minister cannot interest every one in a sermon, but if the people would exert themselves as much to be interested and to help plan and carry out a song service and short after-meeting, as the minister does himself, our church worship would be made a great success, and would draw and hold the great mass of people. This matter with other church work must fall into the hands of Christian, practical business men and change front with other lines of work, or it will not keep pace in the race of life. It is not for the sake of being to the front, but if we are not at the front we will not be on hand to do business, and this is what we must do. We are not on dress parade, we are to hold up Christ. We do not do this by going to the place of worship and sitting there until it closes, then filing out, not singing a note of praise, not speaking a word to or grasping the hand of any one. Who welcomes the visitors? The minister is in the pulpit and before he can get to the church door the congregation, strangers and all, have fled. Those who are not accustomed to a mute gathering of this kind do not admire it, and the great mass of people stop attending services before they learn to like this kind.

Now you who read this do not say that I mean any particular church, we have many of them, and other denominations have many of them too. But they are dead just the same. Now what can we do to reform our people in this particular. Do not lay this at the door of our ministers, let us help them correct it.

E. B. SAUNDERS.

WHAT makes one man differ from another is not so much what things he does, as his manner of doing them.—*H. E. Manning.*

IT IS astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.—*Bywater.*

OUR YOUNG FOLKS.

THE BRAVEST BATTLE.

The bravest battle that ever was fought
Shall I tell you where and when!
On the maps of the world you will find it not.
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with the eloquent word or thought
From mouths of wonderful men.

But deep in a walled up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troop, no bivouac song,
No banners to gleam and wave!
But oh! these battles they last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
She fights in her walled up town—
Fights on and on in the endless wars;
Then silent, unseen, goes down.

O ye with banners and battle shot,
And shoulders to shout and praise!
I tell you the kingliest victories fought
Are fought in these silent ways.

O spotless woman in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born!

—Joaquin Miller.

"TWO ARE BETTER THAN ONE."

Dwight was very anxious to start for school.
"I wish I could go now," he said. "Sanford
has just gone by."

"Oh, well!" said his mother, "you know the
way as well as Sanford does."

"Yes, mother; but 'two are better than one,'
you know. What if Sanford should fall down,
and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this
somewhat bewildering sentence. Dwight had
been learning his "junior" verse for the day, and
had repeated it to her in wonderment; he had
not known there was such a verse in the Bible:
"Two are better than one; because they have a
good reward for their labor. For if they fall,
the one will lift up his fellow; but woe to him
that is alone when he falleth, and hath not an-
other to lift him up."

"Very well," said Mrs. Crawford, after a mo-
ment, "if the case is urgent, go ahead; you can
do the errands at noon. Only see to it that it
is not you who fall, instead of Sanford."

Then Dwight kissed his mother, and made a
rush for the door. It was easy to overtake San-
ford. They jogged on together after that at an
easy pace. They were just entering the school
grounds when Sanford nudged his friend's el-
bow. "Look there," he said, "up in that tree.
I'll bet you a cookie that that is Joe Burke's
paper with his corrected sentences on, that he
made such a fuss about. They blew out of the
window when he opened it yesterday, and have
lodged in that hollow. Let's get a look at
them."

The boys made a dash for the tree. Sanford
went up its bare branches like a squirrel.
"Yes, sir!" he called out; "these are the very
papers. Good for him—mean scamp! he is al-
ways cheating, or doing an ill turn of some sort
to a fellow. I wouldn't steal his papers, though
he glared at me as if he thought I did; but I'm
awful glad he hasn't got 'em. It's the only les-
son he is sharp in; he won't beat me now."

"I'm glad, too," began Dwight. "Isn't it a
lucky thing he had the window open when he
ought not to have had? We'll come off with
flying colors this morning, if he hasn't written
them out again, and I don't believe he could get
anybody to dictate for him to copy. We'll keep
dark until after"—and here Dwight came to a
sudden pause. "For if they fall, the one will
lift up his fellow." Were they two on the
very edge of a tumble? It looked like it. And
what was that his mother said?

