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THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.
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W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
Mrs. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

JUNE.

How bright is June!
The balmy breath of whisp'ring winds
Is full of love;
The affluence of nature's heart
Is welling forth to play a part
In the great tune
That heart of man in rapture binds
To God's above.

The God above,
Who, with the magic of a word,
Creates a sphere,
And sends life pulsing through its veins,
Till richest tints its face attains,
That man might love
This habitation which his Lord
For him did rear.

And loving this
Enchanting outward beauty, he
Might learn to love
The gracious Maker, and bow down
And worship nature's God, and crown
This pure sweet bliss
With faith's devotion full and free
To God above.

— Emil M. Martinsen.

A LETTER from Mrs. Sarah G. Davis, Shanghai, April 26, 1894, speaks of the continued improvement in health of our dear brother, Rev. D. H. Davis.

COMMENCEMENT week at Alfred University promises to be a season of much interest to all. Baccalaureate Sermon by President Main; Sabbath morning, June 16th, at the regular time of church service.

"WHILE you are praying God may be at work for you even in distant parts of the earth or near at hand, preparing events and the hearts of men for your good and for your greater usefulness, and will 'reward thee openly.'"

WE are pained to learn of the serious illness of our dear brother and missionary, Geo. W. Hills, of Attalla, Ala. Prayers were offered at the Western Association for his recovery, and let all unite in asking that his useful life may be prolonged.

A CORRESPONDENT desires to know how large a per cent of Seventh-day Baptist ministers are total abstainers from the use of tobacco. This inquiry is prompted by the statement of the "inquisitive and ever watchful boy," that ministers and leading men use tobacco and therefore he (the boy) is justified in its use! Well, we do not know as we can say that one hundred per cent of our ministers are total abstainers, for there may be two or three that do indulge to some extent in its use. But in our opinion 98 per cent abstain.

CENTRAL ASSOCIATION.

Two weeks of almost continuous rain was a rather unusual preparation for the Association which convened with the church in Scott, N. Y., at 10 30 A. M.

The Moderator, O. DeGrasse Green, Jr., presided with ease and executive ability. Rev. J. A. Platts was the efficient Secretary, aided by the Assistant Secretary, C. F. Cobb.

The Introductory Sermon, by Rev. Martin Sindall, from Acts 8: 35, was full of the good spirit and wise counsel. We regret that we did not reach Scott in time to hear the sermon. Bro. Sindall is a growing pastor and preacher.

The letters from the churches were interesting and gave evidence of a healthy condition of the churches, and an earnest desire for greater consecration and growth.

The attendance of delegates and friends on this first session was good, especially considering the rain and mud.

In the afternoon the usual order of business was followed, first finishing the reading of the letters and then listening to the communications from corresponding bodies.

Rev. Samuel Davis, of West Virginia, read the letter from the South-Eastern Association, and remarked that some of our churches have not enjoyed seasons of revival while others have. He gave the young people credit for starting the work in some localities which culminated in excellent religious awakenings. He spoke very hopefully of Salem College and the noble work it is doing.

Rev. I. L. Cottrell, delegate from the Eastern Association, presented the annual letter, and said in addition that the most prominent feature of the Association was the devotional and revival spirit which was present from the beginning. He gave an interesting account of the work of the evangelists, their methods and results.

Rev. M. B. Kelly, Jr., from the Western Association, responded to the call and gave a very hopeful statement of the condition of most of the churches of the Association.

Rev. E. H. Socwell, of the North-Western Association, was called upon and said it was a great pleasure to represent the North-west. Revivals on a small scale have been enjoyed, though not as extensive as several reported from the East. He looked with hopefulness to the meeting of the Association soon to convene at Dodge Centre, Minn.

Following these remarks a devotional service, conducted by the Moderator, occupied half an hour. Though this church was not under the influence of such a precious revival spirit as that which prevailed in the Eastern Association, still in this first devotional meeting the same good spirit was evidently present. Earnest prayers, inspiring singing, and warm-hearted exhortations promptly filled up the time.

EVENING.

An interesting praise service, led by chorister D. D. L. Burdick, formed a fitting prelude to the sermon by Rev. E. H. Socwell.

Rev. L. R. Swinney read a part of Luke 13, and offered prayer.

The text, Luke 13: 24. Theme, "Entering the straight gate." This is the language of the Master himself, "Strive to enter in." Humanity long since learned that the sweetest bread comes through "the sweat of the brow." There is no end to toil. The mountain we are climbing has its summit far above the clouds. The Christian ever climbs. The Christian ever grows. Christianity is ever moving onward and upward. Paul likens the Christian's course to a race, a strife. There is only one way that success can be attained; that is through strife. The life of the student is an illustration of this. But after years of toil, struggle, strife, his course is finished and he is prepared for a higher, nobler life. The speaker pictured, graphically, the failures of many whose strivings were not successful, but had resulted in wrecked manhood and womanhood. He urged in forcible language the importance of striving and entering the way of life. Thus closed the first day of this gathering in the midst of showers of rain and prayers for showers of divine grace.

SIXTH-DAY.—MORNING SESSION.

The second day of the meetings dawned with dismal drippings from the murky clouds. The attendance was lighter than it would have been but for the cold rains. However, a goodly number assembled and engaged in the services with zeal. After the usual business routine, a service of prayer was held and this was followed by a conference meeting, conducted by Rev. O. U. Whitford, on the theme assigned for an essay, on the question, "Why do so many of our young people leave the Sabbath?" This conference was very interesting and suggestive. It would have been well if a large number of parents could have listened to these remarks. Various reasons were suggested, such as want of consistent example and influence in the home, love of the world, love of popularity, want of conscience.

After this service the delegate from the South-Eastern Association, Rev. Samuel Davis, preached, the 12th chapter of Hebrews being read and prayer offered by Rev. A. B. Prentice. Text, Gen. 25: 34.

In those early times it was the privilege of the first-born to have a double portion of the inheritance or birthright. Esau, though the first-born, was entitled to the additional privileges in consequence of his birth; still he chose to live a wild life, and barter away that which was generally regarded as of great value. He despised his birthright. This disposition and tendency has come down to us. Many now despise their birthrights. There are privileges and blessings for many who do not appreciate these blessings. It is a birthright to be a man or woman, but how many fail to appreciate their opportunities and sell their birthright. The birthright is a home in that blessed land where there is no need of the light of the sun, but where the Lamb is the light thereof. O, why should we think so lightly of that home, that

birthright? Bro. Davis closed his sermon with a very pathetic appeal to all to place a higher estimate upon their God-given birthright; and while the choir and congregation united in singing, Bro. Davis came down from the platform and passed among the people shaking hands. This act so effected the congregation that there were few dry eyes in the house. To see this venerable servant of God, in tender love, thus taking the brethren and sisters by the hand, perhaps on his last tour among the Associations, was very impressive. A few minutes of earnest testimonies followed, and the morning session closed with unmistakable evidences of the presence of the divine spirit.

AFTERNOON SESSION.

It should be said to the credit of the "fair women and the brave men" of the Scott Church, that ample arrangements for the care and comfort of guests were made. Dinners were served in a large room of one of the private homes near the church.

At 2 P. M. the services were opened by singing, and prayer by President Main.

The Committee on Resolutions reported and the resolutions were discussed and adopted as follows:

1. In view of the blessings and mercies and the measure of success which God has conferred upon us the past year, we desire to give thanks to him here and now, and dedicate ourselves anew to his service.

2. In reviewing the history of our people we find that the rapid increase of the denomination during the first half of the present century was apparently the result of evangelistic effort and individual church growth; these facts, coupled with the blessings that have attended our evangelistic work for the past few years, convince us that it is one of the most promising lines for work; therefore,

Resolved, That we encourage the Missionary Board and our churches to put forth increased efforts to save souls through the preaching of the gospel of Jesus Christ.

3. *Resolved*, That the demands among us for evangelistic work, the great blessing of God upon the labor of our evangelists and quartets, the apparent increasing missionary spirit, the many fields opening before us to enter, the ready reinforcement of our Medical Mission in China, all call us as a people to render thanksgiving and praise to the Lord, to consecrate ourselves and our substance more fully to Christ and his kingdom, and to be more active personally in the great work of salvation.

4. *Resolved*, That the duty of maintaining and propagating the work of the American Sabbath Tract Society should be regarded as the personal duty and privilege of every Seventh-day Baptist.

5. *Resolved*, That present educational progress demands greatly improved equipments in our schools and, therefore, enlarged endowments.

6. *Resolved*, That we recognize the fact that Salem College is one of our schools, and as such we commend it to the sympathy, patronage and hearty support of all our people.

7. Believing that the use of and traffic in intoxicating liquors, as a beverage, is a sin against God and a crime against man; therefore,

Resolved, That it is the imperative duty of every child of God to use his influence socially, religiously and politically to suppress the manufacture, use and sale of intoxicating liquors as a beverage.

8. *Resolved*, That we concur with the Eastern Association in their plan of sending a delegate to the South-Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in order, commencing with the South-Western Association in the coming autumn, then the Eastern and then the Central, each bearing one-third of the annual expense, and we would recommend that such delegate spend one month in missionary labor.

A half hour was then given to President A. E. Main for the presentation of educational interests. He spoke earnestly in behalf of the educational interests which he especially represented as President of Alfred University, but at the same time sought to lead the thought up to a generous maintenance of all our schools.

L. E. Livermore spoke upon the common interests of our people in our University, and two colleges, and urged the importance of generous endowments for their support.

I. L. Cottrell spoke on the study of the Bible in our schools, emphasizing its value in literature and its superiority over many of the studies now in the college curriculum.

MISSIONARY HOUR.

O. U. Whitford, as conductor of the Missionary Hour, briefly introduced the subject of missions and asked the choir and congregation to sing "Bring them in."

Then the conductor, after mentioning his plan for the hour, called upon L. E. Livermore to speak on evangelism.

L. R. Swinney, on the fostering care of our small churches.

After singing, "Throw out the life line," E. H. Socwell spoke upon the "Open doors."

A. E. Main spoke upon "Carrying forward our work."

The praise service and conference meeting, led by Rev. Joshua Clarke, were services of great interest.

SABBATH MORNING.

With rain still falling, the Sabbath services were not crowded with attendants. O. U. Whitford read the 14th chapter of John. L. E. Livermore offered prayer and I. L. Cottrell preached a sermon on the Sabbath question. Text, "If ye love me keep my commandments." This sermon was a fair setting forth of the doctrine of the Sabbath as held by Seventh-day Baptists. The collection was taken, and, after singing and the benediction, the audience was dismissed for lunch.

In the afternoon the Sabbath-school service, under the direction of the Superintendent, Rev. B. F. Rogers, was presented under four heads as follows:

1. The Passover Instituted. A. B. Prentice.
2. The Significance of the Passover. I. L. Cottrell.
3. Relation of the Passover to the Lord's Supper. L. E. Livermore.
4. Application of Lesson. L. R. Swinney.

A collection was taken for the Tract Society, and the services were closed by singing.

Then came the Young People's service, conducted by Rev. Martin Sindall, and presenting the following programme:

1. Duet, "Morning Land." J. A. Platts and O. D. Green, Jr.
2. Devotional Service. O. S. Mills.
3. Singing by the choir.
4. Reading of Annual Reports.
5. Solo. "In the secret of his presence," O. D. Green, Jr.
6. "The Medical Mission reinforced by Miss Dr. Palmberg." O. U. Whitford.
7. Select Reading, "The Colored Funeral." Miss Anna E. Frisby.
8. "Our deliverance; from what and by whom?" E. H. Socwell.
9. Question Box, conducted by J. A. Platts.
10. Select Reading, "Mortality." Irwin Babcock.
11. Quartet, "Cast thy bread upon the waters." J. A. Platts, O. D. Green, J. D. Allen, Martin Sindall.

WOMAN'S HOUR.

Conducted by Mrs. H. V. Burdick, Associational Secretary, presented the following programme, and in every particular was deeply interesting and proved that the women of this Association are wide awake in the various lines of work in which they are engaged.

PROGRAMME.

1. Singing, "To the work."
2. Reading of Scriptures and prayer. Mrs. S. C. Stillman.
3. Paper. Mrs. B. F. Rogers.
4. Reports from the Societies, read by the Associational Secretary, followed by interesting remarks.

5. Solo, "Here am I, send me." Mrs. O. S. Mills.
6. Select reading, "A voice from the poorhouse." Miss Anna E. Frisby.
7. Paper, "What can woman do?" Mrs. H. V. Burdick.
8. Solo, "She touched but the hem of his garment." O. D. Green, Jr.

FIRST-DAY-MORNING.

After the usual routine of business, a season of prayer and conference followed, and at eleven o'clock the preaching service.

Rev. J. A. Platts read Eph. 6: 1-20. Rev. A. B. Prentice offered prayer, and after singing, Rev. M. B. Kelly, Jr., delegate from the Western Association, preached from Acts 2: 32. "Men and brethren what shall we do?" Theme, "The meaning of the Christian life." There were many religions surrounding the people of that time. Here was something new, a religion of this Nazarene. What did it mean? Well might they begin to inquire into its meaning.

At the present time there are many religions. So now we inquire what does our religion mean?

1. It means repentance of sins. Repentance means much. It means the beginning of a new life. It means an unselfish life.

2. It means a more accurate and sensitive conscience. Many seem to uphold their wrong doing by appealing to their conscience. But we find that an unenlightened conscience leads to wrong doing. Such wide divergence in practice under the plea of a good conscience indicates something wrong. We must not believe anything simply because our fathers believed it. We should believe what the Lord Jesus Christ believed. He is our only safe guide and example.

What is then an accurate or sensitive conscience?

The magnetic needle points to the north. But certain influences operate against it. Certain metals deflect the needle and turn it aside. So in our consciences we must see to it that all unholy influences are removed and that it stands free to be controlled only by the truth as found in the Word of God.

3. The Christian life means persistent and continuous conflict.

Yes this life is a conflict. Evil tendencies are within us, a hasty temper or other forms of temptations over come us. Again conflicts of error are ever present. We grow weary with them.

