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THE SABBATH RECORDER.

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WE regret that the matter for "Young People's Work" was delayed on the way and did not reach us in time for insertion this week.

THE round trip tickets on the D. L. & W. Railroad from Binghamton and other points to the Conference will be dated to include August 25th.

A BOY, thirteen years old, would like a home in some good Seventh-day Baptist family. Who wants a boy? Write to the SABBATH RECORDER and be put in communication with the parties.

THERE have been over 160,000,000 copies of the Bible printed during the present century, in over 360 different languages and dialects. No important nation or language is now wholly without the Word of God.

THE Erie R. R. will give reduced rates to Conference delegates, charging for tickets at the rate of two cents per mile. At this writing we cannot ascertain whether it will be on the purchase of a round-trip ticket or otherwise. The various ticket agents will soon be able to answer this question.

THE *Outpost*, Fouke, Arkansas, proposes to appear, soon, in a new dress and enlarged to double its present size. We are glad of this purpose and wish the enterprise every success. This staunch South-Western advocate of the Sabbath has been maintained under great difficulties and should be well patronized and sustained. Its sixth volume is nearly completed.

THE Queen of Madagascar made war upon the saloons in her kingdom and so far damaged the business of the saloon-keepers, that they asked her to compensate them for their loss. She replied, "Compensate those you have wronged and I will pay your loss." No wonder they were silenced. Who could pay the bills of those whom saloon-keepers have ruined?

THOSE attending the coming General Conference can purchase round trip tickets at one and one-third rate for the round trip from all stations on the Utica Division D. L. & W. Railroad. This includes Binghamton. Train No. 3 leaving Binghamton at 3.05 P. M., will stop at North Brookfield, Aug. 14th, 5.04 P. M.

BEFORE another RECORDER reaches most of its readers the General Conference will be in session. For several years past these annual gatherings have been seasons of great inspiration and substantial good to our people. The attendance by young and old has been very gratifying. Our young people are being trained for service in such a degree that we may reasonably hope for greater results for the cause in coming years.

THE Cuba Temperance Assembly, which has become an important and wholesome influence in Allegany county, will hold its Thirteenth Annual Convocation from August 14th to 21st, inclusive. Many able speakers are announced, among whom are Rev. Anna Shaw, T. V. Powderly, Rev. Madison Peters, Rev. A. C. Dixon and John G. Woolley. The railroads give reduced rates of fare.

WICKEDNESS and darkness are not synonyms, but they are symbols of each other, the same as holiness and light. They are associates, companions. Men are wicked because they are blind; they are in darkness and cannot see the great wrongs they are committing. Only let the sunlight of divine truth into their souls and how quickly the darkness disappears; evil deeds cease; the whole nature is changed from the lion to the lamb. O, for more of the divine light in this sin cursed world!

SEVERAL inquiries have been made by Conference delegates in relation to railroad trains. A train leaves Utica at 4.10 P. M., and reaches North Brookfield at 5.53 P. M. Trains leave Binghamton at 3.05 P. M., and 3.50 P. M. arriving at North Brookfield at 5.04 P. M. and 6.52 P. M. A train leaves New York City at 9 A. M. (D. L. & W. R. R.) arriving at North Brookfield at 5.04 P. M. Conveyances will be at North Brookfield to meet the above trains on Tuesday, August 14th; also for all the trains on Wednesday if necessary.

ARE the Jews returning to the "Promised Land"? It is stated that six years ago there were only 8,000 Jews in Jerusalem, and that now there are 40,000. Rev. David Barron estimates that there are at least 12,000,000 Jews in the world. The total number of Protestants in the world, according to recent estimates, is 137,000,000. Of these 35,000,000 are Lutherans; 25,000,000 Methodists; 22,000,000 Episcopalians; 20,000,000 Presbyterians; 17,000,000 Baptists; 6,000,000 Congregationalists; all other denominations 12,000,000.

A REMARKABLE pamphlet has recently been published by Rev. W. C. Helt, Blue Ball, Butler Co., Ohio, on "The Attitude of Roman Catholicism Toward Our Government and Protestant Institutions."

The revelations of this pamphlet will be regarded by many as startling. But the statements of the author are backed up by such quotations and facts as to challenge attention, and

cause alarm. Single copies can be had for 15 cents; 10 copies or more 10 cents each, post paid. Address the author as above.

MUCH interest just now centers in the struggle between Japan and China. It is said the Japanese cannot hold out long against the overpowering numbers of the Chinese. But even Japan is not an inferior nation. It is a mighty nation of Islands. It consists of 3,850 islands, with an area of 266,500 square miles, about the size of Texas, or six times the area of New York State, and about 40,000,000 population. It is said that a greater proportion of the population of Japan can read and write than of any other country in the world. They have 28,000 schools and 72,000 teachers. There are 428 missionary stations and 598 missionaries, 220 churches and 31,863 members. What a pity that so many good influences should now have the prospect of being seriously checked if not fatally crippled by the havoc and brutality of war. May God avert the impending dangers to these nations, and others which may be involved if the strife continues.

THERE is an outcry in certain circles and in some publications against the practice of taking interest for the use of money. It is maintained that interest, at any rate, is usury, and is therefore condemned by Scripture. In *Humanity and Health*, a household magazine published in New York City, and containing many excellent things, we find the following editorial note: "From time memorial interest has been denounced by all just, clear and logical minds, whose mental and spiritual deductions enabled them to rise above self-interest and selfish considerations. It has ever been denounced as taxation or usury."

These statements, like many others in common use with certain writers and speakers who pose as reformers, are quite too sweeping to be true and useful. People who wish to gain the ear and the confidence of the public should avoid such extravagant and untruthful statements as will invariably tend to destroy confidence. Most people who read the first sentence of the above quotation will at once lose faith in whatever else may be said, since the first statement unquestionably is wanting in fairness and charity. In other words, no one can be "just, clear and logical" who does not fully agree with the writer.

But really why this tirade against paying a fair compensation for the use of money? One man has \$2,500 with which he proposes to purchase a lot and erect a house to rent to a family. He makes a careful estimate of the expenses necessary to keep the house in repair, and rents it for enough to pay expenses and leave him a balance of \$125, or five per cent on the investment. But just before entering upon the execution of his plans a neighbor proposes to hire this money and establish a business for himself. He agrees to pay the same amount the money would net if invested in a house and

lot. Is it right to receive rent in the one case, and wrong to receive interest on the money in the other? If so, here is another who must confess to being unjust and wanting in clearness and logical acumen.

To exact a heavy and *usurious* rent or interest in either case would be unjust because oppressive; but not so in the case supposed. It is no more oppressive to loan \$300 for a fair compensation than it would be to purchase a horse and carriage with the same money and then take pay for the use of the property. This nonsense about a fair rate of interest is as unscriptural and unsound in ethics as it is in common business. The word usury is used in scripture with two significations, at one time meaning lawful and at another unlawful interest. In Matthew 25th and Luke 19th, the only places in the New Testament the word occurs, it is used in the parables of our Saviour, approvingly, to teach a valuable lesson. Here it signifies lawful interest. In these instances of a fair, low rate of interest there is no injustice, no oppression. All this talk about the sin of taking interest for the use of money is in the same line with the outcry of labor against capital. It is a foolish and superficial view of what should be regarded as natural and wholesome conditions.

IN MEMORY OF ELIZA CLARK ORDWAY.

There passed away at Chicago, July 24, 1894, a woman whose character and life are well worthy of much more than a passing mention. The many who have felt her influence and known her love will be glad to see these lines. Praying that her mantle may fall on others, we dedicate this simple tribute to our young women and young men who have set out to make the most of life. And from her who "being dead yet speaketh," I bring you to-day, young people—older ones too—an earnest, tender, yearning *God speed*. That she loved us all we know who have heard the God speed from her own lips.

My task is not an easy one. How can I in these few words adequately characterize her? Her life was not a public one. She spoke not upon the platform. How can I make you understand that her strong and sweet, womanly influence permeated home, church, society, denomination, and was powerful for righteousness and self-sacrifice, for Christ and his kingdom? You who knew her may read between the lines and understand what it is that I would say.

My task is not an easy one because I am a mourner too. Five years ago a stranger in a great city, her house was my home, whenever I would claim it. At the time when the young man most needs it, there came the warm welcome, the cherry smile, the encouraging word. Without a break the same pleasant relations have continued even up to the day when for the last time I saw her in this life, told her of our love and sympathy and confidence, thanked the good Lord for his loving presence, and she, too weary to speak, pressed my hand, Amen and good bye.

There were two dominant attributes of Mrs. Ordway's character. The first was strength. She was strong of will. She had indomitable purpose. Once having made up her mind what was right and best, she would not be swerved. When in the fall of 1871, the great Chicago fire thwarted her husband's plans and destroyed his business, it was by her willing hands and cheerful determination, as well as good judgment, that the family could be kept together

and remain in the city. She had the Chicago spirit for undertaking what others might call impossible things. In that respect she was at home in this great resolute city which has built the very ground on which it stands, which rose dauntless from its own ashes, and which, last year, achieved the brilliant success which made it the center of the eyes of the world. A remark which Mrs. Ordway dropped in this connection, illustrates her resolute spirit. When different cities were rivals for the privilege of building the Columbian Exposition, she cheerfully said, "Well, if Chicago wants the Fair she will get it." She shared that dauntless spirit which laughs at obstacles. She had the courage born of faith—faith in God, and, therefore, faith in herself.

When the Jewish mission school was organized she was one of the leading spirits. Bro. N. O. Moore, the first superintendent, bears testimony that she was a tower of strength, always unruffled, always hopeful. He expected others to be in their places. He knew she would be and her very presence stayed up his hands. No child was too dirty or too ragged or bad to receive her sympathy and care. There was no color line. Down beneath the grime and the hardened exterior was the soul, and her loving heart soon found it. Her firmness was not dogged resolution, but cheerful constancy.

She was strong of mind, strong of sight. She had *insight* into character and movements. She had the far sight to forecast the future. There have been two movements in the history of the Chicago Church which have been epoch making. The influence of both have been felt throughout the denomination. The first was the mission school, of which we have already spoken, and of which she was from the first an earnest advocate. The second was the student evangelistic movement, which the President of the last Conference has called *the* movement of this decade among our people. This movement was originated, developed and consummated at the fireside where she presided. From the first she believed in it. She advocated it and her never-failing confidence was contagious. It was with great fear and trembling that the students finally decided to go. They were young and inexperienced and this was a radical departure from established methods. What if they should utterly fail! Had there been wavering at this time on the part of Mr. and Mrs. Ordway, the student evangelistic movement would have gone down into the grave of forgotten things as only an impractical scheme which came to naught. When the record of these days shall be written her name will be placed high as one of those whose faith and courage made the new movement possible.

The other quality of Mrs. Ordway's character which combined to make her a great woman was sweetness. Strength and sweetness—a rare and blessed union. There are those who are strong; but who win their way by sheer force, breaking and bruising those who oppose them. There are those who are sweet in their intercourse with others, because they have no positive convictions, or hold them in the back-ground in the presence of those believing differently. Mrs. Ordway had convictions and stood by them. She formed her own judgment of people and things, and had a healthy impulse to let that judgment be known at proper times; but the strength was always tempered and guided by sweetness. I have never heard her speak except in kindness. It was not a case of iron hand in velvet glove. By some chemistry of the soul the iron and the velvet were one. The

weight of the one and the softness of the other were both in her nature. The highest strength is linked with gentleness and the truest gentleness is strong.

Her sweetness was shown in her unselfishness. Hers was a life of service. She was one of those rare women who possess the happy combination of energy, executive ability and "knack" for doing things. She used her birthright to the last measure. Her life was full of labors; but the labors were chiefly for others. It was often hers to tread a thorny path. She knew what it was to have a lifetime of sorrow crowded into a few weeks; but the sorrow was for others. She came out strong, serene and hopeful. The sweet unselfish spirit was with her to the end. In the last sickness, while the thoughts of others were upon her, she was often speaking gratefully of the kindness of those about her. Nothing left but the alabaster box of her unselfish affection, and she poured it out at the feet of those who will cherish its fragrance forever.

Her sweetness was shown in her hospitality. The home was always open. You could feel the drawing power of this cheerful hearth-stone across a continent. The latch-string was always out. To her generous hospitality and genuine welcome let hundreds of Seventh-day Baptists testify. The young people who came to Chicago to prepare for professional life, found in her a friend. At one time there were six theological students in Chicago together. Much is said of the duty of ministers to the people; but she was thinking of her duty toward these young men, and she was more of a blessing to them than she ever knew. The night before our departure on the evangelistic trip in the summer of 1892, we gave a little entertainment in her parlors at 51 South Carpenter St. There was a verse of one song about the "six hungry theologues," and Mrs. Ordway's hospitality toward them. She enjoyed the playful reference better than any words of sentiment, and she understood the gratitude and affection which lay beneath the surface. "The boys" to-day are scattered: Peterson in New Jersey, Van Horn in Southern Illinois, Burdick in Ohio, Coon and Shaw in widely separated parts of Wisconsin. But wherever they were when the news came to them that the voice which had welcomed them was silent, there came to each of them a deep sense of personal loss. And throughout our denomination to-day there are many, many to whom this world seems less sunny because her smile shall brighten it no more.

Last and chiefest of all, her sweetness shone out in the beautiful spirit which she showed in all the intercourse of life. Kind, cheery, hopeful and trustful she was to the last. The love in which she was held was only a response to the love which she felt. The tears which came in our Sabbath audience at the mention of her name found their explanation in the yearning tenderness she felt for the little church and the cause in Chicago. She hated cant and sham. She was not given to expressing in public her deepest feelings. But among my most precious memories will be the occasions when I have sat by her bedside, the talk drifting on little things,—pleasant chat, gay banter. These were only the wavelets upon the surface. Underneath was the deep sea. She knew and I knew that she was nearing the river. But it was all right. It was all settled. She knew whom she had believed and was persuaded that he was able to keep that which she had committed to him against that day. There was no misunder-

standings to be explained, no wrongs to be righted. Like every person of healthy instincts she wanted to live. How could she leave her little family, her friends, her work? But she left it all to him who doeth all things well.