"Look here, Sanford," he said; "don't let's
do it. That would be putting ourselves on a
level with Joe for meanness. Let's take them
in and tell him where we found them; they are
all wet and muddy, but he can copy them before
class."

There was a short argument, but Dwight pre-
vailed, and the two marched into school, rescued
papers in hand.

"I wouldn't be a bit surprised if you put them
there yourselves," was Joe's gracious reply to
this kindness.

"There's gratitude for you!" said Sanford,
as he moved away.

"Never mind," said Dwight, "we know we
didn't; but, do you know, old fellow, you came
pretty near a tumble this morning?"

"What, from that tree? Nonsense! I never
thought of such a thing as tumbling."

Dwight laughed; he knew what he meant, and
he said to himself that mother would under-
stand, but boys weren't so quick as mothers.—
Pansy, in The Pansy.

WHAT BECAME OF A LIE.

First somebody told it,
Then the room wouldn't hold it
So busy tongues rolled it
Till they got it outside,
When the crowd came across it
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.

This lie brought forth others,
Dark sisters and brothers
And fathers and mothers,
A terrible crew.
And while headlong they hurried
The people they flurried
And troubled and worried,
As lies always do.

—Selected.

"BUT WHO IS MY BROTHER?"

A few years ago a vessel was wrecked off the
north-west coast of Ireland. Crowds gathered
on the beach to witness the scene. A few brave
men came forward and put out to the sinking
vessel. After a struggle they came back through
the surf, and the watchers cried, "Have you
got them all?" They answered, "Yes, all but
one; if we had stayed for him all would have
been lost." Instantly a stalwart fellow stepped
out from the crowd and called for volunteers to
go for that one. But the young man's mother
clung to him, and told him how his father had
been lost at sea and how his brother William
had sailed away and had never been heard of
more. "And now," she added, "if you go, my
all will be lost." But he broke away from her
quietly, and he and his brave companions put
out to the sinking ship. As they pulled back
toward the shore the crowd shouted, "Have
you got the man?" "Yes," came the glad an-
swer, "and tell mother it is Brother William."
—*Morning Star.*

VARIOUS stories are told of Americans abroad,
and their boasting of the glories of their own
country. Perhaps the most extravagant story
of this kind is told of three American students
in Paris who celebrated the Fourth of July by
a little dinner.

Before they separated the toast of "The Unit-
ed" was proposed, and was responded to as fol-
lows:

"Our glorious land, bounded on the north by
the British possessions, on the east by the At-
lantic, on the south by Mexico, and on the west
by the Pacific."

The second student, in patriotic fervor,
amended the toast in the following language;

"Here's to our glorious country, bounded on
the north by the north pole, on the south by the
south pole, on the east by Europe, and on the
west by Asia."

The third student rose and remarked, "While
you're giving a toast, why not give a good one?
I propose a toast to the land of the free and the
home of the brave, bounded on the north by the
Aurora Borealis, on the south by the procession
of the equinoxes, on the east by primeval chaos,
and on the west by the day of judgment."

They drank the toast in silent approval of this
tribute to their native land.—*Morning Star.*

THE essence of lying is in deception, not in
words; a lie may be told by silence, by equivoca-
tion by the accent on a syllable, by a glance of the
eye attaching a peculiar significance to a sentence.

—John Ruskin.

SPRING BLOSSOMS.

BY JULIA WARD HOWE.

The lily praises God with open heart,
The rose in perfumed chambers prays apart.

The tulip flashes like a trumpet's blare,
Love's blood-red banner answering love's prayer.

Crocus and daisy their snug secrets keep,
Of the spring wakening and the winter sleep;

While lowly grass and dandelion lay
Their green and gold to deck the king's highway.
—Selected.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.

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

LESSON X.—THE PASSOVER INSTITUTED.