The Christian life is a life of continuous sacrifice. Sacrifice in giving of our substance. It means also more than simply giving. It often calls for the sacrifice or giving up of our dearest earthly teachers.

This point was enforced by a pathetic illustration, that brought tears to the eyes of nearly all.

4. The Christian life means that we have an everlasting friend in Jesus. This is best of all.

A quartet sang, "Cast thy bread upon the waters," and this deeply impressive service closed.

AFTERNOON.

Tract Society hour. At 2 P. M., L. E. Livermore conducted the services of the Tract Society. After singing by the choir and prayer by Rev. Joshua Clarke, the conductor made general remarks concerning the work and needs of the Tract Society. The Association was then invited to spend a half hour in general remarks, and many brethren participated, making spirited remarks, valuable suggestions, and urging better patronage and support of all our publications and our work.

At 3 P. M., after reading Scripture, and prayer by Rev. Samuel Davis, and singing, Rev. O. U. Whitford preached from the text — In this sermon Bro. Whitford exalted Jesus as the Saviour of men, forcibly showing the magnitude of his character and sacrifice, and the great riches of spiritual life in Christ Jesus. This salvation saves us from the dominion of sin. It saves us from an eternal development in sin which is the most terrible thought connected with the unsaved. An eternal unfolding in sin!

But we are to have a development of holy spiritual life. We are to have the riches of sanctification. That which is the greatest joy is the fact that we can have Jesus as our own personal Saviour. In all cases of joy or sorrow we can have Jesus as our help and inspiration.

Following the praise service, prayer was offered by Rev. U. M. Babcock, and the choir and congregation sang, "Revive thy work."

President A. E. Main then preached a strong sermon on the subject of Revivals, giving many reasons for desiring revivals of religion. He made strong appeals to the unconverted.

Following this very impressive sermon, a closing conference meeting was conducted by Rev. A. B. Prentice, and would have been of deep and general interest had it not been for an interruption occasioned by the sudden coming of a powerful thunder storm which caused general uneasiness and many departures before the close. But all in all the sessions of this Association were excellent in spirit and pronounced by many of unusual interest and value.

WESTERN ASSOCIATION.

The morning of June 7, 1894, was wreathed in smiles and sunshine. After nearly three weeks of cloud, cool weather, and almost constant rain, it was truly restful to behold the cheering rays of the sun. But before 10 A. M. the skies were again overcast, forebodings of storms were apparent.

At 10 o'clock a goodly number of delegates and other people assembled at the beautiful and tastily decorated church at Independence for the opening session of the Western Association.

With a full choir and inspiring music, Scripture reading and prayer by Rev. M. G. Stillman, the way was well prepared for the Introductory Sermon by Rev. G. P. Kenyon, who took for his text 2 Pet. 3:1. His theme, "Stirring Up." We regret that we were not in time to hear the whole sermon and make a synopsis of it, but from what we did hear it was an earnest and forcible presentation of the reasons for holy living.

In the absence of the Moderator, Rev. M. B. Kelly, Jr., on account of a funeral service in his society, the Moderator of last year, Prof. L. C. Rogers, presided.

After some business the Association adjourned for dinner, which was bountifully served in the town hall. By noon of this first day, which promised so fair in the morning, all the umbrellas were required.

In the afternoon a devotional service preceded the ordinary routine business.

The letters from the churches were of interest and indicated some advancement in religious work.

Delegates from other Associations spoke hopefully of their respective constituency.

A 3 P. M. Rev. O. U. Whitford conducted the missionary service. Rev. I. L. Cottrell

offered prayer and all joined in singing, "Rescue the Perishing." Secretary Whitford then opened the discussion of missionary topics. He spoke of the need of a missionary spirit. It is needful for the life of our churches. He told of a church that was pointed out to him in his travels as a non-missionary church. He urged the importance of personal work by all Christians to increase the missionary spirit, also that all should have the spirit of sacrifice, the spirit of giving.

Rev. S. S. Powell spoke on Evangelistic work. He defined the term evangelist, as signifying a specific, itinerant work. He spoke of the original plan in the propagation of the gospel through the pastors, teachers, prophets and evangelists upon whom were conferred special gifts for their respective lines of work. The pastors should be evangelists as well as pastors. This personal, hand-to-hand work is a work that every one can do. Every person should resolve to publish the news of salvation to all within his influence. Whether this preaching of the gospel is effectual in conversion or not, our duty is to preach it. The gospel must be preached.

L. A. Platts spoke on the importance of system in our work. He rejoiced that the gospel has "go" in it. It has power to do. It is this spirit of "go" that has hitherto sent out those who have published these blessed truths. He urged that there be more system in our saving and utilizing all that are garnered in. We ought to seek a medium ground of assistance in our feeble churches. People should not be helped too much, when such help would encourage their own inactivity; but on the other hand there is danger of the opposite extreme of doing too little.

Bro. Geo. Shaw sang a solo, "Throw out the life line," the congregation joining in the chorus.

The next speaker was Rev. B. C. Davis, who spoke on systematic giving.

The need of an evangelistic spirit, and the spirit of "go," as shown in the appeals already given, are an appropriate introduction to the theme of systematic giving. This is a practical application of what is proposed. To attempt to raise money here and now to carry on the work we have in view would prove a failure. But to attempt to carry on this work by daily efforts will insure success. All should be enlisted in the work. We number about 10,000 members. See how easily a handsome sum can be raised by regular weekly contributions. Five cents a week for each one of 10,000 would give an amount of \$26,000. Who cannot give that amount? Then increase that amount to ten, twenty or fifty cents and see what an amount would flow into the treasury of the Lord.

Rev. G. M. Cottrell, Field Secretary, spoke on some objections or excuses that are urged to the plan of pledging. He stated that all the promises of the Gospel, the hope of salvation are based on our pledging. The Bible is full of promises thus conditioned. All the work of the Societies is carried on by pledges. It is not only a duty but a privilege to pledge and fulfill.

EVENING.

After a brief service of song and prayer, Rev. E. H. Socwell read the 4th chapter of John's Gospel and offered prayer.

The choir sang "Trusting Jesus, that is all." Rev. Samuel Davis, from the South-Eastern Association, preached from John 4:35, 36, "Say

not ye, there are four months and then cometh the harvest," etc.

This lesson is one of that great school of theology that was taught so long ago. The familiar illustration of sowing and reaping is here made to enforce his teaching. The work they had to do was to gather in the harvest. They were not to say that there were four months and then cometh the harvest, but they must go at once to the work. They would receive their pay as they performed the work. There is too much talk about the hardships of the ministry. Such talk is discouraging to the young. God will reward you with joy and peace. It is better than silver and gold. I do not think any man has been the poorer in this world for preaching the gospel. Gathering in the precious souls that are out of Christ is a blessed work. They are gathered into a glorious union. Not only are those who are gathered in union with each other but also with the angels in heaven and with Christ our Saviour.

SIXTH-DAY.—MORNING.

The morning dawned again in fog followed by sunshine. The morning services were well attended. After devotional services at 9:30, and some business, L. E. Livermore conducted the Tract Society's hour. Introductory remarks were made covering the history and purpose of the Society, and showing something of its advanced work and its apparent results. Slips of paper that had been distributed were then gathered up containing questions covering nearly every phase of our publishing interests. These questions were answered by the conductor or others, eliciting much interest. The hour was full of interest and profit.

The choir sang "Whiter than snow." M. B. Kelly read Psalm 103. E. H. Socwell, of the North-Western Association, preached from the text, Heb. 2:3, "How shall we escape if we neglect so great salvation?"

This is the greatest question of all time. It is the question of our salvation—our redemption. The doctrine of redemption was illustrated and enforced by several incidents, especially that of freeing the slaves of our country.

This is a great salvation,

1. Because of its authorship.
2. Because of the greatness of its plan.
3. On account of the magnitude of its results.

It uplifts and changes us through and through in the present life, and is to present us spotless and pure in the life to come.

But the question is, How shall we escape if we neglect this great salvation? Not if we refuse, reject or despise it. There will be a greater number that will take up with the bitter lamentation, "the harvest is past, the summer is ended, and we are not saved," because of neglect, than on account of absolute refusal. How will we escape love? How can you escape from parental love? No one can go where love will not follow. A mother's love will follow a degraded son into the extremes of sin and sorrow.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." O the wondrous love of God for men! But if it were possible to escape love, how can we escape death? This is also impossible.

But lastly, how shall we escape the judgment? What a revelation, what a concourse of people will be there! No escape! To some a sorrowful thought, to some a pleasant one. To those who do not neglect their salvation it is a

cheering thought. We will then hear, "Come ye blessed of my Father." Now he says, "Come all ye that labor and are heavy laden, and I will give you rest."

AFTERNOON.

Devotional services preceded the special order for 2 P. M., which was the discussion of the question of "The relation of the church to the Sabbath-school and other auxiliary organizations." L. E. Livermore, by appointment, led, and other brethren and sisters participated in the interesting discussion. The general sentiment seemed to be that the church should be regarded as the parent of the Sabbath-school, and other religious organizations.

The Committee on Resolutions reported several resolutions, which were discussed with much earnestness and interest, and adopted. These resolutions are not at hand but will be published later.

EVENING.

Bro. Geo. B. Shaw conducted the conference meeting in the evening. The day had been fine and the attendance at this meeting was the best of all the sessions thus far, and in manifestation of spiritual power and blessing it was also the climax. Earnest prayers were offered for the recovery of Bro. Geo. W. Hills, who is reported seriously ill at Attalla, Ala. Many warm-hearted testimonies were given, and two unconverted young people signified their desire to leave the life of sin and become followers of Jesus.

COLUMBIA'S EMBLEM.

BY PROF. H. M. MAXSON.

"The rose may bloom for England,
The lily for France unfold;
Ireland may honor the shamrock,
Scotland her thistle bold;
But the shield of the Great Republic,
The glory of the West
Shall bear a stalk of the tasseled Corn,
Of all our wealth the best!"

If connection with our past history and promise of future importance were to decide the question of our emblematic plant, maize would have no rival. Few casual readers of history realize to how great an extent American history is founded on this grain. Without it Plymouth Colony would have perished outright the first winter, the Virginia Colony would have met the same fate except for the same relief, and the after history of these and all the other colonies was dependent upon this new grain which they found so well adapted to the rugged soil and hard climate of the New World.

The colonists were a poor people, thousands of miles from the Old World's source of food, in a country covered with forests, in which it would take years to prepare fields suitable for the successful cultivation of the food plants of Europe. If dependent upon these alone they could hardly have maintained an existence. But in corn they found a grain that would yield bountifully under the rudest cultivation, easily enduring conditions that other grain would hardly survive, and yielding a crop in four months from the planting. Not only did the new grain submit to the hardest conditions, but it yielded twice the amount the smaller grain did and with less labor. It was less dependent on the season, being able to endure heat and drought that would ruin other cereals. The harvest need not be made at a different time, the crop might even be left standing un-gathered for weeks after it was ripe, and even then the ears might be picked and the stalks left.

Then the colonists had ready at hand a grain that met their conditions of life most admirably, and for years it was almost the only crop raised. Since that time civilization rapidly moving westward has been preceded by a wave of Indian corn, floating its green banners about the cabins of the pioneer in the forest glades and rough clearings, furnishing him food while he subdued the forest and cleared the land. In the North, the books of the great Hudson Bay Fur Company are full of records of the maize that was so indispensable to their lonely trading posts, far away from civilization, a bushel of hulled corn and two pounds of fat or bear's grease forming the sole ration of the hardy voyagers for a month.

Not only for the grain are we indebted to the Indian, but even for the method of its culture and all the older methods of cooking. The beans which the Indian planted in the hill to climb the growing corn stalks, in these modern days are cultivated separately, but for many generations the Indian custom was followed. The golden pumpkin that ripens between the rows and gives the finishing touch to the New England harvest, gave the same glow of color to the autumn stubble centuries before Powhattan and Capt. John Smith had their wrangle over the trade of ten quarters of corn for a copper kettle. When the Pilgrim first planted corn at Plymouth the friendly Squants told them that they must put a fish in each hill, the ground being barren, and then he took them down to the creek that was crowded with herring in the spring and showed them how to catch them. So, for many generations the fish and the corn went into the ground together. The sunflower, which the Indian cultivated for the oil which he pressed from its seed for use in his personal decoration, found little place in the economy of the settler, so it survives only for its ornamental use.

Captain Smith says the Indian roasted the corn in the ear green, bruised it in a mortar of wood, rolled it up in a corn leaf, and so boiled it for a dainty. "They also reserved that corn planted late by roasting it in hot ashes, the heat thereof drying it. In winter they esteemed it boiled with beans for a rare dish; they called it Pausa-rowmena." How many hours the housewife spent, before the days of canned corn, in that same process of drying corn for winter use, though she cut it from the cob and dried it in the sun. When cooked with beans, we, no less than the Indian, esteem it a dainty dish; but instead of going to the Virginia Indians for the name Pausa-rowmena, we take that of the Narragansett Indians (Msiquatash) and call it succotash.

It is over four hundred years since the Indian taught the white man how to soften corn and take off the hulls by means of a lye made from woodashes, but "hulled-corn" has not yet ceased to be a welcome dish in New England households. The hasty-pudding that so thrilled the heart of good old Joel Barlow when he found it far away from home in Savory rejoiced the heart of many an Indian urchin, years before, in the "long-houses" of the Iroquois in New York; the famous hoe-cake of the South was an old favorite with the Indians that welcomed John Smith, they merely used a flat stone instead of a hoe to bake it on; the voyageur was already eating hominy with the Indians on the banks of the St. Lawrence when Cornelius May, New Jersey's first settler sailed up the Delaware and built his fort at Camden; while ten million inhabitants of Mexico that sit down three times a day to their simple meal

of "tortilla" are only doing as the old inhabitants of that country have done for ages, for the tortilla is, practically, hulled corn ground to a paste and baked in a large, round cake, much like the johnny-cake of their Northern neighbors.