It could be said of her in the words of Tennyson:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea.
But such a tide as, moving, seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell
And, after that, the dark,
And may there be no sadness of farewell,
When I embark.
For, though from out our bourn of time and space
The floods may bear me far;
I hope to see my pilot face to face
When I have crossed the bar."

We wonder why she should have been called to suffer so much. I cannot answer. But it is good for us to remember that she who had most need to know understands it now. "The mists have rolled away," and now instead of seeing "through a glass darkly" she sees "face to face." As I write this I am glad to think of my own mother who went home these ten years since. I am glad to think that they together are joining in the song of triumph: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever."

LESTER C. RANDOLPH.

Pastor of the Chicago Seventh-day Baptist Church.

EDUCATION AND NORMAL TRAINING.

BY PROF. H. C. COON.

An idea is very common with young people of to-day, which needs correction, viz., that all that is necessary for a teacher to succeed in getting a position, or to succeed in most any position as a teacher, is to graduate in some normal school. This mistake arises, from a misapprehension of the work of the normal school by both the student preparing for a teacher and by school officers who employ teachers. The normal school is primarily a school of methods, and while methods are very important, and every teacher should study these as an aid to forming methods of his own, these are but secondary to the subjects taught. Methods alone have made many of our high schools places for making machine scholars, all formed after one pattern, which tends to destroy individuality and independence of thought, while with broader culture of the teacher and methods modified by better ideas of a true education much better work would have been done, and new inspiration given to the pupils to seek higher attainments. Two things are as necessary for the successful teacher as in other callings, the general and the special training, the Academic or scholastic, taught in the college, and the broader culture of the university, and then the pedagogical or professional training essential to the highest proficiency. No person can successfully teach a subject that he has not thoroughly mastered, and, as Miss Ida Hoslop recently said in *Public Opinion*, "If this be true, there is need of the broadest possible training of high school, college and university education; and he who attempts to teach the studies of the ordinary high school curriculum without adequate academic preparation, no matter how good a school of methods may have certified to his ability to instruct correctly, is nevertheless left with the Israelitish groan for straw to make

his brick." "With general training only, no one can distinguish himself in the world of to-day. The work of this age must be done by experts," but this expert teacher even must have the broadest possible education, "a general knowledge of science, mathematics, language, literature, and philosophy; then let the mind be filled up to due point with the one or two subjects he expects to teach." The question how to thus prepare is one of first importance. The general preparation, the broad culture, must come from the college and the university. The function of the college is to impart thorough knowledge in the selected course of studies and to exemplify good methods of teaching in the various subjects. These furnish the material which the future teacher must use, in leading the boys and girls in their studies and inspire them with ideas of something higher beyond, worth striving for. The broader the culture of the teacher the higher will he be able to point the mind of the student and the easier will be his task to lead them on. The special training may be, first, by pedagogical departments in the college and university; of these Prof. S. G. Williams, of Cornell, says: "The essential condition of success in really educative instruction, and likewise in the history of education, admits of a far more fundamental treatment in college, than is usually possible in the normal school, from the greater maturity of the students and their wider range of preceding studies, and such a treatment should never be lacking. In place of the practice work, written reports should be exacted on specific observations of neighboring schools and classes, and class exercises should be conducted by members of the pedagogic class within their own class, in which special attention should be paid to thorough preparation for all class work, to the attainment of skill in the art of questioning and exposition, and to ready use of expedients for commanding the attention of a class."

The second means of obtaining special training is through the normal school. Prof. James M. Green, principal of State Normal School of New Jersey, says: "The true work of the normal school consists of the union of a training in subjects, independent of academic matter, such as psychology, school organization, history and science of education, with such a treatment of academic matter as is peculiar to the teacher." The normal school is to teach the science of teaching, and not to impart instruction in the various branches. Methods in teaching being the object, the subject matter to be taught should be learned before in order to get the best results. Too many go to these schools with the idea that they supply all that is necessary for the thoroughly equipped teacher, and the result is narrow conceptions of the teacher's calling and a dependence upon methods and set forms, and schools fashioned after patterns that leave but little chance for original thought in the teacher or inspiration in the student." This is a just criticism upon many of our secondary schools, and the question how to attain better results is causing much thought and discussion among the live teachers and superintendents. A reaction is beginning to set in, which is shown by the increasing demand for college graduates, as principals and superintendents of these schools, and by the fact that the normal school is attending more and more to its legitimate work. The ideal high-school teacher should have experience in the class room to test his fitness for the work, then a thorough college course, and either a pedagogic course in college or a year in the normal college and with a purpose to make teaching a life work. Then with constant study and hard work success will be certain.

THE LABOR TROUBLES.*

TEXT.—God is not the author of confusion, but of peace. . . . In every nation he that feareth him and worketh righteousness, is accepted of him. 1 Cor.—14:33, Acts 10:35.

By referring to the first part of the chapter from which our Scripture is taken, we may find the apostle speaking of certain things that breed discord and confusion. While it is a commendable thing for one to be able to speak with tongues, to give instruction, or to offer a psalm, yet for several to do these things at one and the same time, showing no deference the one for the other, is but to cause strife and discord. This kind of thing the apostle condemns, as misrepresenting the spirit of Christ's religion. The religion of Christ differed from other religions of that time, in that it was possessed of the spirit of peace and good order. It was possessed of the spirit that enabled each to recognize the rights of another. The spirit of Christ's religion was that which enabled one to prefer another before himself, to abhor confusion or discord; hence, we believe the apostle spoke against the existing condition of things in the Corinthian church, because they misrepresented the spirit of Christ's religion.

Nothing in nature betokens confusion on the part of the Creator. The landscape, grouping together the rugged, the undulating and the lowly scenery, is everywhere a marvel of beauty and order. The flower, blushing by our pathway with its wonderful harmony of colors, speaks volumes for the order and wisdom of its Author. Look where you will, there is nothing to be found expressive of confusion outside sin-warped human nature. The grand song of the Universe, in praise of the Creator, has been marred by no discord outside that of this sin-warped nature of ours.

The religion of Christ is a religion, the spirit of which is for peace and harmony, a fact not only taught by him but sanctioned by heaven, when its choral voices broke forth in that glad angelic song, "Peace on earth, good will towards men," on the morn of Christ's nativity.

Where Christ reigns there can be no discord or confusion. It was for the purpose of teaching this lesson and correcting existing errors, that the apostle gave the instruction from which our first scripture is chosen. In that scripture from which our second passage is chosen, we find God in a peculiar way impressing a truth hitherto unrecognized. We find one Cornelius, a gentile, unacquainted with the teachings of Jewish theology, with its rites and its ceremonies, yet he had so devoted his life to the Lord, that God spake to him by his messenger, saying, "that his prayers and his alms had come up before the Lord and had been accepted. Peter having received a mission from God, and having listened to Cornelius' story of his vision, was prepared to teach the truth found in our passage from Acts, "In every nation he that feareth God and doeth righteousness, is accepted of him." No matter what the race or conditions, the door of salvation and deliverance is open to everyone who feareth God and doeth righteousness.

What a grand truth is here taught; how helpful should it be to every discouraged heart. How unutterably wretched is that heart in which the star of hope has set. When we think upon the matter, our minds fail in the effort to fathom the wretchedness of that soul without the cheering influence of a hope. No wonder that so many resort to rash deeds, believing as they do, that it is a door of deliverance.

* Synopsis of a Sermon preached by E. A. Witter, in the church at Albion, Wis., July 21, 1894.

from such mental torment and soul anguish. Our lesson of to-day comes to all such with cheer and with hope.

As we look about us, we see conditions and manifestations in the life of our own loved land, that are truly appalling. They cause much of uneasiness on the part of many who are possessed of apprehensions of serious trouble in the near future.

May we not turn aside here to consider some of the things making these conditions possible? We must review the past to become possessed of the key by which present social problems may be solved. David Starr Jordan, President of Leland Stanford University, says: "We are none too well equipped for the struggle of life at the best. Some are born helpless. There is in every nation a multitude of men and women to whom fitness, for success in life is impossible. They are simply incapable and the descendants of others who have been likewise incapable." In support of his position, President Jordan goes on to speak of certain dangers to our country in the following language: "The dangers of foreign immigration lie in the overflow to our shores of hereditary unfitnes." We believe that Mr. Jordan has struck the keynote to the situation and that we must recognize the truth uttered as one of the essential factors entering into the social conditions of to-day. It is patent to every thoughtful observer that the evil thus indicated has been very largely the cause of our social and political disturbances.

Our country has been open to this kind of immigration together with those of other and better classes for the purpose of developing our resources, a thing which in itself, was commendable, and in a large measure a sure way to national prosperity. This unrestricted immigration was also permitted and used for the purpose of increasing the political forces of party leaders, a means by which political tricksters and manipulators of machine politics were able to carry out their designs.

Unrestricted immigration of the inferior classes has been a large factor in carrying out money-making schemes, both in public and private matters, till our loved land has become the dumping ground of a mass, the frightful nature of which is being seen in the social upheavals of to-day. A large proportion of the mass of rioting and disaffected strikers are not in any true sense American citizens; they have come from foreign countries with un-American ideas and with Anarchistic notions.

Again, the frightful condition of affairs among the laboring men at the present time is not so much due to the wrongs committed by the employers and capitalists, as the profligate habits of the laborers themselves. That the laboring class has in many instances been wronged, we would not deny, nor would we defend capital as against labor. That there is a large amount of sickly, sentimental sympathy with the striker abroad in the land to-day we are well aware. Yet that makes no difference, nor does it in any sense stand in the way of unhesitatingly declaring the truth, that the present condition of affairs among laboring classes is not so much due to the wrongs committed by employers and capitalists as to the profligate habits of the laborers themselves. Go where you will among these disturbing factions and there is found the wasting of time and the means of a livelihood in the saloons. Thousands, and we might almost say millions, of money have been passed over the bar to the saloon-keeper's till, by those now engaged in a

discordant strike, while many of the wives and helpless children are begging for a crust of bread with which to sustain life. Plunder and pillage is resorted to by many among these lawless beasts.

There is much talk about the equal distribution of property. It seems to us that those who advocate such measures fail to realize the impossibility of such a measure. Should such a distribution be made at once, how long would this condition of equal sharers remain? Not long; many, as shown by President Jordan, of Leland Stanford University, have not the ability to retain wealth or to successfully care for themselves. Many, judging from almost daily illustrations, would be restless till they had in some way expended what they had. The larger their wages the more they have to waste, and then, with their ideas of a free government, throw themselves upon an industrious people for the support they need. No act of government, in our judgment, could be more unjust and unrighteous than the act of making an equal distribution of property. Because a man has qualities that enable him to amass a fortune, it does not follow that he is an enemy to the laboring man, or that he would desire to see the laboring man reduced to poverty. No, a thousand times no! The Almighty has given to some this ability to amass wealth for beneficent purposes.

The centralization of wealth, within certain limits at least, is necessary to furnish employment to the laborers. It is necessary to governmental development. The man of wealth is an essential factor in the educational, political, yes, and religious development of our nation. He is not only possessed of the ability to give support, but we look to him to build our institutions of learning, and so equip them that almost every energetic boy and girl, in all classes, can avail themselves of the advantages thus afforded, and become possessed of that priceless boon, a good education. We look to them for beneficent support of our churches and charitable institutions that the poor may have the gospel and the unfortunate be cared for. We must then realize that the centralization of wealth within certain limits in the hands of one man, or a company of men, is essential to the welfare of the laborer, and especially so, for those who cannot invest and make for themselves.

Much is said to-day in favor of trade unions, and their right to strike and cripple the business interests, not only of a single corporation, but of the whole nation, if need be, to accomplish their purposes, be they just or unjust.

That any laborer, or class of laborers, have a right, if dissatisfied, to quietly leave their work after satisfactory settlement with their employers, no right minded persons will deny. That any class of laborers have a right to associate themselves together for purposes of mutual improvement or helpfulness to each other, either in helping to find employment or to give assistance in time of sickness or need, no right minded person will deny. But I strongly protest that no laborer, or class of laborers, has, for any grievance whatsoever, any social, political or moral right, having discontinued work, to forcibly, or by fraternal vows, compel another to leave his employment, or in any way interfere with others engaging in the work they have left.

This dictatorship and right to control assumed by labor organizations is all wrong. It is destructive of good government; yea, it is but the hand clap of cheer and support to the

hoarse, unnatural voice of anarchy. It is in support of no-lawism. It is for the support of that form of government which is no government; that government that is without foundation other than ignorance and crime.

We cannot afford to pat anarchy upon the back and whisper encouragement into his ear. It is but the support of that power that would place the bomb beneath your house or mine, or plunge the dagger into our backs for any personal difference. We could never know when our homes or our persons were safe with such a spirit permitted or fostered. Recent and present social corruptions are but glaring revelations of the fact that this government founded in holy purposes and in the recognition of equal rights, is being undermined, its safety and perpetuity threatened by the lawless and irresponsible.

Pullman and other employers may have done wrong. Without doubt they have let some opportunities go by in which they might have helped to improve the condition of the employed. They have doubtless laid themselves liable to censure for their manufacturing combines, yet there is some ground of excuse for the same, growing out of the uncertainty thrust upon them by laborers' combines and strikes. Whatever may be said of the mistakes of the employers, who, we believe, have in the main, been the conservators of safety and support to the laborers, it is certain that those engaged in strikes in the past and present have largely entered into voluntary outlawry. And so far as the leaders and instigators are concerned, we believe they should always be treated by the government as outlaws, and dangerous to the welfare of the government. Where are the heroes and patriots like those at whose hands and by whose thought this government was founded? Where are the statesmen of which we once boasted? This government is sadly in need of such men as Sumner, Garfield, Lincoln and Washington, who stood for pure government.

What, in the face of present conditions, ought we, as law-abiding citizens, to do? As Dr. Barrows said in a pulpit in Chicago last Sunday, "We ought to stand by the flag of our country." Yes we ought to stand by that flag that stands for so much to us. We ought to stand in solid phalanx against the anarchistic spirit so prevalent in our land, that spirit that is growing so rapidly, and not only threatens the free institutions so essential to governmental success, but would destroy them if possessed of sufficient power.