For Sabbath-day, June 2, 1894.

LESSON TEXT.—Exod. 12 : 1-14.

GOLDEN TEXT.—Christ our passover is sacrificed for us.
1 Cor. 5 : 7.

GENERAL STATEMENT.—Moses, fearing that he was
unable to talk well, was assisted by Aaron his brother.
By means of signs, he strengthened the faith of the el-
ders in his divine commission. Nine plagues have now
been inflicted upon Pharaoh and his people, who still
refuse to let the Israelites go. The last and most dread-
ful blow is about to fall, which will cause Pharaoh to
yield not only a three days' journey in the wilderness,
but to the demand for a complete independence of the
nation. As a preparation for their journey, they are to
ask the Egyptians for presents, also to sanctify them-
selves by a new and impressive act of worship.

EXPLANATORY NOTES.

THE SACRIFICE. 1. "The Lord spake." God is the
author of this feast and the work of redemption. "In
the land of Egypt." Though instituted in Egypt, the
passover was not of Egypt. The Lord's Supper is in
the world, yet not of the world. 2. "This month."
Abil, afterwards called Nisan, beginning about the
middle of March. "The beginning of months." First
month of the new year as now instituted. Heretofore
the year began with Tisri (middle of September), dur-
ing the ingathering of harvest. This civil year was re-
tained, the new order being only for a religious calen-
dar. 3. "Unto all the congregation." Israel had doubt-
less been congregating in Goshen, anticipating a final
and sudden move out of Egypt. "Tenth day." Four
days before the feast. "Take . . . a lamb." Sheep or
goat. "According to the house." For a father's house,
i. e., for a family. Not an indiscriminate company, but
a family circle. 4. "Too little." If one family is not
large enough to eat a whole lamb. "Him and his
neighbor." Josephus says ten is the least number, and
twenty not uncommon. "According to his eating."
Having reference to what was expected to be eaten. 5.
"Without blemish." Sound, entire, having had no in-
jury. A symbol of Christ's moral integrity and perfect
character as our slain Lamb. "Of the first year." In
the full, fresh vigor of its life. 6. "Keep it up." Away
from the remaining flock. "Until the fourteenth day."
Then at evening the moon was full, since the months
began at new moon. "The whole assembly." Entire
congregation celebrating the event. Every man killing
his lamb. "In the evening." Between the evenings.
Three to six o'clock. 7. "Take the blood." Which is
the life. "Strike it." Using the hyssop branch.
"Side and upper door-posts." Door frame, including
lintels. This was their part. An act of faith. God,
seeing this blood, would justify them by faith, pass
them by with his rod of justice and smite only the un-
believers.

THE PASSOVER. 8. "Eat the flesh." The blood saved

their life, the flesh would now strengthen them for their journey. A symbol of receiving Christ. Eating together was fellowship and a covenant of unity. "Roast with fire." Must be cooked whole. "Unleavened bread. Leaven being a symbol of moral corruption, must be excluded as defiling. "Bitter herbs." Wild lettuce, endive, etc., calling to mind the bitterness of their bondage, the bitterness of sin. 9. "Eat not of it raw." Being thus unfit for food, it would also be unfit for spiritual use or a symbol of religious enjoyment. "Sodden." Not boiled, nor deprived of its savor. "Roast with fire." And thus bound to a wooden bar or "spit." And so Jesus, the Lamb, was fastened to a cross. "His head . . . and purtenance thereof." Not a broken bone, no loss of parts. It was to be a complete sacrifice. 10. "Nothing remain until morning." To prevent any other use being made of it. The heathen would reserve portions of their sacrifice. The entire consumption of this passover lamb is a marked contrast with other sacrifices. 11. "Thus shall ye eat." According to the divine directions. "Loins girded." They were to stand instead of recline while eating, and have the feet shod and clothing girded up closely for a journey. With staff in hand and in haste they were to celebrate this passover, *pesach*. 12. "I will pass." The Lord himself. "Through." In judgment, not the passing over in mercy. "This night." The night after the fourteenth of Nisan. "The first-born." From Pharaoh's unto the first-born of all the people not protected by the blood on the door frame. The first-born were regarded the most valued. "The gods of Egypt." Jehovah would be a judge against the Egyptian gods, against their sacred animals which were worshiped. The first-born slain would be a judgment upon the gods in whom they trusted. "I am the Lord." The creator and disposer of things. 13. "The blood a token." Not a sign to God but to man who obeys and believes. The blood is the ground of safety. God looks on the blood, while we take heed to his Word. The blood is the believer's shield, while it seals the sinner's death. 14. "A memorial." Perpetual. It would be an ordinance to remind them of their salvation, and as such it has ever been observed by Israelites. The Christian has the Lord's Supper to remind him of the sacrifice for sin and deliverance from the bondage of sin. "Keep it a feast." With joyful demonstrations.