Valuable as maize has been in the early history of our country from its ease of cultivation and various forms of cooking, it promises to be equally important in the future, from its money value as an agricultural product. Since the great western plains have poured forth their annual flood of wheat, maize has become of so little importance as an article of food in well-to-do families that most people, when asked what is our most important crop would say, "wheat." The corn crop for 1893 was unusually small, but in bulk it was four times the amount of the wheat crop, and the value was twice as great as that of the wheat. Remembering the cotton cry of war times that "cotton is king," one might suppose cotton the most important crop, but the corn crop could buy the cotton crop twice over and still have 72 million dollars left. If all the wheat harvested in a year in the United States were poured in a pile and all the oats poured on top of that, we might still pour on all the potatoes, twice all the barley, three times all the buckwheat, four times all the rye before the pile would be as large as that of the corn crop.

If the frenzied cry of Colorado's governor should tempt one to think silver the important product of the United States, he might learn with surprise that the corn product was nearly ten times as valuable, the crop of Iowa alone being worth half as much again as the silver product of the whole United States.

The value of the silver product for a year might be joined to that of iron; we might add the coal and the gold, the lead and the copper, granite, marble, slate and every other mineral mined in the country, and yet barely equal the value of the corn raised by our farmers. If the fields on which it is raised were joined in one unbroken corn-field it would be large enough to cut up into fifteen fields as large as the proud State of New Jersey. In view of these facts it may well be said that cotton is no longer king, but corn has ascended the throne.

When we join to its money value its importance to the poor as affording all the nutrition of wheat at half the price, its beauty from the stand-point of the artist; the fact that it grows in all parts of the union, and its associations with all our early history, surely there is no plant that grows that is so appropriate for our national emblem as the "Zea Maize."

QUATRAINS.

The *Independent* lately published a column of "Quatrains," representing seven different authors, and in the same issue an editorial upon that style of poetry. One of these was from the pen of May, daughter of Dr. A. H. Lewis. We reproduce it for the sake of the readers of the RECORDER.

ATTAINMENT.

The soul that longs for higher things unknown
Shall not forever long unsatisfied;
The heart's desire shall of itself alone
Lift up the soul to that for which it cried.

MAY A. LEWIS.

PLAINFIELD, N. J.

WHAT have the saloons ever done for humanity? How many souls have they saved? How many people have they clothed, except the saloon-keeper's family? When we have a strike, the saloon-keeper often contributes more than the dry goods man, but he robs them of more. I never knew one of them to give a cent that he did not expect a dollar in return.—T. V. Powderly.

MISSIONS.

THE fiscal year of the Missionary Society closes July 1st. At the close of this, the fourth quarter, July 1st, it would be very acceptable to the Society to receive all monies in the hands of the treasurers of the churches and the different benevolent societies for the cause of missions.

IT rained every day during the Central Association. Most of the time it rained day and night. The attendance was small, but the meetings were excellent. The preaching was evangelistic, warm and inspiring, and there was the manifest presence of the Holy Spirit.

THE Missionary Hour was conducted by the Missionary Secretary, assisted by Brethren L. E. Livermore, L. R. Swinney, E. H. Socwell, and A. E. Main. The following leading thoughts were presented: (1) The increasing demands among us for evangelistic work called for more means and more evangelists.

WE are living in times of a wonderful working of the Holy Spirit in the churches and in the hearts of the children of men. He fills our hearts with the love of Christ, renews our souls, gives us assurance of sins forgiven, hopes and joys of salvation, a blessed union with Christ; develops us in spiritual life and character, and brings us out into the lovely image of our Lord and Master.

Spirit of God, that he may fill us with the love of souls and qualify us for loving and efficient service for Christ!

FROM LONDON.

"NOT A LEG TO STAND ON."

The secular press of this country makes frequent mention of the Seventh-day Baptists. In the Claxton Gazette, Sept. 6, 1893, there is a quaint and curious article on the Baptists, which says: "The subdivisions of the Baptists are more in number than I can recapitulate. There are the General Baptists or Arminians, whose dogma is that the atonement was for mankind generally. The Calvinistic or Particular Baptists, on the other hand, hold that it was only for a privileged few.

Under a thin veil, in his "All Sorts and Conditions of Men," Mr. Walter Besant devotes a whole chapter to the Seventh-day Baptists of Mill Yard, London.

MISSIONARY SOCIETY.

Receipts in March, 1894.

Table with columns for donor names and amounts. Includes entries like 'Request of Phoebe C. Palmiter, West Elmston, N. Y.' and 'Chicago Church, C. M.'

A. L. CHESTER, Treasurer.

Receipts for May, 1894

Table with columns for donor names and amounts. Includes entries like 'Plainfield Church' and 'Daytona Sabbath-school.'

Table with columns for office receipts and bank loans. Includes entries like 'Received through RECORDER office: Hamilton Hull, Milton Junction, Alabama Tent.'

WESTERLY, R. I., May 31, 1894.

THE beautiful law of Christian love, life and truth is that the more we give of our own the more that capital increases. The widow's cruse of oil and barrel of meal increased as she distributed them; and a Christian's sunshine and happiness, faith and hope, will be invigorated and multiplied in proportion as he tries to make others hopeful, trustful, and happy.—John Cumming.

WE are all brethren, created by the same God; we are all sinners, born of a guilty father; but by the grace of Christ we are called to the faith, we are regenerated by the same baptism, and we are all but one body in Christ.

IT is a Christian grace to have pleasant and affectionate thoughts about men, to rejoice in their excellencies, and charitably to forget, as far as may be, their shortcomings. It is the attribute of a pure and beautiful nature to have an eye quick to discern, and a warm heart to honor, all that is fair and bright and generous in human nature.

LET us take heed we do not sometimes call that zeal for God and his gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love.

TRACT SOCIETY.

Receipts in May, 1894.

Table with columns for donor names and amounts. Includes entries like 'Win. A. Langworthy, New York City, making Mr. and Mrs. Wm. A. Langworthy, L. M.'

SPECIAL FUND.

Table with columns for donor names and amounts. Includes entries like 'T. A. Saunders, Milton, Wis.' and 'I. J. Ordway, Chicago, Ill.'

SINCE we love eminence so much, let us seek it where it is to be found; let us seek that which will last forever. O! the admirable ambition, that of reigning eternally with the Son of God, and to be seated forever on the same throne with him.—Fenelon.

WOMAN'S WORK.

THINGS IN THE BOTTOM DRAWER.

There are whips and tops and pieces of strings,
There are shoes which no little feet wear,
There are bits of ribbon and broken rings,
And tresses of golden hair.
There are little dresses folded away
Out of the light of the sunny day.

There are dainty jackets that never are worn,
There are toys and models of ships,
There are books and pictures all faded and torn,
And marked by the finger tips
Of dimpled hands that have fallen to dust,
Yet I strive to think that the Lord is just.

But a feeling of bitterness fills my soul
Sometimes, when I try to pray,
That the reaper has spared so many flowers
And taken mine away.
And I almost doubt if the Lord can know
That a mother's heart can love them so.

Then I think of the many weary ones
Who are waiting and watching to-night,
For the slow return of faltering feet,
That have strayed from the paths of right,
Who have darkened their lives by shame and sin,
Whom the snares of the tempter have gathered in.

They wander far in distant climes,—
They perish by fire and flood,
And their hands are black with the direst crimes,
That kindled the wrath of God.
Yet a mother's song has soothed them to rest;
She has lulled them to slumber upon her breast.

And then I think of my children three,
My babes that never grow old,
And know they are waiting and watching for me,
In the city with the streets of gold.
Safe, safe from the cares of the weary years,
From sorrow and sin and war,
And I thank my God with falling tears
For the things in the bottom drawer.

—Exchange.

SOMETIME.

BY MAY RILEY SMITH.

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink,
And if someone we love is lying low,
Where human kisses cannot reach the face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath
Is not the sweetest gift God gives his friend;
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we read the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say: "God knew the best."

ALTHOUGH the Leonardsville Woman's Benevolent Society has not been represented in the columns of the RECORDER the past year, it is "neither dead nor sleeping," as the Treasurer's book will show. True, the meetings have not been as well attended nor as frequent as in former years, but a goodly amount of work has been done. The ten-cent teas, owing to our efficient committee, have been pleasant and profitable, and we are grateful to our heavenly Father for the many blessings we have received from his bountiful hand. One of our valued

members has been called to a better life, Mrs. Orrilla Clark, of Emporia, Kansas. Though far from the church of her choice, she has greatly encouraged us by her letters full of tender, loving words, and by her generous contributions. Only a short time before her death came this message: "My strength is failing, and I may not be able to write or send you again. This money I desire sent to Dr. Swinney, I wish it were a larger sum. God bless and keep you all in his love."

"Let us take up the work that she lays down,
Take up the song where she broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again."

FOOT-BINDING AGITATION.

SHANGHAI, April 28, 1894.

Although it is true that individual missionaries have spoken with no uncertain sound on this important question, still the feeling remained that missionary workers in Shanghai had failed to give due prominence to its consideration. The Missionary Association of Shanghai, therefore, invited one of its members to present, at one of its recent meetings, a paper on the subject, which was done in a very forcible and interesting manner. The discussion which followed the reading of this paper brought to light many incidents of extreme suffering and cruelty caused by this inhuman custom. Numerous earnest pleas were made that all missionaries should use their utmost influence against this evil practice. Some of the medical workers gave most touching accounts of the distress they had seen among the women and children who had come under their treatment, in many cases deformity was the result, while in many others a partial or entire loss of the member. Because of the physical suffering, if for no other reason, they urged the discontinuance of this barbarous practice. At the conclusion of this discussion a committee was appointed, to devise the best means of bringing the subject before the native Christians. Subsequently this committee arranged for a mass meeting, in which all foreign workers and native Christians were invited to participate. The following is a brief account of this meeting as given by one of the missionary ladies present:

"We are sure that even the foreign friends present who could not understand the Chinese speakers must have felt interested in the meeting held a few days ago at the Yunnan Road native church, to protest against the practice of foot binding. For some time past there has been a strong conviction among the missionary workers in Shanghai that the time has come to combat this evil more boldly, and the aforesaid meeting, largely attended by men and women, native and foreign, was the outcome of this recent stirring.

"Archdeacon Thomson spoke with pathetic earnestness as he described the cruel pain inflicted when, sometimes at the tender age of three, the process begins, and the happy, healthy little girl is tortured by the daily tightened bandages, and in many a case beaten to check her cries of agony; and appealed to every Chinese man and woman present, who could plead any possible defence of the unnatural custom, or advantage in it, to rise and speak. There was no response among the audience.

"The next speaker was a Christian Chinese woman, a highly valued assistant in a Mission hospital, whose address would have done any platform credit. She gave, with great animation, the sad story of her own childhood's suffering; and, then, Bible in hand, quoted most aptly some passages proving the utter inconsistency of such a proceeding among the converts to Christianity. A native pastor then stood up to speak; one known to have most practically in his own family resisted the abuse in question. His speech was illustrated by a series of pictures, drawn by his own hand, showing dif-

ferent degrees, and different stages in this process of crippling. There followed a few earnest words from a lady missionary whose pen has been influential in creating the present movement. "How," she asked, "can any one daily pray 'thy will be done on earth as it is in heaven' who is yielding to a custom so manifestly opposed to the will of the Creator?"

"We could not hope that the natives present were as unanimously with us as their silence might have implied; indeed, we heard subsequently of much dissentient opinion amongst them; and are fully aware that any reform of this evil must be cautious and gradual. It is proposed in due time to provide a pledge for the enrolling of native Christian woman resolved to preserve their daughters from this painful and disabling deformity; sad to say no such pledge can apply to those who for any length of time have had bound feet—life-long cripplehood, and alas, life-long suffering must be their lot.

"My Bible-woman" said a friend to me the other day, "removed her bandages yesterday, partly to relieve the pain they were causing her, partly from her earnest wish to abandon their use. The pain was only aggravated; that she would have borne, but all movement on the poor distorted feet was now she found impossible. I sent her to our most skilful and experienced medical mission lady, who pronounced her case, and all similar cases, as beyond remedy or relief." Even as I write, there passes my window, drawn in a small wooden cart, one of our school-children who some months ago was brought to the hospital close by with her feet in such a terrible state from foot-binding, on which had supervened neglected frost-bites, that it was necessary to amputate both the legs, just below the knee. Happy indeed is our little Foh-yung's life in our mission compound, as compared with the fate of many who suffering as she suffered, die miserably, or live on more miserably still.

"On my way home from the meeting above described, I visited a friend into whose room came toddling her little 20 months' old daughter: first beginning to realize the delight of such locomotion; and as I watched the pretty movements of the happy active little creature, and thought of what would ere long have been befalling her in a Chinese home, I felt thankful indeed for our daughters' happier lot, and for the hope that a brighter day may dawn ere long for the poor little girl-children of China."

SARA G. DAVIS.

CHRISTIAN ENDEAVOR WORK.

Much interest has centered in the Christian Endeavor Work in Life Saving Stations, and at the International Convention in Montreal, Canada, an advanced movement was made by adding the Light Houses and Light Ships to the work; also including the United Kingdom of Great Britain in the field of operation. Men were chosen to represent England, Scotland Ireland and Wales on the International Committee, which consists of representatives from every State and Province where life saving stations, light houses and light ships are located. Rev. S. Edward Young, Asbury Park, N. J., is Chairman; Rev. J. Lester Wells, 188 Grand st., Jersey City, N. J., is Secretary. They delivered addresses at the Montreal Convention, the former speaking of the spiritual wants and the latter of the intellectual and physical needs of the crews. The life savers of the world are the bravest men, and continually hazard their lives for others; they guard twenty thousand miles or more of dangerous coasts, and have rescued more than a million people from shipwreck. As the most of them are isolated from home and friends, it is highly fitting that world-wide sympathy should be extended to them, also to the men connected with the light houses and light ships, upon whom vessels freighted with precious lives depend for safety. Christian Endeavor Societies, located near stations or light houses, are recommended to conduct appropriate services for the crews, and also furnish comfort bags, books, magazines, papers, mits, mufflers, wristlets, socks, yarn caps and the like, for the comfort of the surfmen. Those who desire further information with reference to this noble movement may address the secretary.