We need to interest ourselves more in the affairs of government, and do what we can by precept, and the exercise of that God-given sovereignty, the ballot, to overthrow corrupt political rings, and put honest, God-fearing, Christ-loving men into the halls of Congress, and into every place of trust, not only in the nation but in State, town and county. It is in the power of sanctified Christian citizenship to accomplish this work of renovation. "God is not the author of confusion but of peace." He is our sure rock of refuge, our hill of defense. We need not fear though the earth quake and the heavens fall, for the Lord is on the side of good government, and where the Lord is there is victory for God is a majority.

We can only hope to overcome existing evils and make our loved land what it professes to be, "The land of the free and the home of the brave," by taking Christ into the heart and living him out among men, that the Golden Rule may not only be known, but practiced among all men. Let us then, as citizens of a grand republic, not only discountenance evil wherever and however it may appear, but let us labor and pray that it may be eradicated by the loving, peaceful spirit of the blessed Christ.

MISSIONS.

FRUIT FROM MISSIONS IN WEST VIRGINIA.

The present condition and privileges of the people in West Virginia compared with what they were at the time that we first remember, indicate valuable fruitage from labor bestowed.

Our early recollections bring to mind Rev. Azor Estee holding meetings in private houses, sometimes at my father's house. If there was even a school house in that vicinity, Greenbrier, at that time suitable to hold service in, I do not recollect it. At Salem, five miles away, there was an old log meeting-house, where we then went once a quarter, and occasionally oftener, to hear Elder Peter Davis, and later Elder Samuel D. Davis, preach. School, if any, was on the "subscription" plan, and the teacher "boarded around," and if the pupils were fortunate enough to read, write, spell and get as far as the "Single Rule of Three" in arithmetic they were thought to be educated and ready for life's work.

The Seventh-day people had churches at Salem, Lost Creek, Middle Island, and I think another at Hugh's River, at each of which there was preaching occasionally by Elder Peter Davis, S. D. Davis, Asa Bee or Ezekiel Bee, possibly by other native talent, and sometimes by a missionary. Now there are not less than nine churches, a number of which have efficient settled pastors with weekly preaching service, and in all the churches there is a commendable effort to sustain services, preaching, prayer-meeting and I suppose Bible School.

About the year 1850 an enthusiastic effort was made to establish an Academy at West Union with Stephen T. W. Potter, from Scott, New York State, as principal and teacher. For a while this school was sustained with praiseworthy energy and zeal. Much good was done. Aspirations, bearing eternal fruitage, were given and received. But reverses came and the work, so nobly begun, was abandoned, so far as an Academy at West Union was concerned. But principles never die. As the years sped by the desire for better educational advantages was apparent and increasing. The "subscription school" gave way to "free schools," and the little log school house and seats made of rails or slabs have given place to comfortable houses and convenient desks.

At Salem, nearby where years ago stood a log barn, where I with playmates, Dea. Lloyd F. Randolph, John F. Randolph and others, used to go and hunt for kittens and rats, now stands with grandeur, Salem College, the pride of many, equipped with an efficient President and corps of able teachers and hearty supporters.

During these years of progress, we remember such men as David Clawson, Walter B. Gillette, Charles A. Burdick, C. M. Lewis, A. H. Lewis and J. L. Huffman and others, coming to West Virginia, generally under the direction of the Missionary or Tract Board, and by their influence, counsel, labor and aspiration helping on toward the fruitage now being gathered by church and school, and general progress in morals. Much grander and larger things are expected and will surely come.

These few comparisons, out of many that might be quoted in this one locality in the wide universe, prove beyond a doubt that Christian missions pay. Unprejudiced minds join and say, Yes. Eternity alone can reveal the full fruitage.

L. F. RANDOLPH.

HOPKINTON, R. I.

FROM T. J. VANHORN.

If we could judge from the results of the year's work as formulated here, and there were no other data, the question, "Does it pay?" might press itself with some seriousness, in these times of financial distress. But while the progress has been slow, and there have been many discouragements, we, of Southern Illinois, have many things for which we devoutly thank God. Our growth in numbers has been small, but there are some encouraging evidences of spiritual growth and development on the part of these churches. One year ago it was a rare thing to hear any voice but the minister's in the public service of God. The preacher was expected to do the preaching and praying, and in some instances about all the singing. It is amusing now to remember with what solemn looks some of these brethren would reason with the missionary when he first intimated that they would be expected to take some part in the service. "We don't want to make any mistakes," some would say with bated breath and scared and anxious faces. We trust no mistakes have been made in this direction; yet people from twelve years old and upward are now able to conduct a public service.

Thirteen in all have joined the different churches, all but three of whom are converts to the Sabbath. Your missionary had his first experience in administering the ordinance of baptism last April when two happy candidates went forward in this rite. Both of these were heads of families, and both converts to the Sabbath. One of them is a young man who has come to us through the greatest opposition of friends (?), and with special discouragements, he, with another young man, embracing the Sabbath under the work of the "boys" last summer, will be heard from among our people later. They need your special prayers.

At your request I went to Farina to assist Bro. Coon in working among the people there for a few days. It will be for others to speak for the work done there. Suffice it to say that the people of Farina endeared themselves to the hearts of the evangelists by their hospitality, and most of all by their earnest and hearty co-operation in the work which was attempted. Just as the work was closing here your missionary received a letter from Stone Fort asking him to represent the Christian Endeavor Societies of Stone Fort and Bethel at the Cleveland Convention. The letter ran: "Our societies are very much in earnest about it, and a few outside of these societies will help raise the funds."

This was a source of great satisfaction to me, not for the opportunity of visiting the great Convention, nor for the honor of representing these societies there, but most of all for the evidences of life and enthusiasm thus shown among the young people. With more than half a resolution independently formed, and the advice of trusted friends, it was not hard to see my duty to go. Thus it happens that I am subjecting myself to the discipline of writing this right in the midst of one of the most enthusiastic International Christian Endeavor Conventions ever held in America. I am praying for receptive power to carry back some of the good I am receiving here to those young people of Southern Illinois.

CLEVELAND, Ohio, July 13, 1894.

THE worst penalty of evil doing is to grow into likeness with the bad; for each man's soul changes, according to the nature of his deeds, for better or for worse.—*Plato*.

FROM GEO. W. HILLS.

Our work for this quarter has been marred by sickness. I was at Collinsville, Alabama, conducting meetings, when taken with fever, and with great difficulty was able to get home. But thanks to a kind Providence, the best physician in Northern Alabama, the best nurse in the State (Mrs. Hills), and a strong constitution, I am again on my feet, hoping to be able to report better things next quarter. I suppose the Lord knows best about these things, but it seemed to us that we could ill afford to be sick with so much work needing attention. The work is growing steadily, new interests present themselves, and the prospects on the field are more encouraging than ever.

I am very grateful that the Board has made arrangements to send us a tent and a singer. Our plan had been to begin work in North Carolina about the middle of July, but that has been defeated by sickness, as there is some work we must attend to here before we can go. We recently received an invitation from Whiton, Alabama, to go there for a two weeks' meeting as soon as possible. I am informed that a large number there are greatly exercised in mind on the Sabbath question, brought about in part at least, by a few days' meeting, including a Sabbath discourse, conducted by Bro. R. S. Wilson not long since. He has a brother and his mother living there. This invitation must be responded to before going to North Carolina, although the work there is very urgent also.

We are to have a school in town opened this fall under college charter, to have a "public school" or "free school" department for all primary work. This new college is to be conducted on the most modern and approved plans and methods, so the new professor promises. So Mrs. Hills' school, which came very suddenly to a vacation when I came home with fever, will not be resumed unless some peculiar turn of events appears to make it necessary. Mrs. Hills had become very much attached to her scholars, and they to her; but after carefully studying the school system in this country, and the effect the private school system has had and is having upon education, society, and the general welfare of the South, we have come to the conclusion that a private school ought to be supported only in an emergency, as a matter of necessity. Therefore we feel it our duty to encourage and aid every advance step in educational lines. We hope and will work for the success of our new school, especially the "free school" department, where the poor children may have opportunities equal with the rich.

Our Christian Endeavor Society is in a thrifty condition, the most of its members are making very rapid growth as Christian workers, which is gratifying indeed.

ATTALLA, Ala., July 1, 1894.

CIGARETTES.

Young men and boys who smoke cigarettes will do well to consider what sort of poison they are inhaling when they draw into their lungs the smoke from one of these articles. A leading chemist, one whose name is widely known in this country, recently took pains to analyze a number of cigarettes produced by the best factories, and, after doing so, gave utterance to the following remarks: "There are four ingredients in every cigarette, each of which is calculated to destroy human life. First, there is oil in the tobacco; next, the oil in the imported paper, which is nearly as destructive; third, the arsenic introduced to make the paper burn white and add a peculiar flavor; fourth, the saltpetre put in the tobacco to give it the insidious stimulation." Boys, don't use cigarettes.—*Watchman*.

WOMAN'S WORK.

THE GUESTS OF GOD.

"Why should we wear black for the guests of God?"—
Ruskin.

From the dust of the weary highway,
From the smart of sorrow's rod,
Into the royal presence
They are bidden as guests of God.
The veil from their eyes is taken,
Sweet mysteries they are shown,
Their doubts and fears are over,
For they know as they are known.

For them there should be rejoicing
And festival array,
As for the bride in her beauty
Whom love hath taken away—
Sweet hours of peaceful waiting,
Till the path that we have trod
Shall end at the Father's gateway,
And we are the guests of God.

—*Mary F. Butts, in Youth's Companion.*

My Dear Sisters:—Many of us will not be able to attend our Conference. Shall we not pray often and earnestly for all who go, that a blessing may attend every session, that wisdom and divine guidance may be given to the officers of all our Boards as they plan for the work of the coming year.

PRAY especially for our "Consecration Service," when our sister, Dr. Palmberg, will be set apart for her chosen work.

"Large petitions let us bring,
We are coming to a King."

WHAT THE WOMEN CAN DO IN MISSION WORK.*

BY MRS. S. F. WHEELER.

"Whatsoever thy hand findeth to do, do it with thy might." Certainly, dear sisters, there is a great work for us to do. Every day there comes an opportunity to do something. "Something for each and all of us to do." Saving souls is as much a work for women as for men, and I sometimes think it is even more in their power than in that of the minister. Is it not the mothers who train the children? Do they not in large measure mould their young minds? Yes, and it is our duty, as mothers, to train them aright. We must bring them up so they will be prepared to take up the duties and responsibilities of life when we shall lay them down. This is real home mission work. Then there are heathen at our very door who need the gospel's refining influence just as much as do the heathen in China or other foreign lands. I have lived on the mission field for thirty years, more or less, and it seems strange what indifference and almost willful neglect of the unconverted and careless there is on the part of professed Christians right about them.

Christ says, "Ask and ye shall receive." Is it not a lack of faith on our part that we do not ask oftener and receive more? Ask the Lord for souls to be converted and born into his kingdom and will he not grant it? Keep asking, if the first time fails ask until you gain your request. God often tries our faith to see if we are really in earnest and really crave the blessing we ask. If your neighbor is sunken in sin and degradation, he is not so far gone but that the blood of Christ can save him, and perhaps you, dear sister, are just the one to say the word, or to sing the verse that will set the poor soul searching for the light. Christ was not afraid of being contaminated by rescuing the degraded ones of earth, and if he was not afraid, why should we be? Is he not our example? Is it not for us, dear sisters of the Seventh-day Baptist denomina-

*Read at the North-Western Association, and requested for publication.

tion, to seek out those that need encouraging and lend a helping hand to raise them up to higher and holier ground? Giving of our means is only one way of helping to hold up the banner of the cross, and of advancing the cause we profess. I know one girl of our denomination, who, seeking health in one of our mountain camps and seeing the great need of religious service for the children, helped start a Bible-school for them. Others who were older soon dropped in and became interested and so spent their time *there* instead of in the gambling houses. Men, women and children came to hear the Bible-school lesson read and explained, and the sweet songs sung. And the children were helped to learn something besides gambling, drinking and profaning God's holy name. I sometimes feel as the Chinese woman expressed it, "Why don't they send salvation faster and faster" to these perishing souls. Men, women and children dying without even a word spoken to them of their soul's salvation; yet this land of ours is a land of Bibles and churches and professed Christians. Our *foreign* fields need helpers and means, *but* our *home* fields need *more* helpers and *more* means.

The ladies of our different societies can help send laborers into the field by their faithful work in their benevolent societies, by raising money, by making various articles of clothing, quilts, and other things too numerous to mention. I think Eld. Hamilton Hull was right when he spoke of the sisters writing letters to Mrs. Hills to encourage her in her work; others need encouraging too. Like Moses, they need Aarons and Hurs to hold up their hands, they need your earnest prayers to strengthen their hearts to go on in the battle of life. We must work and pray and have faith that God will help us. God says in his word, "Faith without works is dead." Faith and works go together. If we ask God to give us more faith he surely will, for his word is, "Ask and ye shall receive." Every one cannot go to some field where there is need of missionary work, but God will open our eyes to see what to do at home. I believe it is true as the converted priest said, "Don't be afraid to converse with your servant girls on your religious beliefs." Give them your RECORDERS, Sabbath Visitors, and other religious papers and books. Invite them to attend worship with you. Give them a Bible to read and talk with them. Do you know they are starving for just such things? Their souls are stunted and dwarfed and they know not, for they are groveling in darkness and ignorance. In our mountain camps there are many opportunities for labor of this kind. One woman who, with her husband, came here from the East, carried on service every week for several successfully. She did it in such a way that she gained their respect, and they listened gladly to the sermons she read to them. There are many camps that might be supplied in the same manner if there were those who would do it.

Again there are many young men and young women who are striving to gain an education so they can do more efficiently the work the Lord has for them to do. We can give them of our means, if only a little. Perhaps they have been thinking they would have to leave school to earn just that amount. Sisters, is it not just as much missionary work to do these things as it is to go to some field? Since the work is Christ's work, intrusted to us; since the workers are asking, "What can we do to advance the work?" What shall our answer be?

Shall we not give of our means, our talents, ourselves? Will it not be required of us at the day when we give our accounts? When the question comes, What hast thou done to save the perishing souls within your reach? Surely this is our time to gather stars and jewels for our crowns to be worn through all eternity.