A LEADING THOUGHT.—Christ is our Passover. His blood our refuge.

ADDED THOUGHTS.—This was a new era to the Hebrews, as Christ's sacrifice was to the world. Without the shedding of blood there is no remission of sins. To avail ourselves of redemption we must do our part. Our doing is the test of faith. The people kept their lamb four days before slaying it. God kept his Lamb four thousand years. The way of salvation is before all. All who reject God's way must perish.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 27th.)

OUR DELIVERANCES; from what, and by whom? John 8: 31-36.

Weary of earth, and laden with my sin,
I look at heaven and long to enter in;
But there no evil thing may find a home:
And yet I hear a voice that bids me "Come."
—Sam'l Stone.

No, I cannot take my vileness into heaven, but I must not miss that eternal abode. My friends and loved ones are there, and He who is chiefest among ten thousand is there; shall I lose the sight of them all forever? God forbid! Yet as I am,

"How dare I hope to stand
In the pure glory of that holy land?"

This burden must roll away, and if God's grace can fit me for heirship and make me the Father's child, it shall be done. There, the purpose is formed and I begin my seeking of things spiritual. What relief already has come in this purpose. "Repent?" Have I not repented bitterly? "Believe?" Lord, I do believe, "help thou mine unbelief." The burden gone! How did it happen? Delivered from sinful ways, from carnal fears once had, from condemnation! By whom? By the only name under heaven whereby we must be saved, Jesus Christ of Nazareth.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

SAVED.—From trouble. Psa. 31: 2, 4, 7, 14, 23. From sin. 1 John 1: 9. From death. John 8: 51. By faith. 2 Kings 5: 10, 14. By works. Phil. 2: 12, 13. By Christ. John 3: 14-16.

—OUR Pedobaptist friends urge that every infant born into the world is, by the redemption in Christ, a child

of God, and therefore has a right to religious instruction and training for the kingdom of heaven.

—THE Jewish law provided for the instruction of all children. They were trained in the ceremonial law. All historical festivals were explained to them. They were not even allowed foreign nurses, lest they should be morally contaminated. As soon as they could speak they were taught sentences from the Scriptures. The law of Moses was a text book in their schools.

—"Who can estimate the possibilities of good or evil in the home, in society, in the state, and in the church, that lie in a child? Childhood has an immense moral force on the side of God. It is the 'moral sense' given to all. But let parents beware lest unconsciously they bias the youthful mind against the good. It is nothing less than a crime against them when they shirk responsibility and leave them for only the Sabbath-school teacher to influence for good. Children need to hear pious words from, and see pious acts in, their parents.

—BUT as important as all that is, and as true as the most of it may be, what authority is there for, or what good comes to the child in baptism before it can exercise its own faith in Jesus Christ. If parents and teachers do their duty, the children will *ask for* baptism in due time, and that time will usually be early in life, say from ten to fifteen years of age.

HOME NEWS.

New York.