THE TEACHER'S BIBLE.*

BY REV. B. C. DAVIS.

I imagine that if we could see the great Paul standing here to-day in the midst of this Bible-school Convention we could hear him saying: "When Christ ascended up on high he led captivity captive, and gave gifts unto men. And he gave some to be apostles, and some prophets, and evangelists, and pastors, and some to be teachers." And I think we could hear him say, "The things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." It is wonderful how practical the Bible is. If you go into the public schools you will find the children busily engaged in their studies, learning some new truth every day. But they have a teacher—one who is able to teach others.

If you take the pains to trace the history of the teacher you will find that there are certain sources of knowledge from which he drew. Four, five or ten years ago the teacher was grasping with the sources from whence he drew his preparation for teaching. Cicero, Virgil, Livie, Xenophon, Plato and Sophocles were taken up one by one and mastered. What months of drill in mathematics, literature, language, and metaphysics. But the point is here. The teachers of to-day were the students of yesterday. The disinterested, the idle, the thoughtless and careless of ten years ago are not the teachers of to-day. They are passed by, fallen by the way, they are driftwood, and have to be carried by the current of the world's onward movement. But the students of the past are the teachers of to-day. Again the students of the past and the teachers of to-day have made themselves the masters of specific sources of knowledge and culture.

Now I would like to have you keep these few common and familiar facts before you until we can make our analogies and draw our lessons. First, there can be in no sense a school without a teacher. Where we have a Sunday-school, or a Bible-school, I like that term better,—we must have teachers. Now the question is, Do we have teachers who have been, and are, students, and who are able to teach; or do we pass that over altogether and make no requisite qualification the foundation of our choice of teachers? I am aware that this is a difficult thing, and that for obvious reasons, for the superintendent or the classes to arrange, and because this is so, I feel it the more imperative that, as teachers, we should emphasize especially our qualification and preparation for teaching. We are not teachers, and cannot be teachers unless we have had access to the great source of knowledge and Christian culture—God's revealed will to men—and it is because of the importance of this truth that I have asked your thought to-day to the "Teacher's Bible." "The things which ye have heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The first requisite for a teacher is that he be faithful. It is impossible to expect an unfaithful man to be able to teach. In many of our Bible-schools we are losing ground and suffering a partial defeat because of a failure to recognize this principle. If a man is unfaithful as a Christian; if he has not a living faith in God; if he has no faith in his fellow-

men; if he is not trustworthy in his business dealing; if he is unfaithful to the requirements of a Christian society; if he is not faithful in his devotion, and in his search for truth, and for light on God's Word, he is not able to teach others. I realize that this is placing a high standard for our selection of teachers, and it is difficult of attainment.

We do not have a salary to offer our teachers. The work must be voluntary and free. You cannot institute competitive examinations. You cannot always enable a Christian to see that it is his duty to take upon himself the work and responsibility of teaching a class in the Bible-school. The superintendent hears a thousand excuses for not doing such work. But, my friends, letting down the standard to put a class of children in charge of any one who will sit down for half an hour and talk with them, will never correct this evil and restore sufficiency in the supply of good teachers. The only thing that will ever set this matter right will be a deepening of the conviction in Christian consciences, that God has given some to be teachers, and it is the Christian people who, because of being faithful, have the ability to teach others also that are thus called as teachers. In some of your schools you will find even non-professing people appointed teachers. Sometimes people whose moral standing is known to be bad, ignorant and inexperienced, sometimes, though well-meaning people. These things deaden the inspiration of the pupils, and lower their estimate of the Bible, or the worth of its study.

In their day-schools the children have the best modern methods used in teaching them literature, geography, mathematics and the natural sciences, and yet, in the Bible-school, nothing is done to make them feel that this study requires the greatest skill or fitness; or any system that is modern or improved. It is often antiquated, and so is many times considered a kind of indifferent, irresponsible business at the best. I have led you to these thoughts to help you see that the teacher must be one who is given to be a teacher—one who is faithful, and is thus able to teach others also. Such is the teacher.

Let us try to see in the second place the teacher's relation to the Bible, the teacher's Bible or the teacher and his Bible. It is bad business for a man who has never studied Logic to try to teach Logic. It is even more absurd for a man who knows nothing about the Bible to try to teach it to others. Very many fairly intelligent people do not know how to study. They do not even know how to read profitably. They can pronounce words and sentences, and can understand their general meaning; but they have not learned to read so that through the reading the mind shall receive systematized knowledge and breadth of view. System and continuity in Bible study can only give a requisite knowledge of the Word and fit the mind for the spiritual inspiration of the Word. Miscellaneous and haphazard reading are of comparatively little value.

Many of us to-day have more or less of a confused idea of the men of the Bible and the times and conditions in which they wrote. We read a Psalm, and have never studied it to see if it has the marks of David's pen, of Solomon's, or if it is an exilian, or post-exilian song. We can not pick up the writings of each prophet and be able to picture the very king in whose reign he lived, and see the political crisis in which that prophet stood and the measures he advocates, and the reasons for their ad-

vocacy. Few of us think of Isaiah as a statesman, and yet we cannot understand Isaiah save as we see him in his statesmanship. If you are to make a journey you have a starting-point, a course and a direction. So if you are to study the Bible you must have some place to begin, you must have somewhere to go, and you must have a course to pursue that will bring you there.

You have noticed the butterflies floating in the air, fluttering here and there among the flowers, but making no headway. Think how much like that we study the Bible, a chapter or two in Genesis, one or two in Daniel, something in Isaiah, a little from Revelation, and something from the Sermon on the Mount, all mixed in a day's reading possibly, and how many times all within a week. And we can give no good reason, when it is done, why that which is found in Isaiah might not just as well have been found in the Sermon on the Mount, or in the Revelation of John. A second requisite for a teacher's study of the Bible is that he take possession of the results of his reading. If a man studies all the whole history of the Babylonian captivity, knows every date, and the name of every actor in that great tragedy of nations, and still loses the philosophy—the underlying principles of captivity—does not see God's hand educating his people, purifying them, extracting from them every vestige of polytheism, and giving them the advantage of the best culture of the world, he has failed to possess the results of his study, and all his store of dates, and nomenclature are mere rubbish, and have no value in his enlarged view of God's dealing with men.

That teacher who studied this winter the story of Abraham's sacrifice of his son Isaac, and secured for himself and his class all the geography of the country passed over on the journey, the mode of travel, the persons, their ages, the altar, the wood and the knife, and the miraculous rescue of the child; and then with his class passes the study without ever seeing, or helping his class to see, that here a human soul, in seeking to do God's will, was led out of a belief in human sacrifice—a native religious belief and practice of his ancestors—one which was then believed in and practiced by every kindred people contemporary with himself, that by this act of faith in God he was led to see for himself and to teach all future ages, that human sacrifice is displeasing to God, but on the contrary, that the best way to consecrate a life is to let it live and do service for God. The teacher, I say, who failed to grasp this, the fundamental teaching and the only philosophy of this wonderful story,—failed!—utterly failed to possess himself of the results of his study.

The historical study of the Bible you see therefore to be indispensable to the successful teacher. Your biblical text must be supplemented with a systematic study of the contemporary times, keeping an eye to the political, the social, and the moral progress of the people as led along, step by step, by the providences of God.

I wish that I might help the teachers here to-day by giving some suggestions that would lead you into more comprehensive study of the Bible.

But in the first place, to get a general bird's-eye view of the field of biblical history, you need to have some brief manual of the history of Bible times that will serve as a kind of chart where you can see each event in its true relation to related events, and each character of

*An address delivered at the Convention of the Sunday-school Association of Allegany county, N. Y., held at Andover, and requested for publication by the First Alfred Sabbath-school.

the Bible in his proper relation to other characters, and each in relation to the times in which he lived, and the conditions under which he labored. I know of no book so well adapted to this need as a small manual of Bible history by Prof. Blaikie. It is an inexpensive book, not costing more than \$1.50. To read in connection with this some general history, such as "Fisher's Outlines of Universal History," will help you to put Bible history in its setting of universal history.

Having these condensed but general helps you can add specifically as you have opportunity. Stanley's History of the Jewish Church will give you a quite comprehensive view of the Jewish people, their times and customs. For New Testament times Neander's "Planting and Training of the Christian Church," Fisher's Beginnings of Christianity, Edersheim's or Farrar's Life of Christ, will give you a quite comprehensive view. There are multitudes of specific helps and sidelights to this historic study of the Bible. You can be adding them to your store of good books from time to time as you have opportunity.

Then when we take up the study of any particular book in the Bible the first duty of the teacher is to get some intelligent idea of that particular book,—its author, its time and style of composition, its purpose and the need it was meant by the author to fill at the immediate time of its writing. For this work you can use Introductions that you can get with but little expense, which will be of inestimable value to you. For cheap books costing perhaps \$1 each, Wright's Introduction to the Old Testament, and Dodd's Introduction to the New Testament, are very helpful. For more thorough work Driver's Introduction to the Literature of the Old Testament, and Wiess's Introduction to the New Testament, will give you good equipment. With such introductions you can be able to form an intelligent idea of any book in the Bible that you may be studying, and put yourself in possession of just the facts that will inspire a new interest in the entire study.

For example, a person may casually read the little Epistle of Paul to Philemon, and not understanding it receive little or no benefit through a whole lifetime from this little letter. I have seldom ever met a person that felt enthusiastic over this book of the Bible. But before you read through the book see what has been learned about it from its most careful study by such writers as Wiess or Dodd; and as you begin to picture to your mind the aged Paul, a prisoner at Rome, and see come into his presence and as a hearer of his preaching, a runaway slave by the name of Onesimus, who belonged to an old friend and convert of Paul's down at Colossæ; as you see this deserting slave finally become interested in Paul's story of the gospel and become converted to Jesus Christ; as you see Paul send this converted runaway back to his master, and by his hand sending to the master, his old friend Philemon, this note, telling that the slave Onesimus, who had been unfaithful had now become converted, and would no longer be unfaithful, but would now be a faithful servant; as you hear Paul telling Philemon that it is now his place to receive this converted slave, not as a slave again, but as a brother beloved; as you see these beautiful things one after another begin to come out of this private note of Paul to Philemon, your interest begins to arouse, and you study every word in this at first uninteresting letter, and so find it grow richer and richer every time you read it, until you feel that you have really

learned more about the friendly side of the noble Paul than you ever supposed you could know.

If this is true of one of the shortest and least attractive books of the Bible, how infinitely and how easily you may increase your interest in Bible study by getting the historic setting of every book of the Bible.

Again, the teacher's study of the Bible can be very much aided by critical linguistic study. If you can know the Greek and Hebrew of the originals for yourself, know them and use them, you cannot estimate the value to you. But for many teachers this will be impossible. But where it is so acquaint yourselves as much as possible with the opinions of the best scholars in regard to the doubtful renderings.

The Revised Version is a very much more literal and accurate translation, and will make many points clear. Yet even this is not always clear; often it is impossible to translate into English and avoid ambiguity. An example of this may be seen in Luke 24:33, where, after speaking of Christ's walk and talk with the two disciples on the road to Emmaus, and his final revelation of himself to them at supper, Luke says, "And they [that is, the two Emmaus disciples,] rose up that very hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed." From the translation it is impossible to tell who was saying "Christ is risen," the Emmaus disciples, as they came into the room, or the eleven in the room saying it as the Emmaus disciples entered. But the student of the Greek can see in a moment that the participle "saying" agrees in construction with the word for the eleven, so that it can only mean that the eleven were saying when the two entered, "Christ is risen." These helps you can only get from critical comments on the text. And you can readily see that such helps are not to be despised.

The "cant" that we sometimes hear about the Bible always explaining itself, more often indicates ignorance than true wisdom. With the best lights of scholarship we are still left in doubt about many passages, as to what the Bible really does say.

Another phase of the teacher's estimate of his Bible that I wish to notice to-day is the attitude we ought to assume toward biblical criticism. The Higher Criticism is a subject much talked about, and yet very vaguely understood. Criticism is simply the art of judging, of carefully estimating and forming an opinion of any object, but especially of any literary production. It is not necessarily finding fault, but forming an estimate; it may be a favorable estimate as well as an unfavorable one. The word "higher," as used with Criticism, is an unfortunate selection, and lacks well defined significance. It is used, however, to distinguish that criticism which deals with the author's time and historical position, the relation of the subject matter with the conditions which called it forth, the style of composition, etc., as of first or higher importance than the criticism which treats of the author's choice of words, his grammatical construction, his spelling, punctuation, etc. The latter, by way of contrast, is called lower criticism. Two things criticism cannot assail, for they are not within its field. One is the inspiration of the Scriptures, that they are God's Word, which are spirit and which are life; the other is the necessary correlate of inspiration, the immediateness of religious experience. Here we stand secure.

Then let us, as Christian Bible teachers,

cease fearing lest the Higher Criticism shall rob us of our Bible. The more of critical scholarship the Bible has bestowed upon it the more unimpeachable and pure and eternal it stands.

Ridicule, derision, sarcasm, and slander, are no new enemies to the Bible. It has stood through all these, and our estimate of it is only purified by the fire through which it has passed. Let criticism be as searching as it may, only let it be reverent and devout; all else is no criticism, it is only sham and falsehood, and will fall to the ground of its own weight.

We are dealing with a book that has been the admiration of the finest intellects, the stay and comfort, and inspiration of the purest lives. This is because the Bible is a book of religious truth, and as such is indestructible and eternal.

What matter if in the Hexateuch we shall see traces of the use of different documents, stamped by different uses of the divine name, and other literary characteristics plainly to be seen; can that shake our faith? Never. It only shows the greater care and painstaking of the inspired writer. We only have so much the stronger proof of his veracity. Suppose we shall some day see that this construction of the Hexateuch is from many ancient sources, and was even a post-exilic work, can that disturb us? Why should it? It is only another proof of God's marvelous preservation of his Word. What if criticism shall show us that God has given to the world two Isaiahs instead of one, these living two centuries apart, why, the world is only so much the richer, God's love the more manifest, and faith established instead of weakened. Suppose that we know the book of Psalms to have had twenty writers instead of one, and that they were scattered through a period of a thousand years instead of being confined to one generation. Have we not a broader scope of the Holy Spirit's power to inspire the souls of men with the divine raptures of sacred song? Do we not feel a little nearer to the inspiring fount, and have a greater faith that in us too, God's Spirit may inspire hymns of praise?