"WHAT! NO ROOM IN HEAVEN?"

A lady who has visited Japan told to a gathering of ladies recently, an experience that came to her knowledge. A little child had come to a mission school. The contrast between the cheerlessness of her home and the very atmosphere of that Christian place, made it seem something more beautiful than she had ever known. Soon after she entered she commenced to ask for grandma. "Your grandma is not here." "She must be here. She has gone to heaven, and this is heaven; she must be here." Scarcely could she be persuaded by the teachers that the one she sought was not there. But the school was overcrowded, and the child could not be kept. As she was sent back to her home she was told that there was no room for her there. "What! no room? Grandma always said there was plenty of room in heaven, and this is heaven; there must be room for me."

Do the Christian people of America realize that reduced appropriations to the missions abroad mean "no room in heaven" to many an eager, anxious soul? Yet that is simple fact. On every hand the doors are opening, are already wide open. From every side come stories of opportunities such as have been never known before, and the message that is sent back is "Close the doors, ignore the opportunities; if souls perish, they perish."—*Independent.*

OBSERVATIONS AND REFLECTIONS.

WHOLE fields of white daisies, buttercups, and in some portions the dreaded paint-brush! Beautiful indeed to look upon, as great flower gardens of pure white, bright yellow or flaming red; but ugly in the extreme, considered as a substitute for the fine timothy or fragrant clover that should go from the farmer's meadow to his hay-mow, as the winter's supply for his horses and cattle.

DID you ever think how this strange and undesirable condition of the farmer's fields came about? In case of the paint-brush, the worst weed of all, a good sister introduced it into one of our cemeteries to adorn a grave, lovingly and tenderly, though ignorantly. To-day it is scattered nearly across the whole country, and tens of thousands of dollars would not exterminate it from the soil.

HOW MUCH like this is the history of many noxious things that do overrun the soil of our human life! A habit, a pleasure, a recreation, an association, an appetite is indulged, and cultivated, even in the spirit of good will and sympathy, as something that adds temporary joy and beauty to life. Its dangerous tendency is not noted, its progress is not checked, until all but too late it is found to have crowded out, with its noxious influence, the good seed from that soil, and itself to have become so firmly rooted as to be difficult to exterminate. Thus may it be with card-playing and gambling, the wine-cup and drunkenness, the dance, theater, evil association and a dissolute life. Thus the cultivation of every habit and appetite whose nature is evil. Judge not the plant by its blossom, and be sure of the nature of the harvest before you sow with careless, though perhaps with innocent hand, seed that may curse the soil for generations to come.

How good these roads, even over the stony, clayey hills of Allegany! The people have made them for my benefit, in part, without a dollar of tax or nickel of toll from me. What good people, what a benign government! Oh, ingrate Coxe! Better get yourself and grumbling crew upon the fence, while the legitimate and thankful crowd go by.

WHAT a State is New York for scenery! Niagara, Portage, Glenn's Falls, the St. Lawrence and Thousand Islands, the Adirondacks, Hudson River with its Palisades and constantly shifting beauty and loveliness of scene, as well as lakes, springs and cities without number, make one grand panorama. Not only these, but the ever varying views of hill and valley, woods, meadow and grain-field, give constant delight to the eye of the traveler. Hill-tops from which five counties are seen, with far-reaching line of azure and green, bounding the horizon! And what balmy air, cool nights, delightful weather, even in July! Old Allegany, thou art not the least among the counties of thy State! If thy hills look steep to the man from the plains, thy stones numerous, thy soil hard, thy grain-fields small, yet we will praise thee for what thou art; for thy pure water and air, beautiful scenery, rich pasture and meadow lands, good butter and cheese, noble men and excellent schools, with Alfred University at the head, for thine oil and gas, and the tens of millions of wealth with which thou didst thereby enrich her citizens.

With cheap lands in Allegany and other portions of the State, and better markets, it is a question whether Horace Greeley's advice should not be reversed, and we say, "Go east, young man, and go to farming." Any way, one can see that many of his old neighbors who staid by the old farms, are out of debt, have large gable-roofed barns, and new houses, and if they have not had the pleasure of change and travel, neither have they worn off the moss that the rolling stone is reputed to be destitute of, though this is by no means an inference that they are "moss-backs." Jack Dawson's experience in moving from Maine around the world in search of a place suited to his mind, draws a sage conclusion in his closing stanza, that might prove a wise reflection for many:

"And Jack, he settled down in Maine,
Hoed corn, raised chickens, and reaped grain.
He'd traveled round the world to find
A place just suited to his mind;
And found it, after years of doubt,
In the town from which he started out.
'The way to get on fast,' says he,
'Is just to stay right where you be.'"

How sadly pleasant many of the memories of childhood and youth that are awakened when, after years of absence, one visits the scenes of his early life! Here is the old farm, with the hills and valleys all there, but changed, it may be cleared off, ploughed down, fenced in or out. The house may have given place to a new one, or, if unoccupied, is but a shadow of its former self. Its cellar walls have caved in, the floors are loose from the rotten foundations, the roof so worn by many rains, the wings of the house leaning and spreading apart, the rooms all there, but grown so small and low since the little boys and older sisters, with their parents, used to occupy them. The spring under the hill is still there, the tansy patch has wider spread, the lilac bushes and honeysuckle are the same. The white plum tree at the corner no more yields its fruit; the golden sweet apple tree north of the house stands but a dead trunk, grim reminder of the children it has made happy with its luscious fruit. The

Rambeau, Seek-no-further, Tallman-sweet, and other trees, were still doing service. Some of the neighbors were dead, some moved away, some still there. The school-house under the hill remained, the seats were changed, but 'twas much the same; there the stove, the black-board, the rostrum; there the low and higher side seats where we sat, and where we read and recited: "You have taken me prisoner with all my warriors; I am much grieved, for I expected to hold out longer, and give you much more trouble before I surrendered," etc. "I loved, thou lovedst, he loved; plural: we loved, you loved, they loved," etc. "A regular verb is one whose second and fourth roots are formed by annexing d or ed to the first." There wasn't much in Kenyon's Grammar in those days that we couldn't recite, however we might fail in quoting now, and it was fun to spell the class down, and go to neighboring spelling-schools and try the same. The adjoining field furnished ground for fox and geese, but the hill down which we used to ride didn't seem so steep and high. The church where we first named Jesus and gave ourselves to him, is improved, but many, many of the familiar faces are gone, among them old Elder Andrus, who led us to the baptismal stream. Sadly sweet is it all, as it comes back again. We would not recall it; we cannot. Change is written on it all. We're growing old. Time. What does it all amount to any way? Nothing, if this is all. But if there are undecaying mansions for us up there, and unending loves, with friends reunited, then we'll wait and watch and pray and serve, loving and true, through the here and now, till time and change shall be swallowed up in immortality. G. M. C.

THE ONWARD MARCH OF TRUTH.

BY MRS. C. M. LEWIS.

Awake! Awake! Put in thy strength,
Defenders of the truth,
For truth is mightier than the sword
More absolute than death.

Though trodden under foot of men,
Despised and set at naught,
It e'er has power to rise again
More glorious and bright.

Though error spreads its sophistries
Where multitudes abide,
Who holds the truth will win at last,
For God is on his side.

Send forth the truth on wings of love,
Scatter it far and wide,—
The truth of God's unchanging law,
Which, though men set aside,

Will find a lodgement in some hearts
Prepared by grace divine,
And with accumulated power
And added lustre shine.

O ye who stand on Zion's walls
And view the fields afar,
Take heart, for truth is marching on
Armed with almighty power.

CORRESPONDENCE.

MEMPHIS, Tenn., Aug. 2, 1894.

Dear Recorder:—Let me "hasten" to add a word in connection with what Elder Van-Horn has said in reference to the farm for sale near Bethel Church, Ill. I don't think any one in our denomination, east or west, need go further than this farm and this community to find one of the most desirable locations I know of; and it seems almost strange that such a place could be bought at such figures. I am of opinion that it will soon be taken up by some one, and I hope it may be a Sabbath-keeper. C. W. THRELKELD.

It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the souls for heavenly mansions.—Seeke.

EXPRESSIONS OF SYMPATHY.

WHEREAS, It has pleased our heavenly Father, in his gracious providence, to remove from the sufferings of this life, our sister in Christ, Lucy M. Potter, therefore, Resolved, That we the Society of Christian Endeavor of the Farina Seventh-day Baptist Church acknowledge the loss of a faithful member; and

Resolved, That while our hearts are saddened at her departure, we bow in humble submission to the divine will, recognizing the eternal truth, that he knoweth best.

Resolved, That we commend her cheerfulness and patience manifested during her long and painful illness, and that our faith shall be made brighter and stronger by her example.

Resolved, That we express to the bereaved mother and brother our sympathy in this hour of bereavement, and commend them to Him who, alone, is able to bind up the broken heart.

Resolved, That a copy of these resolutions be sent to the friends, and that they be published in our home paper, and in the SABBATH RECORDER.

AGNES L. ROGERS,
C. H. WEST,
B. F. TITSWORTH, } Com.

MOODY ON WHISKY.

Mr. Moody, in one of his recent great meetings in Washington, preaching from the text, "Be not deceived; God is not mocked. For whatsoever a man shall sow that also shall he reap," referred to whisky by way of illustration. He said:

"You cannot sow whisky without reaping drunkards. A man cannot sell whisky without reaping drunkenness. If I sold a drink of whisky to a man, that man would sell a drink of the same to my son or one of my kinsmen, and I would surely reap what I had sown. No man who sells whisky is pure and happy. He has a skeleton in the closet somewhere. He has some relative who is a drunkard. I do not say this to denounce the saloon-keepers, I simply want to remonstrate with them and plead with them to quit the business. Don't sell out. Don't sell the stuff. Knock out the bung and let it waste. Don't let any man talk to me about his Christianity while he has connection with the traffic. No man has ever been in the business but who has been cursed for it in various ways. No man should rent his property, at no matter how high a figure, for a saloon. The man who does this will reap just as surely as the man who sells the whisky. I am talking facts, not poetry. I once knew a man who rented property to a rumseller, because the temptation of the rent was too much for him to withstand, and all the sons of the renter, four of them, died drunkards. Let us see what kind of seed we are sowing."—Cynosure.

KEEP OUT.

One man escaped the dangers of strong drink, and reached manhood sober and prosperous, by keeping a promise which his mother exacted, never to take off his hat in a public house, and never to sit down in a place where strong drink was sold. His tarrying in such places was short, and the shorter the better.

A reformed saloon-keeper, who signed the pledge and closed his house, gives this testimony: "I sold liquor for eleven years, and have seen a man take his first glass in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy a dinner. I can count twenty customers once worth more than a thousand pounds who are now without a penny and without hope, and without a friend in the world." He specially warns boys against entering saloons on any pretext, and says he has seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say; "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing, says the publican, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."—Christian Advocate.

OUR JOURNEY AROUND THE WORLD.

REV. FRANCIS E. CLARK'S NEW BOOK.

This highly instructive and entertaining volume is a record of a recent journey around the world, such as, owing to the peculiar circumstances attending it, does not often fall to the lot of man to make. It was undertaken under especially favorable conditions by Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor, and his wife, and throughout the long journey, which occupied more than a year, and covered nearly fifty thousand miles by sea and land, they enjoyed rare opportunities for observation and study. The entire volume is marked by fresh, original, and striking material, and is one of the most valuable books ever issued by the American press.

The reader is personally conducted through Australia, India, China, Japan, Egypt, Palestine, Turkey and many other lands. We see these countries through American eyes, and obtain a perfectly clear view of them and their people, *supplemented by two hundred and twenty splendid illustrations from photographs*, most of which were taken by Dr. Clark himself; for he carried a complete photographic outfit with him.

The daily life of a Chinaman in his own country; his favorite food and odd dishes; the singular rites witnessed in the temples; Chinese farms and farming; the seamy side of Chinese life; Japanese acrobats and their wonderful performance; the burning ghats of India, where the bodies of the dead are consumed on huge piles of wood (a ceremony Dr. Clark witnessed); the Towers of Silence where the dead are exposed to be devoured by thousands of waiting vultures that constantly sit on the walls; native jugglers, snake-charmers, and fakirs—these are but a few of hundreds of interesting topics presented.

Their route led across the land that Joseph gave to his father and brethren; past the very fields where the Israelites made bricks without straw, and along the highways where once rolled the chariots of the Pharaohs. Much time was spent in the museum of Bulak (Egypt)—the most wonderful museum in all the world,—where may now be seen the mummy of the Pharaoh who oppressed the children of Israel. The story of the discovery of Pharaoh's mummy among those of forty other mummies of kings, queens and princes found in the royal mortuary chamber in the Theban Hills, and the identification of Pharaoh, is well told. Illustrations from photographs show where the mummy was found, and others give full-length, profile, and front views of this ancient king who was contemporary with Moses and reigned in Bible times, thus enabling all to see "just how Pharaoh looked." It is one of the most wonderful things of this age that the mummy of this infamous king, whose burial place was hidden for centuries, should at last be found, and the withered body be exposed to the gaze of the curious.

The description of modern life and scenes in Palestine is written with an earnestness and fervor that make this portion of the book wonderfully real and precious to Bible readers.

A journey was made of hundreds of miles in an old spring wagon across Turkey in Asia, through an unknown country infested by robbers and hostile natives. The story of this perilous trip is full of thrilling interest and exciting adventures.

Mrs. Clark accompanied her husband everywhere. She draws a vivid picture of life in far-off lands, "As seen through a woman's eyes."

Her narrative is packed with anecdotes, incidents, and personal experiences. Her story of the long journey in the wagon is highly entertaining, its privations and perils, especially to a woman, being many. She was the only woman in the party, which consisted of herself and seven men.

The name of Rev. Francis E. Clark is a familiar household word, and his fame has extended to every corner of the world. Many distinguished persons urged him to write this book. They knew that he had acquired in this remarkable journey a wealth of material which, with his unique collection of photographs, would make one of the most valuable books of the day. All will find in it delightful entertainment, rare amusement, and solid information. To possess it is to prize it; to read it is to obtain much useful information.