BROOKFIELD.—Spring has come again to these hills of ours and clothed them in garments that help to make this one of the most beautiful of all lands. We find ourselves struggling on in about the same manner as at times before. Good congregations come together on the Sabbath, and the Sabbath-school at least is up to its old standard in numbers and interest.

We were glad to entertain the Field Secretary of the Tract Society. He found rather a hard field to work here, but may find us increase in the future.

Dr. H. P. Burdick, of Alfred, has spent a short time with us, giving us two of his interesting and instructive lectures on the subject of temperance. He preached to the people on Sabbath-day, May 5th, a helpful sermon.

The Annual Meeting of the First Brookfield, West Edmeston, and Second Brookfield Churches was held here, beginning with covenant meeting on Sixth-day, at 2 P. M. In the evening Rev. Martin Sindall preached to us, and Sabbath morning Rev. J. A. Platts. The meetings were helpful, the sermons just what we needed. The attendance was good throughout, especially on Sabbath morning, when our church was crowded full.

* * *

Wisconsin.

MILTON.—The season here is unusually forward. We have had an abundance of rain and June weather for a month past, so that the sweet corn planted the first of April has had no set back and is from six to ten inches high. There promises to be a great yield of strawberries and all the small fruits. The signs also indicate a large yield of apples.

We are glad to welcome back from Cartwright Brother Perry Sweet and wife to remain until they are transferred to the paradise above. Deacon Granville Babcock and family have come from Garwin, Iowa, to live with us, all of whom were recently received into church membership here. Deacon Moses Crossley and family came last fall, so that now our church is now well supplied with deacons.

Brother Crossley's hardware business is better than he expected. Robert Williams, our old popular and honest merchant, has recently retired from business. He has done business

here for over thirty years and retains the respect and love of every one. He has not grown rich, neither has he ever failed in business, but he has sold lots of stuff to the poor at one hundred per cent less than cost. I doubt if the amount thus donated would fall below ten thousand dollars. This is not taffy, but is more truthful than much that serves as *epitaph-y*. A new firm has been organized incident to Brother Williams' retircacy, composed of F. C. Dunn and George R. Boss and wife, which will make a strong firm; they keep themselves and three clerks busy selling and delivering goods, dry goods, clothing and groceries, a large and well furnished establishment.

Brother W. K. Davis, son of Elder D. K. Davis, is just starting a weekly newspaper. This will make two published in our village.

Providence permitting, we hope to administer baptism next Sabbath.

Deacon Truman Saunders remains much the same as he has for months.

The King's Daughters hold their annual benefit at the church upon Queen Victoria's birth-day, the 24th inst. It is expected to be a grand entertainment.

E. M. D.

MAY 16, 1894.

SIGNS OF SPRING.

The retreat of winter before advancing spring has so much of poetical and practical interest that it is worth while to study its details, but in order to do this a definition of the beginning of spring must be adopted. For this purpose the movement of animals, or the awakening and development of plants, is sometimes adopted; but, unfortunately, the return of the swallows, the passage of the wild-geese northward, the movements of other migratory birds and of hibernating animals, are not invariable accompaniments of the appearance of spring, whatever may be thought of the infallibility of instinct. A better criterion would be the awakening of plants, which does not depend on instinct, but upon physics and physiology; but here the difference in behavior of different species, and of the same species in different localities, makes it difficult to decide what phenomenon of what species, and in what place, should be selected. The English violet takes advantage of every short respite of winter to open its buds. The crocus and other plants push up their flowers through the snow. The swamp maple develops its leaves early and rapidly, and most so in warm places and at the top of the tree, while the oaks, the tulip-tree, and the walnut are tardy in thus acknowledging the arrival of warm weather. A more practical criterion for the advent of spring can be found in the temperature on which this advent depends. It is the heat that causes the snows to disappear and physiological life to awaken in the plant or to become once more active in the animal, and it is the increasing warmth which persuades the migratory birds, who set the fashion of seasonal change of residence long before it was adopted by mankind, to pass northward to build their homes. Botanists state that the temperature of 6 degrees Centigrade, or 43.8 degrees Fahrenheit, is that at which the protoplasmic contents of the vegetable cell find the limits of their activity. When the temperature falls below this point the protoplasm becomes inactive, though it is not dead until the fall is from several to many degrees lower, depending on the species of the plant. When the temperature rises and reaches this point the protoplasm awakens, and as it passes above 43.8 degrees F. the cell begins to grow and multiply.