Brethren, sisters, Christian workers, you are called to be the teachers of the Word of the Lord, which abideth forever. You are to represent the spirit and truth of the gospel to a dying world. Have Bibles. Do not let them be covered with dust, or only studied for an hour on the Sabbath. Study the Word daily, not snatching it up and reading a few words here and there, hit or miss, in a haphazard way, just to say you have read the Bible each day, but make a systematic study of each separate book. Have Bibles that you can mark. Have favorite chapters and choice sentences that you can find and treasure. Precious promises that you never tire of reading. Those nice, clean Bibles that you are afraid to touch, are never so dear to any one as the Bible that shows the marks of long and constant use. One of the most beautiful Bibles I ever saw is in a machine shop, and nearly every page has machine oil and black ink upon it; but the Sabbath-school teacher who reads it says that although his clothes and his hands are black he has a clean mouth and a clean heart. Have Bibles like this in your shops or kitchens, or places of business or work; then take them to the Sabbath-school. Let your pupils know that you love them and study them, and you will inspire young souls with love for the Word of God, and build up upon the solid Rock of Ages strong and noble men and women, who shall meet bravely the world's needs, and do God's work in establishing his kingdom.

[From L. C. Randolph.]

THOSE who have had an affectionate and watchful interest in "the boy," especially in our larger cities, must have been pained and shocked again and again by the prevalence and effects of the cigarette habit. Whatever may be said of the effects of tobacco upon men, and we earnestly wish that no man would use it, boys are not men and tobacco is not a cigarette. Here is what a school principal in Vicksburg has to say:

If cigarette smoking is what I believe it is, then I am forced into the conviction that there will be no more men raised in this community. So far as my observation goes, and my opportunities are exceptional, there are almost no boys between the ages of five and ten who do not smoke. Older than ten a few have escaped. In this section of the country, at least, this evil is worse than the alcohol habit, for it seems actually to threaten extermination. There are babies, two of them only five years old, who say they have been smoking for two years and the statement is corroborated by their elder brothers. One of the little ones was a pouting lipped cupid two years ago, now his tiny face is pinched and wrinkled, and his mouth hangs loose and relaxed like an old man's. In a public school recently the teacher called up a boy for inspection who was ten years old, who said he had been smoking for five years. The dark, stunted little creature walked from his seat to the platform with the aid of a cane, on which he leaned while talking to us. He told us his body was covered with sores. He had no hope that a pledge would help him.

The President of the Board of Education in Chicago, at the earnest request of parents and teachers in the public schools, has been doing some investigating. He finds that the cigarettes commonly used by the boys contain poisonous drugs. But we will give the result of Mr. Trude's investigations in his own words:

They need not tell me that glycerine and sugar, as cigarette constituents, are harmless. I know better. Glycerine used as it stands and applied to sore throats is healing. Sugar put on tapioca pudding and put into the stomach is gratifying and decidedly pleasant, but when you mix the vapors of glycerine and sugar with the nicotine that is contained in the smoke of the tobacco of the cigarette, you have a poison, and a poison that kills.

It is the inhalation of this mixture of stuff that makes it so deadly. The three vapors mix, pass through the bronchial tubes into the lungs, and by degrees get into the blood, and there they stay. The worst condition short of death—and perhaps that's no worse—created by this cigarette smoking is diabetic epilepsy. This is not uncommon among boys who have acquired the cigarette habit.

I knew just what I was doing when I drew that ordinance. I did not put sugar and glycerine in unadvisedly. I was appealed to by parent after parent to stop the inroads of the cigarettes on the health of children. Some of them went so far as to ask me if it were not possible to make a rule allowing the teachers to search the boys' pockets for cigarettes. This could not be done, for it infringed on a right that belonged only to parents. I consulted many teachers, among them Miss McGillen, a sister of the Alderman. She had noted carefully the difference in health and scholarship between boys who smoked cigarettes and those who did not. She said the smokers were dull, sallow, and listless. Other reports were the same, and the ordinance was drawn and will be enforced. A child is worth more than all the cigarette factories in the United States.

Cigarette smoking, again, promotes paralysis. When a growing boy smokes them for some time the nerve that runs from the stomach to the base of the brain is affected, and after a little the result is epileptic fits. The excessive smoking of cigarettes produces irritation of the optic nerve and eventual dimness of vision. They are bad enough without adulteration because they are inhaled, but with adulterants the arraignment against them is ten-fold stronger than I have made it.

There were 200 doctors before the Michigan Legislature a few years ago to give evidence as to the effect of cigarette smoking. They said boys were dwarfed, made insane, and were stricken dumb by cigarette smoking.

As a result of Mr. Trude's efforts an ordinance has been passed by the city council by a vote of sixty to two, forbidding the sale of cigarettes containing opium, morphine, glycer-

ine, jimson weed, belladonna or sugar. The ordinance is in effect and was meant to be a prohibition of the cigarette, as nearly every cigarette on the market contains one or more of these ingredients.

So far good. One feels inclined to put down a long credit mark to the aldermen for acting from motives higher than the self-interest usually ascribed to them. There are one or two considerations, however, which dull the edge of our enthusiasm.

If we mistake not there is already upon our statute books a law prohibiting the sale of cigarettes of any kind—with or without jimson weed—to boys. The law has so little effect that most people do not know of its existence.

The chief of police seems in doubt as to where his duty begins and ends in the matter. Unless he receives sudden light this law will be no more efficient than the other was. A facetious evening paper suggests, moreover, that the average policeman who has grown familiar with the smell of the Chicago river and Chicago's back alleys can hardly be depended upon to detect the presence of jimson weed and opium.

Many of the aldermen themselves seemed to regard the ordinance in the light of a joke, as though satisfied of its futility. Their light sentiments were expressed by the member who voted for the ordinance because "there are too many lipping dudes in our midst who are becoming imbecile from the cigarette habit."

Lastly, we fear that the law will be difficult of execution because the boys themselves will consider it unjust and inconsistent. The distinction which makes cigarettes dangerous for boys, and cigars harmless for men is hard enough for grown people to grasp. The boys will not see it as long as their fathers and brothers continue to cherish the cigars and pipes, the boys may be depended upon, manfully (as they look at it) to imitate them by puffing the cigarette.

Still we believe such laws can be enforced. We sincerely hope that the gentleman whose energy swept the city council into making a good law will inspire the executives to enforce it.

It is significant of the tendency toward denominational union that the Methodist Church of Canada has increased its membership more than fifty per cent since the various branches of the denomination united nine years ago. In 1884 the total membership of all branches was 160,000. Now the membership of the united church is 250,000.

These statistics were not out of mind, doubtless, when the Southern Methodists in their recent Annual Conference appointed a committee to confer with similar committees from other branches of the Methodist Church (providing they should be appointed) and to report a plan of union to the next General Conference. The chief denominations of Methodists in this county are the Methodist Episcopal Church, Methodist Episcopal Church, South, the Methodist Protestant Church, and the colored churches. The church south separated from the main denomination because of the intense struggle over slavery; the Methodist Protestant because it did not favor the Episcopal form of church government; the colored churches for local as well as racial reasons. The rock which split the church into northern and southern branches is now only a memory, and it would seem that it could not be long before the prejudices which have kept them apart should be buried in a common grave.

The Northern Presbyterians in their last General Assembly took similar action looking toward Presbyterian union. Slavery, in this case was also the cause of the separation of the church into northern and southern branches. There are several other strong churches of the name embracing the Cumberland Presbyterian, the United Presbyterian, and the Reformed churches. The differences, aside from the sectional one first named, are mainly those of nationality, traditional doctrines and modes of worship. These differences are wearing away, and organic union between some or all of these branches may be looked for at no distant day.

Why not a union between the Baptist churches? Well, that question has been asked before. Dr. Lewis can tell us what some of the answers were at Philadelphia last year. With the becoming modesty which should characterize a young member of a small denomination, we now propose a basis for the union of all Baptists—(of all Christians, for that matter), "The Bible and the Bible alone." If that is not definite enough, we might add a creed with five points: Belief on Christ, believer's baptism, soul freedom, simple New Testament church government, and the ten commandments.

THE coal strike has ceased to be a strike and has become a rebellion in several States. In Pennsylvania the strikers have burned coal tips and mills and brutally assaulted workmen. In Indiana there is armed resistance to the State militia. Coal trains have been seized, mail and passenger trains stopped and train officials killed. It has been almost as bad in Ohio. In Maryland and West Virginia, dynamite; in Missouri, robbery; in Colorado, war. In Illinois men have been driven from their work, several being killed and injured, mining plants have been ruined, wells poisoned, and thousands of tons of coal seized.

Of two things we feel certain:

First. The strikers have destroyed their own cause by resorting to brutal violence and bloodshed. The public sympathy, which is after all such a mighty lever, has been bartered for revenge—a poorer thing than Esau's mess of pottage. Second. The laws should be enforced. The rebellion should be put down if it takes both the State and nation to do it.

Let us do this; but this is not all. Let the American people soberly stop and think. These ignorant foreigners are not the only ones to blame. They are not even the prime offenders. The seed has been sown and tended. This is but the fruit. If these bitter days shall awaken America to patriotic interest in the great problems which face her, they will not have been in vain.

A PLEASANT HOME FOR BOYS.

Make home a pleasant place for your boys. Do not be so afraid of your best parlor that they may not use it. Let them have plenty of warmth, and light, and entertaining books to read, and musical instruments and many parlor games they like. Girls will stay at home if home be the dullest place under the moon, but boys will not. If their young companions are banished, if they are checked when they laugh, or sing, or make a noise, if they have not the innocent freedom that they need under their parents' roof, then they will have freedom of some sort elsewhere. And there are always enough ready to beckon them to places where the bloom is brushed from youth's round cheek. A young man will squeeze a little "fun" out of his life, and if you want him to be a credit to you and to himself, make it possible for him to enjoy himself at home. Let the home be a place to live and breathe in, not merely a roof under which he may eat and sleep—*Selected*.

YOUNG PEOPLE'S WORK.

"His life was noble, grand, and true."
"Her life was pure, sweet, and beautiful."

If our friends can truly say such things as these of us when we are gone, happy are we indeed.

BETTER are such tributes than praises for scholarship, eloquence, or wealth. They are to be preferred to any words sounding forth the merits of our deeds as leaders of men in the State, in the community, and in the church.

In our early years is the time to lay the foundation of a character that shall merit such words of commendation. Few lives ever become "noble, grand, and true, pure, sweet, and beautiful," which are not somewhat so at twenty-five, which are not growing so through all the years even from the cradle.

HUMAN NATURE ON THE DARK SIDE OF GRECIAN MYTHOLOGY.

BY CORTEZ R. CLAWSON.

Man, in his spiritual nature, naturally yields homage to such beings as he considers either divine or superior to himself, some personality upon which he can bestow his affections, some power to which he can look for counsel, sympathy, guidance and reward. The attributes with which he clothes this being, or these beings, will depend upon his own conception of what is right, just and noble. As to that which he considers divine, some one has said that no two people serve the same god, and this is true in the sense that God, as each person conceives him to be, is the noblest, the truest, the most beautiful of which that one is able to conceive; in short, his ideal manhood or godhood. The higher a man rises morally or intellectually, the higher must be that ideal being to which he pays divine homage. Observe that this being is ideal to *him*. We know that there is one God, the true God, but how near does any man's conception come to the completeness of that wonderful being? So, in the presence of the unknown, the mythical, each individual, each nation, fixes a plane on which is placed the ideal man, and below is written: "Behold a hero!" or "Behold a god!" The god or hero of a savage differs as much from that of the enlightened man as the savage's conception of truth and his moral standard differ from those of his civilized brother. Since we come to judge of a man's moral and intellectual plane by his conception of the highest human and highest divine types, so we judge of a people by the object or objects to which homage is paid and worship is rendered.

From this stand-point let us examine the character of the ancient Greeks. As we know, the Grecian imagination was most fertile, and not only did they hand down the supernatural deeds of mythical heroes, but they peopled earth and air and water with multitudes of gods and goddesses. And what was their ideal hero, and what their conception of the divine?

In their heroes, their gods and goddesses, we find much that pleases, to admire, much of the beautiful, for the Greeks had made great advances in intellectual culture and a certain refinement of sense. But turn to the darker side of their nature as revealed in their moral standard, and which they showed in many of the attributes with which their gods and heroes were endowed. We find that the spiritual was

almost lost sight of in their intense admiration of the physical. Their heroes were men of strength and great stature. Their gods and goddesses added power to physical perfection, and that was deemed all-sufficient. But their heroes were men of lamentable weaknesses; their divinities had all the frailties of human nature. They loved and hated, they quarreled, they joined in warfare, they took part in the petty disputes of men and stooped to small intrigues. The Christ-like traits that grow from disinterested love—humility, patience—we find none of these in their characters, but a constant giving way of the spiritual to the physical. What wonder that the word virtue, in its peculiar sense so dear to us, was unknown to the Greeks!—that their highest pleasure came to them through the senses—that while these were educated to a wonderful degree, the moral nature was corrupt, the moral perception clouded.

When even their gods were infinite and subject to fate, what wonder that the aspirations, the hopes, the fears of the Greeks were bounded by so small a circle—a circle whose circumference touched at every point the material and whose center was sensual enjoyment. Truly, in Grecian mythology lies the key to much that was weak, corrupt and unsightly in the nature of the ancient Greeks.

WATERFORD, Pennsylvania, May 18, 1894.

ORGANIZATION OF A LOCAL UNION.

A meeting for the organization of a local union of the Christian Endeavor societies of Crab Orchard, Carrier Mills, Jeffersonville and Stone Fort, Ill., was held at Stone Fort, May 16 and 17, 1894. A very interesting and instructive programme was prepared and successfully carried out. Although a very busy time, a considerable number were present. Reports of the various societies showed them to be doing good work. A consecration meeting was held the last evening and nearly all Christians present took part. All were greatly helped by the meeting and many expressed a desire to consecrate themselves more fully for Christ. Meeting adjourned to meet at Crab Orchard, August 15, 1894.