It contains steel-plate portraits of Dr. Clark and his wife, from recent photographs; a large map, exhibiting the whole world at a single glance, showing the author's journey from the beginning to the end, and 220 fine illustrations, from photographs from life. These must be seen to be appreciated. We do not know when 640 pages have given us more genuine pleasure. If we speak warmly of the book it is because it richly deserves it. It is sold only by agents, and is meeting with an enormous sale. Agents who introduce a first-class work like this ought to be cordially welcomed. We believe that the best way to keep out poor books is by introducing good ones, and a better one than this has never been brought to our notice. Put it into your homes. It will be read over and over again by old and young, with pleasure and lasting profit.

The work is published by the old and well-known firm of A. D. Worthington & Co., Hartford, Conn., whose imprint is sufficient guarantee of the excellence of the volume.

MEMORIAL, NOT TYPICAL.

BY JACOB BRINKERHOFF.

The Sabbath is not typical but memorial. Its memorial character is one of the principal evidences of its perpetuity. When the Sabbathizing of God's people was set forth in precept it is said, "Remember the Sabbath-day to keep it holy . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Here the word "for" is used for "because," or "on account of"; then because the Creator employed the six days in his creative work and rested on the seventh day, therefore he enjoined upon his worshipers to rest on the seventh day after six days of labor. This injunction or command to remember an institution which had been observed ever since its observance at creation is given on account of the Lord's resting after labor. A memorial is something by which to remember, and the keeping of the Sabbath is a remembrance of the fact of creation; and as we remember and respect the memorial of creation we will remember and respect the great God who made all things, and we will worship him in all his requirements, in love and reverence. And just so long as it is a fact that God created all things in six days and rested on the seventh, just so long should the memorial of that fact be observed by his intelligent worshipers. The Sabbath institution is a definite one, and the institution cannot be separated from the day of the institution. The letter of the institution cannot be separated from the spirit of it; they go together in this as well as in all other matters. No other day can take the place of the seventh day in the Sabbath institution, for it can never be a fact that God rested on any other day of the week after six days of labor. And as the fact of creation on six days followed

by a Sabbath-day of rest, is a standing truth, just so perpetual and immutable is the obligation upon God's people to observe it just as it was originally given, to keep the seventh day of the week and no other.

In presenting the Sabbath question to those who have not known it or heard it, its memorial character is the first evidence that has impressed some, inducing them to consider and study the whole argument, and become obedient. They do not look upon the Creator as an arbitrary God to be obeyed simply because commanding, but seeing in every command its moral obligation and the love and divine regard in which it is founded. Memorials are always binding and obligatory as long as the things or facts exist which are memorialized; hence the memorial of creation must run parallel with the creation, and the memorial day cannot be changed from the original rest-day to one on which the Creator did not rest from his creative work. The American people celebrate their independence by festivities and memorial services on the Fourth of July; but it is not pretended to celebrate American Independence on any other day, for the fact forever stands that our national independence was declared on that day, and the memorial must correspond in time to its original. And so must creation's memorial correspond in time to its original, and the Sabbath of Jehovah should be celebrated on the seventh day of the week as long as there are intelligent beings to remember their Creator.

The Sabbath is not typical, for it was instituted before there was anything to typify. It was given in that holy time in which everything was "very good," before sin entered the world and marred the works of God. In all the types in the service of God there are imperfect things pointing forward to that which is perfect.

The Sabbath rest was complete in itself, and the first Sabbath-keeper was the great Jehovah, who "rested on the seventh day from all his work which he had created and made; and blessed and sanctified it." Types were not instituted until after sin entered the world; the sacrifice of animals in offering to God typified the great sacrifice of the Lamb of God, who could take away the sin of the world. Man's life was forfeited by sin, and his slaying an innocent animal in offering to God was an acknowledgement of the fact. And as in the great sacrifice which was to come, whose blood could cover and take away sin, so with primitive man, in offering his sacrifice of slain beasts, their blood covered his sin by virtue of his faith in the promise of God of a Redeemer to come. These offerings were a manifestation of faith in a Saviour to come, as we, since the offering of the Saviour, exercise faith, spiritual service in the sacrifice on Calvary; and the validity of those offerings ceased when the anti-type was reached. But the Sabbath of the Lord our God had nothing to do with those offerings and sacrifices.

In that holy state in Eden another institution was made by the great Creator that was complete in itself, not typical, the marriage relation of one man and one woman. This, and the Sabbath were both "made for man;" made in the beginning, when man was made; both unchangeable and perpetual; parallel and holy. Some people claim that marriage is a type of the relation of Christ and his church, and that the Sabbath is a type of the eternal rest of God's people in the future state. But Paul, in writing to the Romans, speaks of things of the former

times as our examples, although not speaking of these two institutions, as by the examples of the former dispensation we may illustrate things of the Christian dispensation. So by the marriage relation the union of Christ and his church may be illustrated or understood, so the rest of the Sabbath-day may illustrate to us, or serve as an example, of the perfect rest and eternal blessedness to be enjoyed in the future kingdom of God, when, through Christ's redemptive work the Paradisaical glory and purity of Eden shall be restored. Some claim a typical representation of the Sabbath from Heb. 4: 9, by "the rest that remaineth to the people of God." But the context very plainly shows that Canaan, the rest and inheritance which the people of Israel had there, was typical of "the rest that remaineth to the people of God." That of Canaan was imperfect in several ways, and temporary; not so the one "that remaineth," or to be attained and enjoyed hereafter.

To those who claim the Sabbath typical, it is a strong argument of its perpetuity, for a type must reach its antitype; and if typical of the eternal rest the Sabbath—unchanged—is of binding obligation in the present state, until the eternal state is reached. This is seen by many who disregard the Sabbath, and we have known some to believe and embrace it from this typical idea. Other opponents, not willing to admit the force of the argument, class it with the types of the Mosaic dispensation, as pointing to Christ, and ending there. But this is wrong in premise, and of course wrong in conclusion.

The Sabbath is an important institution in the service of God. It stands perfect and complete in itself, a monument of God's greatness and of his wish to be worshiped by his intelligent creatures. Its moral obligation commands our observance; and our lives, our thoughts, our minds, our strength, should all be given in love to the service of the Lord our God, and by keeping the day holy we are drawn nearer unto him in love and reverence.

A PAPER ON FARMING INTERESTS.*

BY JOHN BUTTERWORTH, JR.

Gentlemen:—The great question of what shall the farmers do in these depressed times to make their calling more profitable, is a matter which ought to, and does agitate the minds of all honest thinking men. And while there are numerous good political theories as to the best plan to place the farmers and grain raisers on an equal footing with the merchant and manufactures, it seems the matter should not stop here.

An extensive acquaintance with the farming community has made me conversant with all the different plans suggested to enhance their income, and I desire to call attention to one striking feature, which, if honestly considered, will be adopted as a means of obtaining a large revenue from what has heretofore been of comparatively little value. I refer to the matter of grain threshing with improved machines, which thresh the straw straight and bind it; thus making it of a high marketable value. Farmers, as a rule, have always entertained the idea that every pound of straw grown on the farm must be quickly utilized in the manure pile. While this may seem correct it can be easily proved by facts and figures that the system is wasteful, and money thus wasted if saved, will buy enough manure or fertilizer to keep the farm in high condition, besides leaving a good round sum as profit for the farmer.

We all know that the price of grain at the present time is extremely low, but I propose

*Read at a meeting of farmers held at Hamilton Square, N. J., and requested for publication in the SABBATH RECORDER.

to take the present low price and show how the farmer can realize a greatly increased income on every acre of rye, without robbing his farm, but on the other hand, keep it in a high state of cultivation by placing on it as much manure or fertilizer as if he had thrown his entire straw crop in the manure pile. The following facts and figures will prove the statements correct: One acre of good land will yield 20 bushels of rye and about two tons of straw. The present price is 50 cents per bushel, and the price of rye straw threshed straight and bound is about \$15 per ton. Twenty acres of rye yielding twenty bushels to one acre, if sold at 50 cents per bushel will amount to \$200, and the forty tons of straight threshed and bound straw, if sold at \$15 per ton, would amount to \$600, making a total of \$800 realized from the twenty acres of rye and straw.

Enough of this straw, however, must be economically used for bedding for the cattle and horses on the farm. By actual test one-half ton of straight threshed straw per head per year is found to be a great abundance, consequently if there are, say sixteen head of stock on the farm they would require eight tons of straw to bed them one year. This would leave for the farmer thirty-two tons of straw to sell for \$15 per ton, making \$480 for the straw sold.

Just here the query may arise, will not selling the straw rob the farm? According to Prof. E. B. Vorhees, the New Jersey State chemist, the real manurial value of straw in the manure pile is only \$1.80 per ton; when the same straw, if threshed straight and bound would bring in the market at least \$15 per ton. If the old plan is followed the entire straw crop of forty tons is deposited on the manure pile, the actual value of it there, according to Prof. Vorhees, is only \$72; while if the entire crop of forty tons of straw were sold it would bring \$600; making a profit to the farmer of \$528 on twenty acres by adopting this new plan. If we take the full manurial value of the forty tons of straw, which is \$72 and with it buy stable manure or commercial fertilizers, it will enrich the farm to the same extent as if the whole forty tons of straw had been deposited in the manure; and still leave in the farmers' pocket a net profit of \$528.

This, while enriching the farmer, surely does not rob the farm. You may say if this theory be true why has not this plan been adopted before. The simple reason is this: The march of improvements is ever onward, and the time has just arrived that farmers can avail themselves of a machine that will thresh and clean rye without breaking the straw, and at the same time bind the straw straight in bundles ready for the market; and although the fact is not generally known, nevertheless such threshing machines are manufactured, and I have no doubt in a very few years they will be adopted in preference to the old style tooth-cylinder thresher, which necessarily breaks up and ruins the straw for marketable purposes.

It has only been a few years since the introduction of self-binding rye threshers, and look to-day at the increased acreage of rye. Why? Simply because the rye can now be threshed straight, and bound in bundles, making it marketable at a high price all over the country. Farmers should look such facts as these straight in the face and thoroughly consider them, and when there is an opportunity to increase the profits of the farm by adopting new methods they cannot too soon discard old methods and wasteful plans.

TRENTON, N. J.

WOMAN'S BOARD.

Receipts for July, 1894.

Ladies' Society, Utica, Wis., Miss Burdick's salary	\$ 6 00
Coloma, Tract Society \$4 70, Home Missions \$1 89, Miss Burdick's Salary \$2 35, Board Expenses \$4 22, Nurse Fund \$3 84	10 00
From Dr. Swinney's Photos	75
Benevolent Society, Milton Junction, Miss Palmberg's Outfit	3 00
Ladies' Benevolent Society, Welton, Miss Palmberg's Outfit	3 00
Woman's Missionary Society, North Loup, Miss Burdick's salary	10 00

Ladies of New Auburn Church, Home Missions	\$1 51, Miss Palmberg \$1 50	3 01
Ladies of New Auburn Church, Dr. Swinney's Kindergarten Supply		80
Ladies' Aid Society, Farina, Tract Society \$10 13, Home Missions \$3 90, Miss Burdick's salary \$15 33, Board Expenses \$4 78, Dr. Swinney's salary \$5 86		40 00
Ladies' Evangelical Society, Alfred, Miss Burdick's salary \$20, Dr. Swinney's Kindergarten Supplies \$5		25 00
Portville S. S., Miss Burdick's salary		2 00
Mrs. H. A. Place, Cores, N. Y., Missionary Society		5 00
Little Genesee S. S., Children's Day Collection, Dr. Swinney's Kindergarten Supplies		5 25
Little Genesee Ladies' Society, Tract Society		5 55
Ladies' Benevolent Society, Milton, Tract Society \$20, Nurse Fund \$4 73, Dr. Swinney's salary \$10		34 73
Lost Creek Aid Society, Miss Burdick's salary		20 00
Young Ladies' Missionary Society, Brookfield, Miss Burdick's salary		5 00
Ladies' Aid Society, Scott, Miss Burdick's salary		10 00
Women's Benevolent Society, Leonardville, Dr. Swinney's salary \$15, Miss Palmberg's Outfit \$10		25 00
Children's Day Collection, Hammond S. S., Kindergarten supplies		2 30
Mrs. L. F. Skaggs and daughters, Boaz Mo., Board Expenses		1 00
Mrs. William A. Rogers, Tract Society \$1, Home Missions \$7, Nurse Fund \$1		15 00
Second Hopkinton Ladies' Aid, Miss Palmberg's Outfit		1 00
Dodge Centre Ladies' Society, Miss Burdick's salary		10 64
Ladies' Society of Berlin, N. Y., Tract Society \$7, Home Missions \$10, Miss Burdick's salary \$3, Nurse Fund \$5, Miss Palmberg's Outfit \$5		30 00
Ashaway Ladies' Sewing Society, for free bed in A. E. Main Hospital, Shanghai		19 00
Hartsdale Ladies' Aid, Tract Society \$3 85, Home Missions \$3 12, Miss Burdick's salary \$4 10, Board Fund \$72, Nurse Fund \$1 04		17 42
Ladies' Missionary and Benevolent Society, Nortonville, Missionary Society		25 00
Ladies' Beneficial Society, West Edmiston, Tract Society \$10, Missionary Society \$10, Dr. Swinney's salary \$1		25 00
Ladies' Sewing Society, Hopkinton, Miss Burdick's salary		5 00
Ladies' Evangelical Society of Second Alfred Church, Miss Burdick's salary \$20 93, Board Fund \$3 48, Nurse Fund \$5 25		29 66
Missionary and Benevolent Society, Albion, Miss Burdick's salary		15 00
Ladies' Aid of New Market, Miss Palmberg's Outfit		5 00
Women's Benevolent Society, Leonardville, Board Fund		5 00
New Auburn Ladies' Aid Society, Tract Society \$3 76, Miss Burdick's salary \$1 83, Board Fund \$35, Nurse Fund \$50		6 49
Ladies' Benevolent Society of Walworth, Tract Society \$9 42, Home Missions \$3 78, Miss Burdick's salary \$4 70, Board Fund \$84, Dr. Swinney's salary \$1 20, Miss Palmberg's Outfit \$2 95		22 95
Coloma Ladies' Society, Tract Society \$1 70, Home Missions \$1 89, Miss Burdick's salary \$2 35, Board Fund \$42, Nurse Fund \$64		10 00
Richburg Ladies' Society, Board Fund		5 67
Junior C. E., Plainfield, Dr. Swinney's Kindergarten supplies		2 00
Brookfield Ladies' Aid Society, Nurse Fund \$2, Miss Palmberg's Outfit \$8		10 00
Watson Ladies' Benevolent Society, Miss Burdick's salary		1 50
Ladies' of Aberdeen W. Va., Board Fund		3 00
Wellville Church, Tract Society \$6 06, Home Missions \$2 23, Miss Burdick's salary \$3 04, Board Fund \$55, Nurse Fund \$76		12 69
Shiloh Ladies' Benevolent Society, Miss Burdick's salary \$5, Miss Palmberg's Outfit \$10		15 00
Ladies' C. A. M. Society, Alden, Minn., Miss Burdick's salary		2 75
Ladies of Hammond Society, Tract Society		6 00
Mrs. Naomi Saunders, Bearegard, Miss, Dr. Swinney's salary		1 00
Mite Savings of Fonke Church, Miss Burdick's salary		3 00
Ladies' Society, Dodge Centre, Nurse Fund		2 88
Returned from Traveling Expenses of Board President for Board Expenses		4 00

\$527 64

E. & O. E.

ELIZABETH A. STEER, Treas.