The advent of spring may therefore properly be considered as taking place at the advent of the isotherm of 43.8 degrees F. But the isotherms of warm weather in any spring do not advance and remain, but like the wavelets of an incoming tide, they advance and again retreat, though never going back quite so far as the point from which they started. Each wavelet

makes a distinct gain on the beach, and, though the actual water's edge seems always advancing and retreating, the tide itself is steadily advancing. The fluctuations are superficial, and can be eliminated by the proper arithmetical treatment. In the same way the isotherm of 43.8 degrees, like any other, advances in a fluctuating way, but nevertheless gains some ground at each fluctuation. These fluctuations can likewise be disposed of by taking the mean for many years. Although the result will not show the actual advance in any one season, it will bring out the average advent of the isotherm chosen, and will truthfully give the general features of this advent.—*From The Advent of Spring, by Mark W. Herrington, in Harper's Magazine for May.*

WATER GOOD ENOUGH.

The nomination of Lincoln for President of the United States was quietly received at his home in Springfield, Illinois. When the committee from Chicago arrived to apprise Mr. Lincoln of his nomination, his two boys, Willie and "Tad," were perched on the fence before the house. "Tad" stood erect, and welcomed the committee by shouting "Hooray!" Charles Carleton Coffin describes the reception of the committee.

"Mrs. Lincoln will be pleased to see you in the other room, gentlemen. You will be thirsty after your long journey. You will find something refreshing in the library."

In the library were several hundred volumes ranged upon shelves, two globes, one terrestrial, the other celestial, a plain table, a pitcher of cold water and glasses, but no wines nor liquors.

"You did not find any great spread of liquors, I take it," remarked a citizen of Springfield the next morning.

"No," I replied.

"Thereby hangs a little story: When we knew you were on your way, a number of us called on Mr. Lincoln and said that in all probability some of the members of the committee would need some refreshment, wines or liquors. 'I haven't any in the house,' he said. 'We will furnish them.' 'Gentlemen, I cannot allow you to do what I will not do myself,' was the reply.

"But that was not the end of it. Some of our good citizens, feeling that Springfield had been highly honored by the nomination, sent over some baskets of Champagne, but Mr. Lincoln sent them back, thanking them for their intended kindness."—*Evangelical Messenger.*

LET us all resolve, First, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—*Harriet Beecher Stowe.*

Cheap Excursions To The WEST.

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

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is com-

fortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

SPECIAL NOTICES

THE 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.

NORTH-WESTERN ASSOCIATION.

The North-Western Association will convene with the Dodge Centre Church, of Dodge Centre, Minn., on Fifth-day, June 14, 1894. The following is the provisional program:

FIFTH-DAY.—MORNING.

- 10. Devotional Service.
- 10.45. Report of Executive Committee.
- 11. Introductory Sermon,

AFTERNOON.

- 2. Devotional Service.
- 2 15. Business.
- 3. Sabbath-school Hour.

EVENING.

- 7.30. Praise Service.
- 8. Sermon.

SIXTH-DAY.—MORNING.

- 5.20. Prayer-meeting.
- 9.30. Business.
- 10.30. Tract Society Hour.

AFTERNOON.

- 2. Business.
- 2.30. Sermon.
- 3. Woman's Board.

EVENING.

- 7.30. Praise Service.
- 8. Conference Meeting.

SABBATH.—MORNING.