CORA LEWIS.

STONE FORT, Ill., June 1, 1894.

OUR MIRROR.

PRESIDENT'S LETTER.

The work at Ashaway, R. I., where I have been for over ten weeks, and about which I have written so many times, is now in the hands of Pastor Crandall and the people. My last meeting was on last Sabbath night, at which time nine were baptized; the evening before four had been baptized, making now in all at Ashaway seventy-one. Many more First-day people have been converted who either have or will go and join other churches. Those with some others who are to be baptized next week will make, I think, at least a hundred conversions, besides a great many reclaimed. Pastor Crandall will continue to hold several meetings a week while the interest demands it; this I hope will be a long time yet. This work must be urged constantly in order to keep pace with the powers which pull men down.

On Sunday night Pastor Daland appointed a gospel meeting in his church at Westerly. This was well attended, and many took part. It is very evident the interest continues at Westerly, and will until business and pleasure choke it out. I am on my way now to home and business. The prayer of myself and wife is

that God will reward the many good people of both these places for all their kindness to us. We look forward for a meeting where there shall be no more parting. It is also evident that both these churches will more than make the Missionary Board good for all the work and expense put on them. And now for the summer, while I am being seen and not heard, I shall still continue to write you. The grip of my hand may weaken some for lack of constant use, but my pass-word will still be "The world for Christ."

—THE Christian Endeavor Union of Southern Wisconsin held a meeting at the Rock River church Sunday afternoon, May 27th. This was in connection with the Quarterly Meeting of the Southern Wisconsin churches. It was the last, and in some respects the best meeting of all. The good people of Rock River opened their homes and their hearts to us, and welcomed a large delegation from the different churches, Albion, Milton, Milton Junction, and Walworth. The Milton Society was represented by at least one-half of its active membership. The praise service was led by Fred Whitford. The Scripture reading was in charge of the President. Prayer was offered by C. L. Sayre and by W. G. Rood. The Secretary, Henry Greenman, gave a full statistical report, which was presented on a blackboard. Miss Lura Burdick, of Milton Junction, read a paper on the Social Element in Christian Endeavor Work. The Milton Quartet sang. The missionary element in Endeavor work was presented by Mr. C. Emerson, of Albion. G. O. Sayre, of Milton, read a paper comparing the Endeavor Society to our physical bodies. The quartet sang again. Edward Holston, of Walworth, spoke on "Work, Machinery, and Power." Rev. E. A. Witter conducted the consecration service, in which many took part. We went home feeling that our hearts were warmer with love for Christ and for his work. Surely God has great things in store for us here in Southern Wisconsin, if we are but faithful. One prominent feature of the meeting was that the congregation was composed chiefly of persons less than thirty years of age, and that the voices heard in consecration were the voices of young people. The next meeting of the Union will be held at Walworth.

OUR YOUNG FOLKS.

HE RAN THE NIGHT EXPRESS.

I saw a little girl one day,
Beyond the railroad bridge,
With pail of berries she had picked
Along the bank's high ridge.
"Where do you live, my child?" I said,
"And what may be your name?"
She looked at me with eyes askance,
And then her answer came;
"The house upon the bluff is ours;
They call me Bonnie Bess;
My father is an engineer,
And runs the night express."
A sparkle came into her face,
A dimple to her chin—
The father loved his little girl,
And she was proud of him.
"Ten-forty-nine, on schedule time
(Scarce e'er a minute late),
Around the curve his engine comes,
At quite a fearful rate.
"We watched the headlight thro' the gloom
Break like the dawn of day—
A roar, a flash, and then the train
Is miles upon its way.
"A lamp in mamma's window burns,
Placed there alone for him.
His face lights up for then he knows
That all is well within.
"Sometimes a fog o'erhangs the gorge,
The light he cannot see,
Then twice he whistles for mamma,
And clangs the bell for me."
"And you're not afraid?" I asked,
"That he may wreck the train?"
That there may be a sad mishap,
And he nowise to blame?"
A pallor crept into her cheeks,
Her red lips curled in pain;
They parted, then serenely smiled—
Her heart was brave again.
"God watches over us," she said,
"And He knows what is best;
So we have but to pray and trust,
And leave Him to the rest."
How great that childish faith of hers!
It made my own seem weak;
I bent my head with throbbing heart,
And kissed her on the cheek.
I said to her in cheery tone;
"God bless you, Bonnie Bess!
God bless your mother and the man
Who runs the night express!"

—Frank H. Stauffer.

LITTLE JAMES'S BIBLE.

BY GEORGE H. GOULD.

"Papa, tell us a story." It was Robert who was speaking. "Yes, papa, tell story 'bout Bible," said Nellie, the wee one, who when the others had gone to school brought out a Bible, saying, "Papa, read; read 'bout baby in brook; baby cry."

Well, little folks, I will tell you about a little boy 'down East, and his Bible. One winter I taught school in N—, boarding in the only religious family in the place, although there were other families in which some member was interested in religion.

One day I mentioned my surprise that in so godless a community their family should all be interested in the Bible. At this their grandmother said, "Ah, sir, we used to be just as bad as the rest; yes, sir, worse than any who are here now. It all comes of little James's Bible."

"You see about five years ago none of us used to go to church or Sabbath-school; we didn't care anything about God or religion only to laugh at it. Why, sir, we didn't even have a Bible in the house, and some of the children didn't know there was such a book."

"One day a Bible man called and tried to sell us a Bible—he sold them cheap too; but none of us would buy one."

"Somehow little James—he was alive then—wanted a Bible; whether because he was attracted by the beauty of the book, or because God put it in his heart, he alone knows."

"However, none of us would buy him one; but the Bible man, as he left, said, 'Well, my nice little boy, if you want a Bible you shall have one; here is one I will give you, it is a nice pretty book, and you can get grandma to read it to you and tell you some of the pretty stories about Jesus.'

"Sure enough that afternoon James brought the book to me to read some stories. I didn't know where or what to read, but he had remembered the man said there were nice stories about Jesus; so when I asked what I should read, all he could say was, 'Read about Jesus.'

"At length I found the place where it tells about the birth of Jesus and how they laid him in a manger. And such questions as that child did ask. As I look back it seems as though God was very near him and we knew it not."

"Many a night after I put him to bed has he kept me there talking to him about Jesus. One day, I remember, I had been reading to him about Jesus taking little children up in his arms and blessing them. That night when I put him to bed it was all he could talk about."

"At length he said, 'Granny, do you suppose Jesus would take me up in his arms?' I told him I didn't know, but I hoped so. He lay a long time silent, then with a smile looked up and said, 'Yes he would, Granny; I know he would.' I asked him how he knew, and he said, 'Cause I like him.' That night when I left him asleep I saw the sweetest smile on his face that ever a child had."

"Some weeks after this I was reading one evening about Jesus praying, when he looked up and said, 'What is that, Granny? How do they do that? What is that for?'

"I told him it was talking to God, and that we could talk to Jesus now just as he used to talk to God then. 'Oh, Granny, why don't you do it? How do they do it? Show me how.' In an instant he had swept fifty years of my life away, and I was a child again at my mother's knee. Falling on my knees by the bedside I cried out, 'O Jesus, thou Lamb of God, take me, forgive all my sins, make me a child again in thy cause, answer the prayers of a sainted mother and make me thine. Take this little boy too into thy care and keeping, I give myself and him to thee.'

"Slipping from his bed little James crept to my side; folding his hands as I had done he prayed, 'Jesus, take this little boy up in your arms, take Granny, take papa and mamma, take us all; and back to bed he crept again. Then he noticed I was crying, and asked what made me cry. I told him I was crying because I was such a great sinner. 'But, Granny, didn't you read where Jesus said, 'Thy sins be forgiven thee'?' And putting his arms about my neck he kissed me saying, 'Don't cry, Granny; Jesus

will take care of that,' and with the same sweet smile he fell asleep."

"All night long his words never left me. In the morning I said, 'Dear Jesus, I am a very wicked woman, but you have promised to forgive my sins. I believe it, I give myself to thee, now take care of me'; and soon I had a smile in my heart if not on my face. After this we always prayed together every night."

"One day about the middle of the afternoon, he came to me to put him to bed. I did so, noticing how hot and tired he seemed; the next morning he was in a high fever, out of his head, and wandering, but all the burden of his thoughts seemed to be Jesus. At times he seemed to be looking for Jesus and couldn't find him, then again he thought Jesus was looking for him and didn't know where he was. At other times Jesus had found him and was carrying him in his arms. How contented and happy he was then! that sweet, sweet smile came back then."

"At length he came to himself, and the first thing he asked for was his Bible. I gave it to him, and he never let it go out of his hands after that."

"One day, he had been failing; we were all about his bedside, when he looked up and said, 'Papa, mamma, read my Bible. Jesus wants me, I am going where he is. He is going to carry me in his arms.' He looked up; the same sweet smile came over his face, he stretched out his wan, wasted arms. 'Oh, he is coming. I must go. Papa, mamma, kiss me quick—good-by.'

"His puny arms fell upon the bed, his little emaciated finger fell across his open Bible; as we looked we read, 'A little child shall lead them'—and that is why we all love the Bible."—*Morning Star.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.

March 31.	Jacob's Prevailing Prayer.....	Gen. 32: 9-12, 24-30.
April 7.	Discord in Jacob's Family.....	Gen. 33: 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 XIII.—REVIEW.

For Sabbath day, June 23, 1894.

GOLDEN TEXT.—Let different primary scholars be prepared to recite a Text and tell whose words they are. The Superintendent may ask for the meaning of each Text.

DOCTRINES AND DUTIES.—Intermediate and advanced scholars may be requested to give the special doctrine and several duties found in each lesson.

MEMORY TESTS.—What lesson tells of a father showing partiality and of the jealousy of brethren? (Answer by giving the Title). What lesson tells of a weeping, forgiving man? What one of slaves building two cities? What one of a new name? What one promising wonders? What one tells of a bargain made? What one of a coffin? What one of a man in a chariot? What one of a sister watching? What one of a swimming head, and tumultuous dreams? What one tells of roasting a lamb? What one of a pursuing army?

LESSON PICTURES.—To which lesson does each belong and what moral truth suggested? (1) A cup with something bubbling and sparkling. (2) A door post with blood sprinkled upon it. (3) A man standing up with a rod in his outstretched hand. (4) A lady by a river side. (5) A bush burning. (6) Ten men falling down before a ruler. (7) Men making brick. (8) Two brothers weeping upon each others' neck. (9) A man putting a ring and gold chain upon another.

QUOTATIONS.—Who said: (1) I am not worthy of the least of all the mercies? (2) Let me go. (3) Shalt thou reign over us? (4) I, whither shall I go? (5) Bow the knee. (6) Come near to me. (7) God will surely visit

you. (8) Let us deal wisely with them. (9) I will give thee thy wages. (10) Who am I? (11) Stretch out thine hand. (12) I will seek it yet again.

MISCELLANEOUS QUESTIONS.—Who in the lessons told falsehoods? Where? Who were guilty of murder? Where? Who was a hardened sinner? What virtues noticed in the lessons? What prayers referred to? What journeys taken? Other questions.

CLOSING EXERCISE.—The usual maps and black-board exercise, or chalk talk. Recitation on some lesson, temperance suggested. Primary class song. Announcements, distribution of papers, quarterlies, collection, reports. Concluding response. Superintendent—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. School.—But if we walk in the light as he is the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. Short prayer. Singing.

PRIMARY REVIEW.—Teachers can talk about the Golden Texts, Truths, Memory Thoughts, and use the Memory Tests, Lesson Pictures, and Quotations, having classes quite ready to respond during the General Review.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 17th.)

CHRISTIAN IDEALS. Matt. 5: 1-16, 48.

The Christian's ideal can be none other than Jesus Christ, for he alone is a standard or model of perfection or duty. Fleming says, "The ideal is to be attained by selecting and assembling in one whole the beauties and perfections which are usually seen in different individuals, excluding everything defective or unseemly, so as to form a type or model of species. Thus the Apollo Belvidere is the ideal of the beauty and proportion of the human frame." It is in this sense only that God would have us take the moral heroes of the Bible for our ideals. We select Abel, Abraham, Moses, David, Peter, Paul, and others, and assemble in one whole the beauties and perfections of their characters, excluding the evils of their nature, the defective parts, and thus form a model for imitation. In doing this we have selected just the excellent things we behold in Christ, who had no defects, nothing unseemly. No man has perfections or moral excellencies except as he imitates Christ. Were any made perfect by faith? Thus may we be perfected. Did any perfect character by selling that he had and giving to the poor? Thus must we if our wealth, or earnings stand in the way of that perfection as it did in the example given. Was Paul made perfect in weakness? So are we. These must be our ideals. George Washington, Abraham Lincoln, Charles Sumner, and other public men, are our ideals as public men only as they imitate Christ in their lives and work. So of ministers and religious teachers. Let Jesus be the ideal, and his teachings the rule for Christian attainments.

CONSULT Matt. 19: 16, 17, 21, Psa. 138: 8, Gal. 3: 3, 6-9, 2 Cor. 13: 4, 5, 9, 11, John 17: 21, 23, 2 Sam. 22: 31, 33.

—God's truths are to be received by children; they are to be exemplified in their lives, yes, through all eternity they are to be studied. Truth is never so well learned and received as in childhood. Conversion, therefore, is never so easy nor so likely to take place as in early youth. Read again Matt. 18: 1-3.

—Can a Sabbath-school teacher conceive of a more responsible and exalted position than this? Can he, then, undertake his work from week to week without careful study of the lesson, and some plan matured for making it practical? Can he go to his class without earnest prayer for wisdom and divine help, and without a feeling of accountability to God?

—But is not the position of primary teacher one where should be felt the deepest sense of responsibility? How many children there are whose only religious training for time and eternity is what they receive from the primary teacher. Said teacher must appreciate the fact that the earliest years of a child are the most important for its spiritual education.