MILTON, Wis., Aug. 3, 1894.

MISSIONARY SOCIETY.

Receipts in July, 1894.

Farina Church, G. F.	\$ 4 80
" Sabbath-school, G. F.	4 73
" " C. M.	3 32—
Little Genesee Church	8 71
Mrs. P. Lackey	2 50—
Milton Church	6 75
Hornesville Church	24 00
Receipts per Rev. G. M. Cottrell:	
Mrs. Ann Greene, Andover	2 50
L. W. Lewis, Alfred Station	1 00
Mrs. M. A. Burdick, Alfred	1 00—
Albion Sabbath-school	4 05
Plainfield Church	41 48
Receipts per Rev. E. H. Socwell:	
Grand Junction Church	1 33
Mrs. E. Saunders	1 00—
Receipts per L. F. Skaggs:	
Self and Family for Tract Society	3 62
" " Missionary Society	3 61—
Receipts per T. J. VanHorn:	
Rev. M. B. Kelly and wife	2 00
Dea. James and wife	3 00
Mrs. Will Stinger	30—
Rev. Geo. W. Hills, Receipts on Field	50
Rev. F. F. Johnson	26 15
Salem church paid to J. L. Huffman	3 23
Collection, Yearly Meeting, South Dakota, C. M.	18 50
Prof. Wm. A. Rogers, Waterville, Me.	25 00
Rock River Church	5 35
Charles Potter, for Southern Field	23 80
New Auburn Sabbath-school, C. M.	5 00
H. A. Fisher, Northborough, Mass., C. M.	25 00
First Brookfield Church	6 20
Mrs. Wm. E. Witter, Oneida	2 50
Mrs. Mary Reynolds, State Bridge	10
George Satterlee	1 25
Mrs. Joseph West	15
Second Verona Church	1 00—
Income, Memorial Fund	5 00
Dividend National Niantic Bank, Permanent Fund	24 00
Greenmanville Church	9 00
Avis A. Collins, Woodville	8 00
Collection at Western Association	3 00
Nortonville Church	26 99
W. Farina	21 87
First Westerly Church	3 00
Piscataway	17 70
First Alfred	20 02
Mrs. Belle W. Saunders, Niantic, Teacher's Fund	64 62
Mrs. S. M. Estee, Gloverville, N. Y.	5 00
Rev. Geo. W. Lewis, Receipts on Field	4 00
Watson Church, paid to U. M. Babcock	7 53
William C. Stanton, Westerly	6 50
Income from Delos C. Burdick Farm	25 00
Estate Mrs. David P. Rogers	149 55
Mrs. Emeline Crandall, Westerly	50 00
Adams Church	20 00
Waterford Church	35 00
Pawcatuck	19 00
	22 10

\$1,008 09

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., July 31, 1894.

HISTORICAL & BIOGRAPHICAL.

BIOGRAPHICAL SKETCH OF REV. NATHAN WARDNER, D. D.

HIS ANCESTRY.

The great-grandfather, Philip Wardner, with his wife, *nee* Idel, emigrated to America from Berlin, Germany, about the year 1750. His family name was originally, Weidner, from a verb in his native tongue signifying *to pasture*. On arriving in Boston, Mass., being a stone mason, he was employed in building the Old State House of that city, the erection of which began in 1748. This structure afterwards became famous in the history of that Commonwealth, and particularly during the Revolutionary War. It is still standing at the head of State Street, a relic of the period in which the people took a most leading part in starting and forming our present government. After Vermont was fully opened to settlers in 1760, this ancestor moved to Windsor county, in that State, secured a farm near the Connecticut River, and probably stayed there the remainder of his life. To him were born two sons, Frederick and Jacob; and the numerous descendants of these, especially of the former, have lived near the old homestead and in adjacent parts of New Hampshire. Members of the family have recently been somewhat prominent in New England; and among these is the wife of the distinguished lawyer and statesman, Hon. Wm. M. Evarts, now of New York City, but having also a residence near the first settlement of these people.

Jacob, the grandfather, was born on the Atlantic Ocean, while his parents were on their way to this country. After reaching manhood in Windsor, he purchased a farm in the town of Roxbury, Washington county, near the center of Vermont. Here he reared his three sons from their birth, the oldest of whom was Philip, the father of the subject of this sketch. In the rugged scenery at the base of the Green Mountains, and surrounded by industrious and religious inhabitants, he trained his boys to have sturdy bodies, active business habits, a fondness for enterprise, independent views of life, and a pious spirit.

Philip, named after his paternal grandfather, was born in 1776 or '77. He learned, at Roxbury, the trade of a carpenter, though in his subsequent career he followed largely the occupation of a farmer. His first wife, Polly Wise, he married in Vermont. She was probably of English descent, a superior woman, possessing a strong mind, and ardent zeal for whatever she undertook, and a sincere devotion to the advancement of the best interests of the gospel. She impressed her spirit and her views powerfully upon those who held any connection with her. She brought into her new home the very presence of Christ. Not too much can be said in her praise. Philip, the father, after becoming of age, left his native place with his family, desirous of acquiring more land in the unsettled regions to the west, and finding a better home for his children. He stopped for a time in Essex county, N. Y., which borders on the southern end of Lake Champlain. While here, when thirty-six years old, he made a profession of religion. Thence he removed to Monroe county, in the same State, being attracted by the fertility and the newness of what was known as the Genesee Valley. Here he resided on a farm in the town of Wheatland, about sixteen miles south-west of Rochester.

At this place Nathan was born, April 12, 1820, the youngest of eight sons and one daughter, and was given the name of his father's younger brother. Here died Polly Wardner, his mother, in the prime of her years and usefulness, and greatly lamented. The father, marrying again, and resolving to procure cheaper lands, took his family with him to Allegany county, N. Y., when Nathan was about five years of age, and settled on a hill farm covered with a dense forest, in the town of Andover, two and a half miles from the village of that name. With the aid of his boys he cleared away the trees, broke up the fields about the log-cabin, erected out-buildings, and raised his harvests. Here several of his younger children reached their majority. Here he became well-known and honored in the community. Here he continued to live until his death from heart disease, July 7, 1852. On the organization of the regular Baptist Church in the village of Andover two years after his arrival, he was chosen senior deacon, and filled that office to the acceptance of all, the rest of his days. According to the custom of his time, he usually engaged in prayer or exhortation in all the ordinary meetings of the church. He was a staunch, firm, and resolute man; formed his own opinions, and stood fearlessly by them; was very affectionate to his family; and showed a most exemplary Christian character. In his later days he was deeply interested in the condition of the enslaved in this country; and though a rock-rooted Democrat, he was accustomed to plead fervently in his morning prayers for the liberation of the negroes of the South. He was always a man of somewhat limited means, and was thus prevented from aiding materially his children in obtaining an academic or collegiate education.

UNDER HIS FATHER'S ROOF.

Nathan's mother, at his birth, solemnly consecrated him to the cause of missions. She gave also some of her other children, particularly the daughter, to the same work of Christ. Her interest in sending the gospel to the heathen was most zealous. Members of her family state that she frequently "spent half the night at her loom, or spinning-wheel, or needle, after having discharged the ordinary duties of the day, that she might be able to contribute something to that enterprise." It is believed that in this way she overtaxed her strength, and brought on her last sickness and her premature death. Her love for the Saviour bore excellent fruit. Two of her sons became clergymen, and her daughter married a Methodist minister. Surely her missionary spirit was imparted to the youngest child, as his work in after life abundantly testifies.

She died when Nathan was about two and a half years old. But two events in her life did he distinctly remember. One was her crying when she wrapped him in warm clothes, as he, rescued from drowning, was carried home; and the other was the scene at her death and funeral. These wrought a seriousness of mind which always abode with him. Before he was four years of age, he was again saved from a watery grave. His brother Chauncey, a Baptist minister, and still living at North Hector, N. Y., remarks, "He was thus preserved for something, and we have since seen for what."

He was converted when only six years old, and soon after his father had settled in Andover. He, his sister, and two next older brothers had formed the habit of holding prayer-meetings by themselves, following what they had seen others do at home and at church. The eldest of

these, whose name is mentioned above, then twelve years of age, had been impressed with a sense of his sinfulness, and began in those meetings to exhort the others to seek the Saviour. Soon after an incident occurred in regard to which this brother writes: "One winter evening, when we were alone and just about to retire for the night, we all were struck under conviction at once. No one had said any thing about religion to us. All the outer influence we felt was the power of God and the attending spirit of our departed mother, who, I believe, often came back to minister to her family." He farther says, "We all grew up before we made a public profession, but we had to date our hope back to that eventful evening." In reference to the same occurrence, Nathan in mature life authorized this account of it: "A season of prayer was proposed by the four children, and they engaged in it with their usual simplicity. Before they had completed the exercise, they began to feel, as did Jacob in wrestling with the angel, nothing but a blessing would suffice them. Prayer was again and again offered, until they felt the presence of him who said, 'Suffer little children to come unto me;' and then their supplications were turned into praises. The subsequent change in their conduct was noticed by their parents." The youngest was especially observed by his step-mother, who often conversed with him alone, and was firmly convinced that he had experienced conversion.

His religious career for several years afterwards is thus described: "To appearance he soon lost all seriousness, and became, like his associates, careless and rude; and he occasionally indulged in profane swearing. After he became too large to fear punishment, he for a time tried to cultivate the habit of swearing, that he might dispel from his step-mother's mind the idea, which she occasionally intimated much to his annoyance, that he had once met with a change of heart. But happily he never made much progress in this habit, as the sound of the oaths he uttered often chilled his blood in horror. He was frequently harassed with a sense of his sins and of the danger of procrastinating repentance; and at times he would attempt reformation, and for weeks and months would keep up a form of private devotion. But when impressed with the duty of committing himself before others, his heart would rebel, and his seriousness vanish, leaving him more careless and indifferent than before."

In his childhood and youth, he was favored with only moderate advantages of an elementary education. He usually attended three months in the winter and three months in the summer at a school kept in a log-house in a rural district and in a new country. Here he made as good advancement in his lessons as was possible. He acquired a very ready and legible hand writing; and was an easy and accurate reader. He does not seem to have displayed a greater fondness for one study above another. But until he left home, his time was given principally to work on his father's farm. A nephew, Horace Wardner, M. D., of La Porte, Ind., who was only a few years younger, and was associated with his uncle in much of his early life, states that in clearing off the forests, cultivating the fields, and performing other labor on this farm, Nathan showed "the traits of intense application, complete forgetfulness of self, and methodical arrangements of all his plans." Nathan himself acknowledges that he here was thoroughly disciplined in the use of his muscles, and acquired a firm physical constitution. We

can easily see him toiling the livelong day with an axe, a plow, a hoe, or a sickle in obedience to the directions of his father, and in assisting to gain subsistence for the stock and the family.

His early life is thus characterized by Chauncey in a recent letter: "My brother Nathan was a pet boy in our family, healthy, vivacious, truthful, clear-headed, well-balanced, mature even in boyhood, modest, cautious, and kind. He never had any difficulty with his boy playmates, and his very nature was adapted to receive religious truth, and to illustrate the Christian character which distinguished his subsequent days. As a young man, he was without a stain or a blemish. I think the life of no other young man within all my acquaintance was more pure, uniform, or noble. I was truly proud of him."

(To be Continued.)

OUR YOUNG FOLKS.

HOW THE LITTLE KITE LEARNED TO FLY.

BY KATHERINE PYLE.

"I never can do it," the little kite said, As he looked at the others high over his head; "I know I should fall if I tried to fly."
"Try," said the big kite; "only try! Or I fear you never will learn at all."
But the little kite said: "I'm afraid I'll fall."
The big kite nodded: "Ah, well, good-bye; I'm off," and he rose toward the tranquil sky. Then the little kite's paper stirred at the sight, And trembling he shook himself free for flight. First whirling and frightened, then braver grown, Up, up he rose through the air alone, Till the big kite, looking down, could see The little one rising steadily. Then how the little kite thrilled with pride, As he sailed with the big kite, side by side! While far below he could see the ground, And the boys like small spots moving round. They rested high in the quiet air, And only the birds and clouds were there. "O how happy I am!" the little kite cried, "And all because I was brave and tried."

—Selected.

A MOTHER'S VICTIM.

BY ELIZABETH.

Mrs. Benton was baking. When she had put the last pie into the oven, she stepped to the door and called "Johnny!"

A bright-eyed, rosy-cheeked little boy came bounding up the steps, and stood before her.

"What do you want, mamma?" he asked.

"I want you to run to the grocery right quick, and get some eggs. Wait a moment, and I'll give you some money."

She stepped into the sitting-room and, going over to the mantel, put out her hand to take the change she thought was there. To her surprise it was gone, and she stood for a moment with a puzzled look on her face.