- 10. Sabbath-school.
- 11. Sermon.

AFTERNOON.

- 3. Sermon.

EVENING.

- 7.30. Business.
- 8. Praise Service and Conference Meeting.

FIRST-DAY.—MORNING.

- 9.30. Business.
- 10. Missionary Hour.
- 11. Sermon.

AFTERNOON.

- 2.30. Business.
- 3. Young People's Hour.

EVENING

- 7.30. Business.
- 8. Sermon and Consecration Meeting.

In behalf of the Executive Committee,

EDWIN SHAW, Clerk.

WESTERN ASSOCIATION.

The Western Association will convene with the church at Independence, N. Y., commencing June 7, 1894. The following programme has been prepared:

FIFTH-DAY MORNING.

- 10. Call to order by the Moderator; prayer and praise service.
- 10.30. Introductory Sermon by G. P. Kenyon—alternate, M. G. Stillman; Report of Executive Committee; Communications from churches and corresponding bodies.

AFTERNOON.

- 1.30. Devotional exercises.
- 1.45. Communications continued; Appointment of Standing Committees.
- 2.30. Missionary Society's Hour, conducted by O. U. Whitford; Annual Reports,—Corresponding Secretary.

Treasurer, Delegates to sister Associations, Committee on Obituaries; Miscellaneous business.

EVENING.

- 7.45. Praise service.
- 8. Sermon by Delegate from South-Eastern Association.

SIXTH-DAY MORNING.

- 9.30. Daily Order.
- 10. Our Educational Work, conducted by A. E. Main.
- 11. Sermon by Delegate from North-Western Association.

AFTERNOON.

- 1.30. Daily Order.
- 2. Essay—"Relation of Church to Sabbath-school and other auxiliary organizations," by L. E. Livermore.
- 3. Unfinished business.

EVENING.

- 7.45. Prayer and conference, conducted by George B. Shaw.

SABBATH MORNING.

- 10.30. Sermon by Delegate from Central Association; Collection for Tract and Missionary Societies.

AFTERNOON.

- 2. Sabbath-school, conducted by the Superintendent of the Independence Sabbath-school.
- 3.15. Young People's Prayer-meeting, conducted by Fred Prentice.

EVENING.

- 7.45. Praise Service.
- 8. Young People's Hour, conducted by Edna A. Bliss, Associational Secretary of Y. P. S. C. E.

FIRST-DAY MORNING.

- 9.15. Daily Order.
- 10. Sermon by Delegate from Eastern Association; Collection for Tract and Missionary Societies; Woman's Work, conducted by Miss Mary E. Bowler, Associational Secretary of Woman's Board.

AFTERNOON.

- 1.30. Daily Order.
- 2. Tract Society's Hour, conducted by L. E. Livermore.
- 3. Unfinished business. Adjournment.

M. B. KELLY Moderator.

B. C. DAVIS, Rec. Sec.

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 interding 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.*

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.

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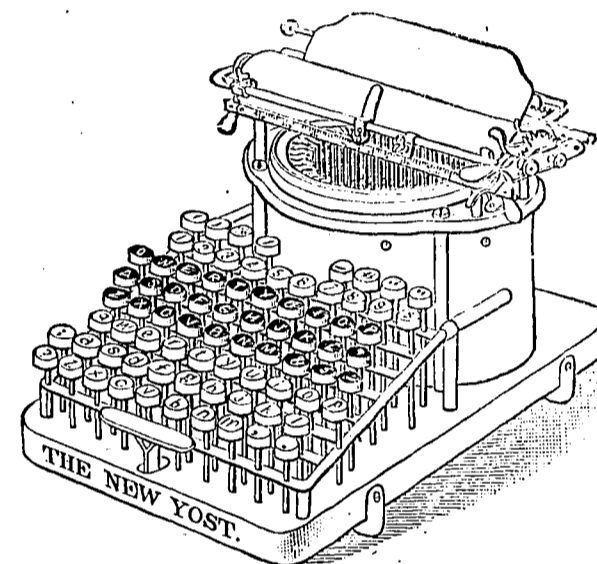
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

A vast nihilist conspiracy is said to have been discovered in St. Petersburg. A hundred arrests have been made,

Mrs. Caroline E. Haskell has given \$20,000 to Chicago University to endow a lectureship in comparative religion.