ONLY they whose faces shine with the glory of some inspiration which lifts them out of themselves shall ever do abiding work in this earnest world, and themselves shine in the memory of those who come after. "To press toward the mark of the high calling" is the secret of all true success.—*Rev. H. W. Foote.*

UNITARIANISM, COUNTERFEITS, ETC.

BY C. A. S. TEMPLE.

Some three or four years ago I was generously supplied, for a year or two, with first-class Unitarian literature from a certain "Post-office Mission" of that denomination in Eastern Massachusetts, which gave rise to quite a little correspondence with the secretary of that mission. My objections to Unitarianism were freely stated and were replied to with courtesy and respect. A year ago, thinking that as we understood each other's views and also each other's reasons therefor, no further correspondence was needed, I stopped writing, and there the whole matter rested till a few weeks ago I received from the same source, I suppose, a copy of the *Christian Register*, Unitarian, which I construed as an inquiry, "Do you still live?" Of course I felt bound in honor to reply, not only to show that I was still in the body but also firmly, as ever, "on the Lord's side." Owing to the facts just mentioned I felt that "a new departure" (not of course, in principle, but in method only) was called for. It was adopted and, as I think, it has brought out facts which may not be generally known (but should be known) to the Christian public, I hereby offer them for the RECORDER:

A few weeks ago there appeared in the SABBATH RECORDER the following very significant "catechism:"

"Did you ever see a counterfeit bank note?"

"Yes."

"Why was it counterfeit?"

"Because it was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Did you ever see a counterfeit infidel?"

"Why no!"

"Why not?"

"Ahem!"

The appearance of this "catechism" and the *Register* at about the same time, suggested certain other questions and answers, which on reflection I thought might be useful for further and a more extensive consideration:

1. Did you ever see a counterfeit Unitarian or Universalist? I never did; I never heard of one, and *why not?*

2. Did you ever see a counterfeit Unitarian or Universalist Church? I never did, and *why not?*

3. Did you ever see a counterfeit Unitarian or Universalist institution of learning;—a college, university or theological seminary? *No.* The reason in each of these cases is self-evident. Nobody has any use for counterfeits of that kind, nor would it be an easy matter to get one up.

4. Did you ever see a counterfeit Orthodox Church? I have seen numbers of them. There is one not far from here. It has adopted what is called "The creed of the commission," a most arrant counterfeit. It claims to be Orthodox, but its "Orthodoxy" is shamefully diluted while a good deal it should have is not in it. It is a piece of cunning, sanctimonious jugglery. As might be expected, with the counterfeit preaching there, it is depleting and disintegrating the church and killing it by inches.

About forty years ago another Congregational Church, with which I was well acquainted,

allowed its pastor (perhaps requested him) to modify its then thoroughly "Orthodox" creed, to gain some who would not otherwise "join the church." It was done, but the great gain hoped for only partially materialized. So, some years afterward, that creed was taken again, put under the press and the screws turned on, this time with a vengeance! It came out as nearly meaningless as human ingenuity and skill could make it and have it retain a seeming vitality! But alas, the pressing was as *depressing* to the church (and to the pulpit as well) as to the creed. The churchmen insisted that the pabulum, dealt out from the pulpit, should be in harmony with the creed. The consequence was, the church now thoroughly devitalized, starved and dwindled and died. The remnant went over to the other church and their house of worship was sold! Such was the end of a once faithful and prosperous church, whose faith, in the days of its integrity, "was spoken of in all the neighboring churches." By the wicked trifling of its ungodly, counterfeit pastors, and by its own contemptuous disregard of the truth of God in adopting a counterfeit faith it literally starved to death.

Notwithstanding, the consequences so fatal to that church, nearly all the Congregational churches in its vicinity are following its ungodly example, and in proportion as the eliminate a sound, Scriptural faith from their pulpits and their creeds, and adopt a mis-called "progressive" orthodoxy, "Advanced Theology," "Higher Criticism," etc. (which is simply and only a vile counterfeit of the true faith), they banish therefrom every element of true spiritual life. Such action on the part of any church is an infallible indicator of a fatal lack of spiritual vitality within. As a rule, those counterfeit preachers do not, openly, oppose the truth. They simply keep it in the background, out of sight. They regale their people in a learned way with the merest rhetorical taffy, with (as compared with the gospel they claim to preach) the lightest, emptiest chaff! Nor is this all. Probably this state of things exists in very many Congregational and other churches and pulpits all over New England, and even throughout the country; a fact which threatens the direst consequences to our American Zion. This is but a repetition of past experiences (chiefly, but not wholly) in our Congregational churches, differing only nominally (in some of its details), from all but one of the Congregational churches in Boston, (and in some of the country towns in Massachusetts) in the early part of this century.

Then, Unitarian preachers would often go before "orthodox" councils, pass orthodox examinations, and obtain ordination as orthodox pastors, and then set themselves to work (as do their pseudo-orthodox successors now) to undermine, as far as possible, the faith of their churches, and turn them over to Unitarianism. Was there no "counterfeit" in all this? Such had been the experience of all the Congregational Churches in Boston, except the "Old South," when Lyman Beecher was called there to stem the tide of Unitarianism and sanctified unbelief, which had well-nigh obliterated the cause of God and his truth in the city. In Grafton, Mass., one Mr. Miles, and in Mendon, a Mr. Dogget, was settled for life near the close of the last century. Mr. Miles cunningly concealed his heterodoxy, while he very carefully did not preach orthodoxy enough to help or harm anybody. After preaching there fifty years, he went away to Shrewsbury, an adjoining town, and there joined the Unitarian

Church, boasting that he "was and always had been a Unitarian." But though his treacherous policy had perverted the society, so that they afterward voted to have Unitarian preaching thereafter, and took away the house of worship, the church continued faithful to her first love, and went aside, and, in a new house, maintained the ordinances and "the faith once for all delivered to the saints." Mr. Dogget, in Mendon, after, by false profession, he had gained possession of the orthodox pulpit there, contrived to subvert both church and society and turn all over to Unitarianism!

(To be continued.)

A HOME IN HEAVEN.

"Is your home in Rock Island?" I asked of a fellow passenger in the Peoria Depot, waiting for the train to Rock Island. The man whom I addressed was one of earth's unfortunates, in having a hare-lip, so that his speech was imperfect, was rather poorly dressed, and seemed to be left to himself by the other occupants of a crowded railroad station, so I felt more like being friendly toward him, and in the conversation learned that he was also going to Rock Island.

"No, I haven't a home anywhere." How sad to be without a home, especially for those suffering some physical disability.

"But I hope, that if you have no home in this world you have one in the world to come."

"I know that is an important thing; we may say the most important thing in life," the poor man said, after some hesitation.

"I hope you will not fail to give the question of your eternal welfare due consideration, and have the enjoyment of the Christian life."

What a comfort it is to have a place we can call home; where we can possess and make use of those things necessary for our well-being, as well as of ease and luxury, to a greater or less extent. That when sick or in pain we have a home retirement, with family and friends to minister to our wants. That when the weight of years increases, and weariness of body, and may be of mind, oppress us, we may retire from business and labor, and rest and recuperate for further toil. How pleasant, too, is the work of making and fitting up a home with comforts and ministrations of pleasure, in things ornamental and useful, both as to that which ministers to our personal comfort or to our surroundings.

But however pleasant and enjoyable our homes may be, "Passing Away" is indelibly written upon them all. Of earthly elements, they will crumble into ruins. And we, the occupants, are passing away, and must leave these dwelling-places we have made for ourselves to be occupied and used by an on-coming generation. This obvious truth is stated by a great apostle, "We have no continuing city here."

But the great blessedness of the sacred Word has ever been that where earthly hope fails or human strength gives way, help is laid on one mighty to save; and instead of yielding to the despair of nature's wreck, we may look for a better and a more enduring state of things in the future and in the home of the redeemed; and following the statement that "we've no continuing city here," the Christian's assurance is given in that "we seek one to come." And the coming city is not a transient one, and on it is not written "Passing Away," for the coming home is among the "many mansions" of the Father's house, where there are not transitory things and no decaying influences, for neither sin nor death exist there. "We've no continuing

city here," represents our home at the present time, and is contrasted with the eternal home of the future life, which we are seeking, and which Paul says in another text, "hath foundations, whose builder and maker is God," signifying its eternity of existence. Here we make homes for ourselves, and it is right for us to enjoy them as we best can, but it is not well for us to love them so much that our hearts are so set on them that we shall fail to "lay up treasures in heaven," that when we cannot longer occupy the earthly we may have a heavenly home. But while we love our earthly homes, that love and these homes should cause us to have the greater love for the heavenly home, and should encourage our faith to persevere in the Christian life, that we may not come short of that "rest that remains for the people of God."

While we are "rejoicing in hope" of our heavenly home, we are not living merely for the future, or in the future, but with our hope comes joy in that our peace is made with God, and in our sanctification in the truth, as Jesus prayed that his disciples might be; and our lives and characters are molded after the pattern of him whose Spirit we are trying to manifest; and like him, we try to do good works, to lead others to seek a home in heaven, and live for Jesus, too. With our treasure laid up in heaven we have the interest of that treasure to use at the present time, and we will not want to use it all for our own benefit, but also for those about us. The Light of the world having come into our lives, we want to reflect that light around us that others may see it, and let the light come into their lives also. As the affections can expand so as to take in and love many persons and things, so may our Christian hope and love expand and embrace that which is in store for the redeemed, in the exercise of faith in the promises, and show themselves in lives devoted to the Master's service, and bring forth fruit unto righteousness.

JACOB BRINKERHOFF.

ALFRED CENTRE, N. Y.

"They say" that the First Alfred Church has had the reputation abroad of being a small giver to our two benevolent societies. The explanation given to this is, 1, that they have constant calls for money for a greater variety of objects than any of our other churches. 2. That the church has not received full credit for what she has done, because her gifts have been more by individual contributions and through other societies than through the church itself.

For instance, last year the church as a church, reports only \$112 raised for the Missionary and Tract Societies, but the Ladies' Evangelical Society of the church raised \$300 for benevolent purposes, besides what was raised by the Ladies' Aid Society, and the Christian Endeavor.

And then again it appears that Alfred has had several heavy lifts besides minor benevolences. It was only a few years ago that she raised \$40,000 for Alfred University. She also built a \$9,000 graded school building. Some thirty of her citizens erected a beautiful Fireman's Hall, at a cost of some \$7,000. Both of these buildings are still a source of expense and taxation. A little farther back the beautiful Memorial Hall was built at a cost of \$20,000, which of course was largely contributed to by the Alfred people. And then the University interests are constantly making demands upon the pocket-books of the people. Aside from special demands in the matter of church support and simple contributions to denominational enter-

prises, Alfred has great advantages over many towns. With a population of about 900, it has only one church and pastor to support. Many towns of that size have from three to five churches and preachers to provide for. This is especially true in the West. But notwithstanding the drawbacks the recent canvass brought over \$300 in pledges, \$160 in cash, and above \$50 for the SABBATH RECORDER, which also includes 19 new subscribers.

In preaching I am ahead of my canvass, as I have the past month spoken at the First and Second Alfred, Hartsville and Hornellsville churches, in Memorial Hall before the University students, and in East Valley, and have scarcely more than completed the First Alfred canvass. I am now enjoying the delightful Association at Independence.

G. M. COTTRELL, *Field Sec.*

JUNE 10, 1894.

HOME NEWS.

New York.

CUYLER HILL.—The Cuyler Church is small, but they are so united, and earnest, and active that I am led to believe that a small church may have some advantages over a large one. 1st. They are closely related by blood and are bound together by kinship, feeling and fellowship. How I wish all our churches were as united and harmonious. 2d. They realize they are few, and each one tries to be present at all the meetings, and if absent, the next Sabbath the remark is heard, "How much we did miss you!" Would that every Christian felt this personal responsibility. 3d. They are so few that the desire has arisen to gather in more from outside, and so they have begun to invite their friends and neighbors to church and Sabbath-school. Now, why could not every Christian do this? and the small churches would grow large and the large churches larger.

Rhode Island.

WESTERLY.—The first week of this month has furnished but a sparse amount of June weather, as there has not been more than one day without rain at some time during the twenty-four hours. An unusual chilliness has prevailed, leading some to remark that there must be a large number of big icebergs off the coast of Labrador and Newfoundland. Notwithstanding the cold, strawberries are ripening fast, and early vegetables promise a plentiful yield.

Summer residents are already arriving at Watch Hill; to which place the electric railway, now in process of construction, is rapidly nearing completion. The large gang of laborers employed upon it, working in pairs, one on each side the road-bed, give the impression that the hard times are relaxing. There is much comment and criticism, as a matter of course, over its construction, but nearly all agree that it is an improvement and a necessity; while there are those who hold that an electric railway to Potter Hill and Ashaway, passing through the villages of Stillmanville and White Rock, is more of a necessity, and would be patronized twelve months in the year instead of only six months. Many are hoping that such a line will be the outgrowth of the one now building.

Business prospects are a little brighter than a few months ago, but are far from prosperous as yet.

The attendance upon the various meetings at

each of the local churches is large, and the interest awakened during the especial services of Brothers Saunders and Randolph is well sustained. A Young Men's Christian Association, formed just as the evangelists left West-ly, is doing good work and increasing in membership.

At the Seventh-day Baptist church, June 2d, communion was observed by a—considering the unfavorable weather—large number of communicants, and three new members were received into the church. Pastor Daland gave an earnest, searching, yet tender, talk upon 1 Cor. 3: 11-15; exhorting his hearers to so avail themselves of the graces and opportunities furnished for character building, that it should abide; to be abundantly saved rather than "so as by fire."

On Sunday evening we were rejoiced to have Bro. E. B. Saunders again with us, even though to say good bye. Many gave him a hearty "God bless you," for God has used him as a channel of blessing to such a large number. May God's choicest blessings attend and up-build him to yet more abundant service. M.

JUNE 8, 1894.

West Virginia.