"I surely put a quarter there this morning," she thought. Then the puzzled look gave place to one of mingled annoyance and pain. She was positive she had laid that money there on the corner of the mantel after her husband had left the house that morning. The front door had been closed and locked all the time, and nobody but herself and the little boy had been in the room. Had Johnny taken it? The thought startled her. "But he *must* have taken it," she told herself; "for I know I put it right here after Mr. Benton went away, and there was no one else to take it. Oh, to think my boy would be dishonest—after all my teaching!"

Without taking time to consider the possibility of being mistaken, she turned upon the child, who had followed her into the room, and demanded:

"Johnny, did you see that money I laid here this morning! tell me the truth!"

"Why, no, mamma; I didn't see it," answered the boy at once.

"Are you going to tell me a falsehood, besides taking what does not belong to you?" asked the mother angrily. "I shall punish you for that. You needn't deny it Johnny; mamma knows you took it, and it grieves her very much

that you would take anything that doesn't belong to you,—and then tell a falsehood about it. It's too much; mamma is ashamed of you!"

Poor little Johnny burst into tears.

"Mamma," he sobbed, "I didn't take your money,—true as anything, I didn't. I"—

"Don't say another word!" interrupted the mother, too angry to be reasonable. "I tell you, I know you did take it, because nobody has been in here but you; and I know I laid it there after your papa went away this morning. I shall punish you well. Sit down there till I come back, and I'll see if I can't make you tell the truth, any way." And, pushing him into the nearest chair, she left the room.

She came back presently, with a switch in her hand and a determined look on her face. To her surprise, the little boy rose from his chair as she entered the room, and came towards her.

"Mamma," he said, raising his tear-stained face to meet the angry look she cast upon him,—"mamma, I've been praying to God, and I know he'll help me out of this."

"How do you know he will?" the mother asked, somewhat startled. "Who told you he would?"

"My Sunday-school teacher said so. She said if we ever got into trouble, to just ask God to help us, and he would. And so I asked him to help me out of this trouble, and I believe he will." And the brown eyes filled with tears again.

If this were anything but a true story, I should make it read that the mother gladly stayed the punishment of her child until his guilt was proved beyond the shadow of a doubt. But, strangely enough, this real mother was more angry than before, and made the punishment more severe because of his "hypocrisy," as she called it.

When Mr. Benton came home to dinner that day, he was told the whole story, his wife expressing much sorrow that her boy had not only taken the money, and then tried to conceal it with a falsehood, but had acted the hypocrite besides.

When she had finished, Mr. Benton said sadly:

"Well, I am very sorry this has happened I am sure. You are mistaken about having put the money there before I left. Jennie, I took that money myself."

I will leave you to imagine the mother's feelings. But I am glad to tell you that she took the lesson to heart. In relating the incident to a friend afterward, she said, with quivering lips and tear-filled eyes:

"Poor little fellow! It did not help him out of his trouble to pray that time, but I assure you it will in the future."—*Sunday-School Times.*

WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whisky, and to speak true, kind, brave words; but not to make a smokestack of or a swill trough.

A pair of ears to hear the music of bird and tree and rill and human voice, but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason to decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop faculties of powers and virtues which

shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—*Morning Guide.*

THE POWER OF SAYING NO.

Somebody has said that to give a young man the power to say No, is a grander gift than giving him a thousand pounds. There is a large family of the Pliables in existence—folks born without backbones. I like a youth who can look one in the face, and if a thing is a lie say so, and if it is true hold to it though all the world is against him. You will get such boys as these from Bands of Hope, for if they say No, in connection with drink they can say No in connection with other things. I will give you an illustration of what I mean.

A little fellow who had been brought up a staunch teetotaler was about to be apprenticed. The foreman offered him a glass of beer. The little fellow said:

"I never touch that stuff."

"Hullo, youngster," replied the foreman, "we have no teetotalers here."

"If you have me you'll have one," returned the boy.

The foreman was irritated, and holding up the glass of beer, he said:

"Now, my boy, there's only one master here, you'll either have this inside or outside."

The little fellow said, "Well, you can please yourself. I brought my clean jacket with me and a good character. You may spoil my jacket, but you shan't spoil my character."—*Rev. Charles Garrett.*

TURN THE SPIGOT.

The lady of the house, in one of our large city homes, was suddenly startled by the shrieks of her Irish servant in the kitchen. Hastening to her relief, she found the water pouring out from the pipes, and flooding the floor, while Bridget was doing her level best to arrest its ravages, by dipping up the overflowing current in a bucket, and dashing it out of the window. But her efforts were of little avail. Doing her very best, as she was, the waters were gaining upon her, and threatening to submerge the kitchen, and destroy its contents, perhaps including Biddy herself. Hence her terrible shrieks for help. Her mistress, taking in the situation at a glance, lifted her skirts, dashed through the rising waters, and turned the spigot, and the waters ceased to flow. It was an easy thing to do. It was a natural thing to do. It was the only effectual thing to do. When it was done, the danger was past. Bridget ceased to shriek. And the household was at peace. Which things are an allegory. The overflowing stream of the still and the brewery is surging through the land. Its waters are submerging and destroying ten thousand homes. They are threatening the ruin of precious interests. The Christian people are the Bridgets, laboring and striving to abate the waters in their tin buckets of moral suasion, regulation, restriction, tax, etc. And in the presence of its increasing flow, and its threatening aspect, they are shrieking at the very top of their voices, in a kind of despairing cry for help. O where is the good sensible house-wife who will turn the spigot? Poor Biddies, what a pitiable, and if it were not so full of misery and death, what a laughable exhibit we are making of ourselves. Is it not possible for the Christian men of this land to see that there is but one way to stop these damaging waters? The saloon is the spigot, out of which they flow. Turn the spigot down, and the overflow ceases.—*Christian Statesman.*

"LITTLE girl, do you know whose house this is?" asked a solemn-looking man of a bright child seated on the church steps. "Yes, sir; it's God's, but he ain't in," she added, as the old gentleman was about to walk up the steps, "and his agent's gone to Europe."—*Christian Advocate.*

OLD GENTLEMAN—What would you like to be when you grow up? Boy—I'd like to be a bricklayer. "That's a commendable ambition. Why should you like to be a bricklayer?" "Cause there are so many days when bricklayers can't work."—*Tid Bits.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

THIRD QUARTER.

June 30.	The Birth of Jesus	..... Luke 2: 1-16.
July 7.	Presentation in the Temple	..... Luke 2: 25-38.
July 14.	VI it of the Wise Men	..... Matt. 2: 1-12.
July 21.	Flight into Egypt	..... Matt. 2: 13-23.
July 28.	The Youth of Jesus	..... Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus	..... Mark 1: 1-11.
Aug. 11.	Temptation of Jesus	..... Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus	..... John 1: 35-49.
Aug. 25.	First Miracle of Jesus	..... John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple	..... John 2: 13-25.
Sept. 8.	Jesus and Nicodemus	..... John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well	..... John 4: 9-26.
Sept. 22.	Daniel's Abstinence	..... Dan. 1: 8-20.
Sept. 29.	Review	.....

LESSON VIII.—FIRST DISCIPLES OF JESUS.

For Sabbath-day, Aug. 18, 1894.

LESSON TEXT—John 1: 35-49.

GOLDEN TEXT.—We have found the Messiah, wh ch is, being interpreted, the Christ. John 1: 41.

GENERAL STATEMENT.—The early history of Jesus is not given by John in his narrative, but begins with his own acquaintance with the Messiah. The ministry of the Baptist is nearly completed. Jesus has returned from the wilderness, received again the witness of the Baptist, and is followed by a few disciples who accept the statements of his forerunner respecting him. Jesus must now increase while John the Baptist must decrease. The inspired evangelist has already introduced Jesus as the Word which is eternal, and declared that this word was now incarnated for the accomplishment of his holy mission.

EXPLANATORY NOTES.

JOHN'S TESTIMONY. 35. "Again the next day." Referring to verse 29. Better, The next day *again* John was standing. "Two of his disciples." John's disciples. One was Andrew (verse 40) and many suppose the other was John, the evangelist. 36. "Looking upon Jesus." A penetrating glance, recognizing him who a few weeks before he had baptized. "As he walked." Coming from the wilderness to John. "Behold the Lamb of God." The lamb that was to be used in sacrifice for atonement. This term would have been full of meaning to those who heard John speak. "Behold." Turn now your attention from me to Christ.

THE FIRST DISCIPLES. 37. "Heard him speak." Overheard it and regarded it as permission and direction to go to Jesus. "Followed Jesus." In his walk. But necessary to their future spiritual walk or following. 38. "Jesus turned." He meets all half way or more in their search. Jesus knows the first inclination of the soul to follow him. "What seek ye?" Notice how Jesus often opened the way and lead one to a conversation, that he might do good. "Rabbi." Title of respect, Master, Teacher. "Where dwellest thou?" A desire to converse and learn more of Christ. 39. "Come and see." Rather, Come and ye shall see. "Come now." Now is the day of salvation. "Saw where he dwelt." Some temporary abiding place, not his own, Jesus never owned a house or bed while on earth, and yet all things were his. "About the tenth hour." About four o'clock in the afternoon. There is no good reason for supposing John used the Roman reckoning. 40. "Andrew." Belonging to Bethsaida (verse 44) Nothing much is known of him. His brother Peter became the leading disciple, but he was brought to Christ by Andrew. We may lead one to Christ who may become great even if we ourselves are never great.

BRINGING OTHERS TO CHRIST. 41. "First findeth." Both disciples go after their brothers. Andrew finds his first. Tenderest thoughts and desires may be for our own household. "The Messias." The Greek for the Hebrew word Messiah. The same as Christ, the Anointed One. 42. "Brought him to Jesus." This is the way Christ gathers his people. It suggests more personal work among the unconverted by Christians, not pastors alone. "Art Simon." His present name. Jesus the omniscient one knows everyone's name. "Jona." Same as John. *Rev. Ver. Cephas.* An Aramaic (Syriac) word. This word or language not being familiar among Gentiles, so it is translated for them. A prophecy of Peter's future career. He was to become firm and reliable like a rock or stone used in a foundation. 43. "Would go forth into Galilee." That was his home and there he would gather some of his

disciples before attending the coming Passover at Jerusalem. "Findeth Philip." Not the formal call to discipleship. Matt. 4: 18. "Follow me." For better acquaintance and to learn of your Messiah. 44. "Of Bethsaida." Fish-town, at the mouth of upper Jordan flowing into the Sea of Galilee. This was the "city of Andrew and Peter," or where they lived and carried on their trade. 45. "Findeth Nathanael." Where he found him is unknown. Probably on their journey. The woman of Samaria, and Paul, and all who rejoice in finding the Christ, immediately declare their discovery to others. Nathanael was a Galilean of Cana (John 21: 2) often supposed to be another name for Bartholomew. "Moses in the law." In the Pentateuch and other Old Testament books. "Did write." Referring to prophetic utterances regarding the coming Messiah. "Jesus of Nazareth." Philip's explanation to Nathanael, not John's language. "Son of Joseph." Speaking according to common apprehension. 46. "Any good out of Nazareth? Nathanael shared the common view of Nazareth, and possibly only the feelings of an inhabitant of a rival village. Can the Christ come from such an unimportant town? "Come and see." The best answer of Christians to doubters. Let theorizing go, look at facts, consider man's experience. 47. "Behold an Israelite indeed." Not merely by birth and outwardly, but inwardly. A contrast with the formal and hypocritical Israelite especially seen among Pharisees and Saducees. "No guile." Not subtle, hypocritical, but a sincere man, a true seeker. 48. "Whence knowest thou me?" We have not met before, can you read my heart? Yes, Jesus knew all about his thoughts and prayers. "Under the fig tree." In his own garden perhaps where he spent hours in prayer instead of on the street corner to be seen of men. 49. "The Son of God." He knew that none but God could have told him that. Some special secret prayer must have been offered of which none but he knew. Here is proof of Jesus's divine knowledge. Nathanael is convinced. Convinced because not controlled by his prejudices. "King of Israel." In relation to his divine origin and human sovereignty.

A LEADING THOUGHT. Great the value and essential the personal, individual work and influence of Christians.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Aug. 12th.)

HOW TO BRING OTHERS TO CHRIST. 1 Cor. 9: 19-27.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Can there be a more important mission, a more noble thing to do, than the bringing of souls to Christ, repentant, humble, hungry for the bread of life. No effort too great or costly that saves a soul from death and hides a multitude of sins. Come, then, to Christ. "Let him that heareth say, Come."

How bring men to Christ? First come yourself. First have the Christ spirit a burden for souls. Without this, effort is vain. Have you experienced the love of Jesus? Then you appreciate it so that you cannot be satisfied until others unsaved have the same rich experience. Second, live an exemplary life, do not reproach the religion you profess. "Let your light so shine that others may see . . . and glorify your Father." Third, talk to your unconverted friends and persuade them to come to the Saviour. 2 Cor. 5: 11. Fourth, pray with and in secret for them. Gen. 20: 7, 17, Deut. 9: 20, 1 Sam. 12: 23, Job 42: 8, Luke 22: 32, James 5: 16. Do these four things and you will have stars in your crown of rejoicing.

REFERENCES.—1 Cor. 1: 27, John 12: 32-34, Acts 28: 28-31, Rom. 1: 9, 11, 13, 16, Psa. 40: 8-10; 51: 12, 13.

—**SPEAKING** of temperance in the Sabbath-school, where, if not there, should youth be shown that the alcoholic liquor system is the prolific source of a vast deal of the present evils that afflict humanity, and that to extirpate that is to pave the way for nearly every moral, social and civil improvement?

—**WHY** not show how the abnormal appetite is formed in youth, generally when the nature and effects of narcotics and poisons are least known? We are studying the problem of how to reform men. Better by far is correct formation.

—**THAT** only which is the truth should be taught in the Sabbath-school. That is no place for speculation and mere theorizing. The lessons on temperance in the high school are of great importance, but there is no such moral force attending the truth as when taught through a Bible-lesson. Schools are "sapping and min-

ing" now, but there will be an explosion some day, "five shall chase a thousand, and a hundred put ten thousand to flight." As one has said, "The ratio of power is not too great for those on the Lord's side." We have not the masses in our Sabbath-schools at present but we are raising up captains and generals, fearless organizers and reformers. A cloud is now seen as big as a man's hand. Be patient, God will give the blessing.

HOME NEWS.

New Jersey.