Reports state that the strawberry crop was nearly ruined by the frosts last week. Picking will be begun ten days later than usual.

At Paris Emile Henry, the anarchist who threw the bomb in the Hotel Very, was executed on the morning of May 21st, at 4 o'clock, Paris time.

By a vote of 291 to 220 the French government was sustained by the deputies in its determination to prosecute M. Toussein for inciting workmen to continue a strike.

An unknown number of the employes of the government printing-office at Washington, estimated to be about 700, received notices from Public Printer Benedict that their services were no longer required. At the close of Mr. Palmer's term of service the number on the rolls was 3,600.

The large steel steamer Calitro, of the Neptune Steam Navigation Line, is ashore at Grate's Point, forty miles north of St. John's, and is likely to be a total wreck. It is not known whether or not all of the crew were saved. The Calitro was bound from Rotterdam to Baltimore.

Patrick Eugene Prendergast, murderer of Mayor Carter B. Harrison, will get another continuance, probably for ten days or two weeks, when he appears in court Monday for trial as to his sanity. A continuance will be asked for by his attorneys on the ground that they are employed in other cases and will be engaged some time to come, and the State will enter no objection.

The Princess of Wales has developed a mania for photography. Her camera is her constant companion. She photographed the competitors in the Whitsuntide sports of Sandringham, frequently takes pictures of members of her household, and often takes snapshots at chance groups when driving out. She is an expert, as the specimens of her work in most of the rooms of Sandringham House testify.

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BROWN—FIELD—In Milton, Wis., by Rev. E. M. Dunn, Mr. Dolan or D. Brown and Miss Mamie L. Field, both of Milton.

LAYTON—STEWART—At the Seventh-day Baptist parsonage, in Hammond, La., May 13, 1894, at 8.30 A. M., by the Rev. G. W. Lewis, Mr. W. J. La ton, of Amite City, La., and Miss Addie M. Stewart, of Hammond.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

REED—At her home in Hornellsville, N. Y., May 14, 1894, Mrs. Angie M. Reed, aged 37 years. Few persons are called upon to suffer as Mrs. Reed suffered. Few meet suffering and death with that marked degree of courage, patience and faith that our sister manifested. The Hornellsville Seventh-day Baptist Church has lost a loyal and consistent member. A husband and son have the sympathy of a large circle of friends. Interment was at Hebron, Pa., the home of Mrs. Reed's mother, Mrs. Jane Green. G. S.

BABCOCK—In Ashaway, R. I., May 8, 1894, Mrs. Mary, widow of the late Welcome B. Babcock, aged 70 years. Sister Babcock was baptized into the First Hopkinton Seventh-day Baptist Church Aug. 5, 1837. Her life was one of earnest Christian faith and practice, and she died fully trusting in Christ our Saviour. G. J. O.

PERRY—In Milton, Wis., May 11, 1894, Mrs. Rebecca Perry, aged 86 years, and 10 months. She was married to Mr. Oliver G. Perry, of Andover, Winesboro Co., Vt., June 12, 1821. She was the mother of six children, two of whom survive her, a son and daughter. She was a widow fifty-four years. Was baptized by Eld. Campbell and joined the Seventh-day Baptist Church in Friendship, N. Y. She was a great sufferer for many years, but died in hope of a blissful immortality. Funeral services were held at the residence of her affectionate daughter, Mrs. Wm. Cole, of this village. The Revs. Dr. Trewartha and W. T. Mille, officiating. Burial place Milton Cemetery.

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