NEW MILTON.—The unusual hot weather for the middle of May changed May 18th, with a thunder and hail storm; since which, to date, has been very cool with some rain almost every day; also frost and spits of snow have been reported near here, but not injuring vegetation. To-day, June 3d, is more summer-like.

D. C. Lippincott, a student in Salem College, preaches for the Middle Island Church, on the second and fourth Sabbaths in each month, with general acceptance.

The ministers in attendance at the Quarterly Meeting just closed, were Eld. L. D. Seager from Berea, and D. C. Lippincott, also R. G. Davis, a licentiate of the Greenbrier Church, and a student of Salem College.

The Y. P. S. C. E. organized more than a year ago, by Eld. Huffman, is doing good work; prompt in its sessions, also energetic and faithful in its services. Pray for the young people in New Milton; in that class is the hope of the church and religious society.

"Aunt Debby" Randolph had the misfortune to fall, May 6th, in her room, dislocating or fracturing one hip, from which she has suffered much and been very closely confined to the bed, but is thought to be recovering slowly. R.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

DIGHTON, Kan., June 4, 1894.

In reply to your suggestion, that all those who appreciate the *Evangel and Outlook* to express their opinion of it, we will say that we think the editors of it are doing a great work. It is read and enjoyed by all our family. We have distributed them among our neighbors, and some are interested in the Sabbath question. We hope the publication of it will be continued, and hope to contribute something to the support of it after harvest. The main trouble with the *Evangel and RECORDER* is that they are not large enough, as one gets through them too soon. We cannot understand why any Seventh-day Baptist should object to reading the *Outlook*.

A. E. BOND.

THE wisdom of people who tell us of "the religion of the future," is only paralleled by their ignorance of the religion of the present.—*Sel.*

CORRESPONDENCE.

LITTLE GENESEE, N. Y., June 5, 1894

To the Editor of the SABBATH RECORDER.

At about the time of the destruction of Jerusalem by the Romans, there lived an eminent Jewish teacher who had five disciples. One of these possessed a retentive memory and the master likened him to a well-plastered cistern from which not a drop of water could escape. Memory training is useful in education, especially when applied to the Bible. Ruskin, the eminent art critic, declared that his mother "established his soul in life" by giving to him, when a child, a liberal education in persuading him to commit to memory many and extended passages of Scripture, some of them among the choicest of the Word of God.

The achievement of a number of the Little Genesee young people deserves more than a passing notice. Their names constitute a genuine roll of honor, and it is for the sake of placing their names on record that I write, in the hope also that others may be encouraged to do likewise. William L. Bowler, of Little Genesee, was himself greatly benefited by committing Scripture to memory when a child. Last fall he offered a prize of a ten dollar Bible to any young person who would commit and recite, to either the Sabbath-school Superintendent or pastor, one of the gospels, and a two dollar Bible to any under twelve years of age who would so commit and recite the Sermon on the Mount. The following names constitute the roll of honor. Names of those who received the ten dollar Bible: Carrie Bliss, Myrta Belle Davie, Nina Norilla Clark, May Maxson, Fannie Pettitt, Grace Marilla Clark, Mary Beth Sanford, Leslie Bliss and Freddie Burdick. Names of those who received the two dollar Bible: Rowland Jesse Clark, Virgil Adelbert Clark, Lena Mable Slade.

The reader will observe that the girls outnumber the boys three to one.

Yours very truly,
S. S. POWELL

THE air is full of skepticism. Don't try to preach it down, or say much about it. It is nonsense to preach against darkness. *Bring in the light.* Jesus Christ is the one sovereign cure for infidelity. Lead the doubting, the bewildered, the distressed, the troubled, to Calvary. If Christ's light cannot illuminate their soul, and if Christ's power cannot save them, they are lost.—*Dr. Cuyler.*

THE sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good communicates himself to the soul that longs to partake of him.—*Wm. Law.*

For Sale.

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

SPECIAL NOTICES.

COMMENCEMENT WEEK, Milton College, June 21-28, 1894.

1. Thursday forenoon and afternoon, June 21st, Field Day exercises.

2. Thursday evening, public session of the Orophilian Lyceum.

3. Friday evening, June 22d, Annual Sermon, by Rev. Edward Pence, of Janesville, before the Christian Association.

4. Seventh-day evening, June 23d, public session of the Philomathean Society.

5. Sunday evening, June 24th, Baccalaurate Sermon, by President Whitford.

6. Monday and Tuesday, June 25th, 26th, examination of classes.

7. Monday evening, June 25th, public session of the Iduna Lyceum.

8. Tuesday evening, June 26th, Dramatic Readings by Miss Jennie A. Dunn, of Milton, and Miss Isabel Garghill, of Evanston, Ill.

9. Wednesday afternoon, June 27th, at 2 o'clock, Annual Meeting of the Alumni Association. Addresses by Prof. J. D. Borden, President, of Milton Junction; Prof. D. Bond, of St. Paul, Minn., and Rev. O. U. Whitford, D. D., of Westerly, R. I.

10. Wednesday evening, Annual Concert of School of Music under the charge of Prof. J. M. Stillman, Mus. Doc.

11. Thursday forenoon, June 28th, at 10 o'clock, Commencement exercises.

12. Thursday afternoon, at three o'clock, Class Day Exercises.

13. Thursday evening, Senior Concert, by the Imperial Quartet, of Chicago, Ill.

IF it be the will of God, the Seventh-day Baptists of South Dakota will convene for their Yearly Meeting with the church at Big Springs, Union Co., S. Dak., commencing Friday, June 29, 1894, and continue over Sunday. Persons coming on the train from the east will be met at Hawarden, and those coming from the West at Alcester, Thursday, June 28th. Persons coming at any other time please notify N. P. Ring, Big Springs, who will meet them at any time. Preparations are being made to secure a tent in which to hold our meetings. A cordial invitation is extended to all friends. In behalf of the committee. C. SWENSON.
CENTERVILLE, S. Dak., June 1, 1894.

TO THE Churches of Berlin, Coloma, and Marquette, Wis.:—I expect to spend Sabbath and First-day, June 23d and 24th, with the Berlin Church, and shall be very much pleased to meet as many of the brethren and sisters from the other churches as can reasonably be present. J. M. T. CDD.
NORTONVILLE, KANSAS, June 1, 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.

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

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

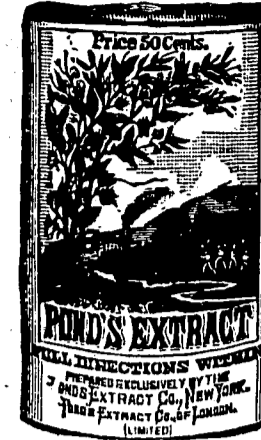
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SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers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

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

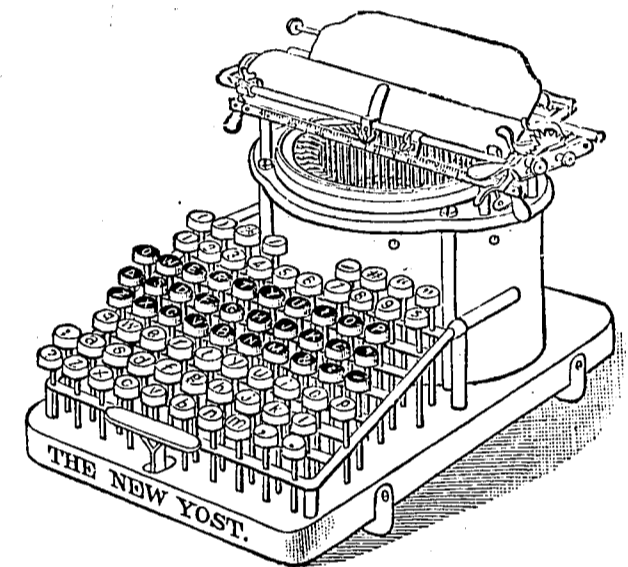
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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

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Reports were received at St. Louis, June 9th, from correspondents in Missouri, Illinois, Arkansas, Kansas, and Texas, stating that the stories sent out about ravages from locusts are untrue.

A battle between seven armed deputies and a mob of 300 strikers occurred at Uniontown, Pa., June 10th, at 9 A. M., at the Lemont No. 3 works, of the McClure Coke Company. One miner, a Slav, was killed instantly, and two other Slav strikers were fatally wounded. The deputies were surrounded and fired upon by the strikers before they shot.

The invitation of Gov. Altgeld to be present at the Commencement exercises of North-western University has raised a storm of protest from friends of the college, and the invitation may be withdrawn. Judge O. H. Horton has announced that he will not sit on the platform with the governor, and other prominent persons have decided on a similar course.

MARRIED.

BURDICK-STILLMAN.—At the home of the bride's parents Mr. and Mrs. Jesse Stillman, in Lincoln, N. Y., June 6, 1894, by Rev. L. R. Swinney, Mr. Edson C. Burdick, of Bainbridge, and Miss Cora L. Stillman.

BURDICK-MAIN.—In Laurel Glen, Conn., June 5, 1894, by Rev. L. F. Randolph, Mr. Elzhanth Burdick, of Watch Hill, R. I., and Miss Ida B. Main, of Laurel Glen.

POLAN-DAVIS.—On the public highway near Smithton, W. Va., May 12, 1894, by Rev. R. W. King, Mr. Manville O. Polan, of Blandville, and Miss F. perie Davis, of Rock Run.

CRUECH-MUNCY.—At Salem, W. Va., June 7, 1894, by Rev. Theo. L. Gardiner, Mr. W. Fremont Church, of Sandusky, Ohio, and Miss Mary E. Muncy, of Cincinnati, N. Y., late teacher in Salem College.

ROSIER-RANDOLPH.—At the home of the bride's father, Geo. W. F. Randolph, in Salem, W. Va., May 30, 1894, by Rev. Theo. L. Gardiner, Mr. John B. Rosier, of Cherry Camp, and Miss Myrtle Randolph, of Salem.

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.

CRANDALL.—At Bolivar, N. Y., May 30, 1894, suddenly of apoplexy, Azina, wife of Samuel H. Crandall, aged 59 years, 3 months and 13 days.

She was born in Plainfield, Madison Co., N. Y., and came with her parents to the town of Clarksville when about six months old. Funeral services were held at the Bolivar M. E. church, where many friends and neighbors assembled and listened to an excellent sermon, by Rev. Geo. P. Kenyon. Rev. A. S. Arnold assisted in the services. Burial in Bolivar cemetery. She was a respected member of the Richburg Seventh-day Baptist Church.

M. G. S.

VAN PATTEN.—At the residence of Prof. Stephen Babcock, 344 W. 33d street, New York City, June 2, 1893, Mrs. Maria Groot Van Patten, aged 83 years, 5 months and 17 days.

Mrs. Van Patten was born in Florida, Montgomery Co., N. Y., and when twenty years of age united with the Dutch Reformed Church at Minaville, N. Y. She has lived a long life of Christian activity. The leading trait of her life was an unselfish interest in all the friends about her. A sweet gentle spirit, she gained friends wherever she went.

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She has made her home with Mrs. Babcock for about four years. Only two daughters are left to mourn the loss of a sainted mother, Mrs. Stephen Babcock and Miss Bessie Van Patten; both were present at the hour of her death, and rendered every service possible to their dear mother. A brief service was held at the residence Monday evening at 8 o'clock. The funeral services were held at Glenville N. Y. For generations the Van Pattens have been buried in the old church cemetery. J. G. B.

LANGWORTHY.—Mrs. Wm. P. Langworthy was born in Westery, R. I., Dec. 29, 1803, and died at Ashaway, R. I., May 27, 1894.

Sister Langworthy became a child of God in early womanhood, and put on Christ in the ordinance of baptism, and continued a faithful and earnest Christian to the close of life. She was a member of the First Alfred Seventh-day Baptist Church. J. G. O.

DUNN.—At his home near New Market, N. J., May 23, 1894, Joel A. Dunn, aged 83 years.

Joel A. Dunn was born Feb. 15, 1811, at New Market, where he has resided ever since. In 1835 he was baptized and joined the Piscataway Seventh-day Baptist Church. He was twice married, in 1836, to Rhoda F. Randolph, to whom were born three children, Mary, Clarkson and Rhoda, all of whom have gone on before. In 1842 he was again married to Joanna, sister to his first wife, to whom were born three children, two of whom, Lewis and Mary, with the mother survive. The funeral was held at the late residence of the deceased, a large circle of relatives and friends being in attendance. Bro. Dunn was a man of few words in public, but was a faithful supporter of the church, and always kept the sacred fire aglow upon the family altar. John 21: 18, 19. F. E. P.

Literary Notes.

KITES so heavy that a gale of wind is required to raise them, and which, when raised, will draw a train of cars—kites forty-five feet in length—Japanese fighting kites—are described in Harper's Young People this week. The same number contains an article by W. J. Henderson, on "Sailing a Sharpie."

THE fiftieth anniversary of the Y. M. C. A. is celebrated in Harper's Weekly this week with an important article on the association's growth and work, by W. S. Harwood, and over two pages of illustrations showing some of the finest Y. M. C. A. buildings in the United States. In the same number a page of illustrations of the city of Syracuse accompanies an interesting article by Charles E. Fitch, on the centennial celebration of Onondaga county, N. Y.; and "Within the Reef" is the title of a delightful account of a little journey in Samoa, written and illustrated by a member of Robert Louis Stevenson's household.

In the near future the Bazar will furnish a number of attractive costumes for women who ride the bicycle, with a carefully prepared descriptive article giving detailed information as to fabric, relative cost, durability, and hygienic qualities of bicycle dress. A paper on "Ferns," interesting to fern lovers and to rural saunterers generally, by Mrs. Caroline A. Creevey, author of "Recreations in Botany," will shortly appear.

THE commercial possibilities of lighting are not often reckoned, but they will

be discussed, it is said, in the July Harper's Magazine, in a popular article entitled "The Storage Battery of the Air." The writer is Mr. Alexander McAdie, of the United States Weather Bureau at Washington.

IRVING SAUNDERS expects to be at his Studio in Alfred Centre June 17, 18, and 19, and will be pleased to meet any desiring sittings. This will be his last visit before fall.

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