NEW MARKET.—Thinking you may be glad to hear from your New Market friends once more, we will endeavor to let you know that we are still living, though how long we shall be able to survive with the thermometer from 90 to 98 degrees, day after day, is more than we shall attempt to foretell. This is surely July weather. It is not often such a large slice of hot weather is served up to us at one time. Vegetation is drying up, and will suffer severely unless rain comes soon.

At the June meeting of the Ladies' Aid Society new officers were elected for the year. Mrs. Satterlee was elected President and Mrs. Peterson Vice-President; the remaining officers were re-elected. Arrangements are being made for a fair to be held a little before Christmas. The July session was poorly attended on account of the hot weather, and it is quite likely the society will not attempt to hold a session in August. Five of our young people, — Misses Maud Titworth, Hannah Larkin, Lizzie Boice, Elin Palmberg, and Mr. Howard Wilson, attended the International Teachers' Convention recently held at Asbury Park.

Mrs. Geo. Larkin is spending two or three weeks with relatives at Watch Hill, and Miss Edith Wilson is visiting at Westerly, R. I.

Prof. C. R. Clawson and wife, Misses Alice and Loretta Clawson, and Messrs. Howard and Alfred Wilson, are all home for vacation.

Mr. L. T. Titworth is making some improvements on his house.

Our Sabbath-school will hold a picnic at Boynton Beach on Monday, Aug. 6th; that day being inconvenient for quite a number of our gentlemen on account of business, a party of them, with their families, are arranging to go the preceding day, Sunday.

Mrs. W. J. Davis and two younger children, — Frances and Eddie—start for Central New York this week, *en route* for Conference. Among others who are likely to attend Conference from this place are Mr. and Mrs. Peterson, Mr. and Mrs. Larrabee and son, Mr. and Mrs. Charles E. Rogers and two children, and L. T. Titworth.

Miss Laura J. Satterlee is spending the summer in Norwich, Verona, and Brookfield, and will probably be absent about three months.

Iowa.

GRAND JUNCTION.—Our section of the country is suffering very much by reason of the prolonged drouth, yet not so severely as some localities near us.

Our oat crop is light, but of good quality, and our hay is a very light crop, while pastures afford almost no feed at all. Potatoes are very scarce and are now selling at \$1 20 per bushel.

W. L. VanHorn has been very sick but is some better now and his speedy recovery is hoped for.

We have purchased a new organ for use in our Sabbath-school and church service, and as a result a new interest is taken in church

music. Although we are isolated and obliged to meet for worship in our school-house, yet we are contented and happy. We have a good Sabbath-school each Sabbath and well attended preaching services when our pastor is with us. We expect several candidates to be baptized when Pastor Socwell visits us in September.

ANON.

JULY 29, 1894.

WELTON.—While parts of our State are suffering so direfully from the effects of the drouth, we have, in a great measure, escaped. While our corn crop will not be as large as usual, yet the prospect is that no one will lack for corn to feed. Our hay is a short crop as also are potatoes, yet we think that nearly all have enough of these commodities to winter them through. Oats are yielding from 40 to 60 bushels per acre and of an excellent quality.

Altogether we have abundant reason to thank our kind heavenly Father who has blessed us so highly above many of those around us, and to reconsecrate ourselves anew to his service.

Bro. D. B. Coon and wife recently spent several weeks with us visiting friends and relatives and Brother Coon preached for us on two Sabbaths, during the absence of our pastor. Miss Julia Knight, of Garwin spent a few weeks visiting us while on her way home from Milton. The Iowa Annual Meeting convenes with us on the last Sabbath of this month, and we trust we shall all be encouraged by it. *

LETTERS TO THE SMITHS.—No. 9.

TO THEODORE SMITH.

My Dear Nephew Theodore:—Your father tells me that you have become the pastor of a small church, and that you are hard at work for the Master. I feel that I must congratulate you and wish you well in your labor for the extension of the kingdom of Christ. I have always believed that you had a divine call to the ministry. In your boyhood I had your calling chosen for you, for it seemed to me that you were fitted in many ways for the gospel ministry. When you made known your choice of a life work I was not at all surprised; I was glad you obeyed the call.

But I knew well enough you had not chosen an easy life; I could see before you much of self-sacrifice and hard work. I doubt not you could see that yourself. And I am sure that you saw none of this world's riches before you, but that you fully consecrated yourself to a life of poverty, as we poor mortals reckon values. But through the eye of faith you must have seen better things in store for you, and you struggled on in your preparation for your work as eagerly as if it promised the highest possible reward. And while you labored your friends prayed for you and God blessed you, until now you are a settled pastor with a most precious charge—a small church.

Your father tells me that you do not find everything about you quite so hopeful as you wish it might be. Well, knowing something of the community where you have begun work, I can easily understand how this may be. You find the membership of your church small, and a few of those whose names are on the church book quite indifferent in religious matters. It does not take very bad weather to keep them from going to meeting; and some of them depend always upon their *feelings* as to whether or not they shall go to the house of God. If they feel more like sleeping or visiting on the Sabbath than going to meeting, they do it; and if once in a while some amusement is at hand

they give themselves up to that rather than attend the Sabbath-school. It all depends upon what they happen to *feel* like doing—not upon a sense of duty.

And then there are some who should be pillars in the church, who should stand up as strong supports, who should be a daily help to the pastor in his earnest work for the good of the community, but who will take very little responsibility upon themselves, and who very often discourage the preacher by their coldness and carelessness. And others there are whom God has blessed with the good things of this life, but who withhold from God any share of their increase. They are not willing to give as God has given to them. They take to themselves the good he has bestowed upon them and say, "It is *all mine, all mine!*" while they let their faithful, hard-working pastor worry in spite of him about something to eat and to wear—to say nothing about some college debts he incurred in getting himself ready to give them the best possible service.

Yes, my dear Theodore, I presume you find some things like this to contend with in your new pastorate. But such a state of affairs is not at all uncommon. If you could this morning lift up your eyes and behold "the field," you would see many, many communities quite like your own. You would see that you are one of an army of noble young pastors who are standing in the front rank on a noiseless battleground where spiritual forces under the Great Commander are taking "the world for Christ." Under his eye, and led by his spirit, they are wielding manfully the sword of truth; and, Theodore, what do you expect the result will be? You know where the promises are—look them up.

And now, Theodore, let us not be too figurative in expression. I fear that we are too apt to talk about Christian warfare with little thought of what we mean by it. In my own warfare I have *certain things* to fight against; and so it is with you. You are called upon to put that church of yours in better condition; to manage, under the daily direction of the Commander, to change the indifference of some of your people into a zeal for Christ and the church; to create in them an interest in spiritual affairs; to lead them through this new interest to give a hearty support, both material and moral to the church and the preacher; and so to build up your Sabbath-school and Young People's Society that there shall be great hope for the church in the future.

Do you say, Theodore, that it seems impossible to do this? I presume it does *seem* so, yet it is just this thing that the Commander has set you to do, and he has said, "Lo, I am with you always." I cannot tell you just how to accomplish the desired end—how to gain the victory over the particular phase of indifference that confronts you—but he can and will help you to know. Yes, another one of God's army is given another work to do, but this is yours. Accept it, my boy, and, if you think you are reasonably well fitted for it, stick to it and fight it out on that line. Give it up only when you are assured that you are in the wrong place; and then ask the Commander to transfer you to some part of the field for which you are better adapted.

But, with many discouragements in your work, you still have much that should encourage you. You have an earnest, Christian wife. I suspect that when she consented to become your yoke fellow in life she knew the kind of labor you had chosen,—that she had heard the

call to the ministry as well as you, and that she obeyed it in marrying you, Theodore. And now you have in her a willing, cheerful and able helper. Thank God for her and take courage; such a blessing as she is should neutralize a dozen unpleasant features of your work. And then you have a naturally hopeful disposition, something worth more to him who would be a first class pastor than a large salary without it. You have, too, a most excellent spirit in you, if your friends think rightly of you, also worth more to a good pastor than \$5,000 without it. And you have, besides, a praying mother and a host of the best of friends. Also, you have good health.

Now, I beg of you, Theodore, not to undervalue these rich blessings. They are not yours by right nor by chance; they are the tokens of God's goodness to you. Thousands of preachers drawing large salaries would gladly give much money could they purchase your blessings.

And I want to ask you to take a hopeful look over your field of labor. Your cold, indifferent parishoners do not constitute a very large proportion of your flock. There are several earnest Christians who are ready to support you in all you do for the good of the church. Cultivate friendly relations with them and interest them, as far as possible, in your plans. So organize your forces that each will have something to do; and try to be wise in assigning work.

I understand that you have in your society a goodly number of young people. It is my opinion, Theodore, that their spiritual welfare should be your chief concern. Do all you can for those who are so engrossed with worldly affairs that they are indifferent with respect to the church, but concentrate your energies upon your boys and girls. In them lies the hope of your community. Study them. Learn how they may best be led into Christian work. Mingle with them as their friend. Be so frank in your friendship that they will not avoid you; I have known young people to run and hide when their long-faced pastor was discovered tying his horse at the front gate. Don't be too anxious to draw them into religious conversation. Get them to *doing something* in the way of church work. Sow every day some good seed in good ground, but use discretion in doing it. And, after seed has been sown, be willing to await its natural growth and fruitage. Be sweet-tempered. Don't scold. Don't fret. Win people by your spirit of helpfulness. Keep on in this way for a few years and your reward will be great—greater than you now hope for.

Your Sabbath-school is large, and there are wonderful possibilities in it,—much greater than in your church. Do your best by it and see what will come of it. Yes, I know you have to preach, and attend to the singing, and superintend the Sabbath-school all yourself, and do various other things your people ought to help you do; but never mind it. The work needs doing, and so go ahead. It may be that you can yet bring others to take a share of it. Keep a cheerful face whenever possible; make both old and young glad to have you about; fortify yourself with prayer; and be thankful, if you can, for a place where there is so much to be done.

I have not meant to *preach* to you, Theodore; but I fear that what I have said will sound like preaching—very commonplace at that. But, my dear boy, study your field of labor, note its great possibilities, open your eyes to all there is of promise in it, be wise in your zeal, undertake what may be accomplished, and have both patience and faith concerning the harder problems; they will come right some other day.

Faithfully yours,

UNCLE OLIVER.

THOUGHTS OF OUR FATHER.

BY J. B. DAVIS.

For the sound of his footsteps we waited
While the cause of his absence was debated,
His little ones ran to give him greeting;
'Twould cheer your heart to see the meeting.

They waited long are waiting still,
To see him cross the Long Run hill,
And pass Wolf Run to reach our door,
His lovely face with joy spread o'er.

He was a faithful man of God,
And in his Saviour's footsteps trod.
Stern duty often bade him stay,
From those who near his bosom lay.

But when from anxious toil returned
Kind hearts with great affection burned,
The husband and the fathers' voice
Made every ear seem to rejoice.

But oh, those ears no more shall hear
That voice to wife and husband dear;
Those eyes of love shall never more,
Behold that face with joy spread o'er.

Low lies his form beneath the sod,
Now lives his spirit with his God,
With love divine and sweetest bliss
He rests, while we his presence miss.

We listen for his faintest breathing,
While all the friends are round him grieving,
Beseeching them his God to love,
And one day meet in heaven above.

Thus a life has ebb'd away
To glorious life and endless day,
He treads the old farm nooks no more,
To his sweet rest the neighbor's bore.

SALEM, May 22, 1894.

A WORD TO WORKING-MEN.

Let the working-men well understand the lesson of the recent strike. They have no more dangerous enemies than such ambitious, heartless, and unscrupulous demagogues as Debs and such fantastic blatherskites as Sovereign, who seek to persuade them that they can accomplish anything if they only unite in a general organization and act together. They have now acted together as much as they ever will, and this senseless delusion has cost them millions in wages lost, more millions in opportunities destroyed, and something perhaps still more valuable in the weakened esteem and confidence of the community. Let them organize according to common interests, and under leaders who are wise enough to understand that organized labor will, under any circumstances, constitute only a comparatively small fraction of the American people; that the American people throughout instinctively sympathize with labor as long as labor is just in its demands and law-abiding in its conduct; but that Uncle Sam is an extremely uncomfortable person to trifle with when the supremacy of the laws and of the constituted authorities is to be upheld against revolutionary attempts. This is the very first advice which every true friend of the working-men will impress upon them—*Harper's Weekly*.

SUMMER DRINKS.

Hot weather makes people thirsty. The physiological process is of no consequence here, but the fact that excessive evaporation creates thirst in proportion leads many people to crave something unusual as a beverage in hot weather. Some think that water is harmful taken in large quantities, and others say it does not go to the right spot anyway, and they invent and prepare all sorts of compounds and decoctions, and clog the system with matter which should not be in the way of free circulation at such a season. Old cider, cherry extract, circus lemonade, microbe killer, and other preparations of injurious acids, that will parch the mouth and throat and call for more, are freely used; and "root beer," and other forms of adulterated water, are added in the belief that they are good for the system; when the fact is that all the system needs is to be cooled and purified by running pure water through it, and letting it sweat out through the skin or dilute and carry away impurities through the action of the kidneys.—*Selected*.

ALCOHOL.

Alcohol is, perhaps, the most deceitful drug in the whole materia medica.

All drugs have a primary and secondary effect, and are usually prescribed for the former; but where, as in the case of alcoholic beverages, large quantities are apt to be taken with great frequency, the secondary effects of the remedy become of great importance.

The first action of alcohol is to stimulate the circulation and brain; it borrows from the vital resources a sufficient amount of force to make a display of apparent strength, but at a great cost to the organism, and a too frequent repetition of the draft must eventuate in physical bankruptcy. But, unfortunately, the very process which enables a man to make this display of seeming health and energy soon destroys his ability to correctly gauge his vital reserve, and the neurotic taint, sole inheritance of many, clamors more and more vehemently for the stimulant which shall made its unfortunate possessor the momentary peer of any man.

The inception of the drink habit is the first step in the process of mental, moral, and physical suicide; and the physician whose faulty judgment recommends alcohol in any form for indigestion, debility, etc., shoulders a weight of responsibility which no honest man should willingly assume.—*Medical Brief*.

ONE reason why some people find it so hard to lead a Christian life is because they devote so little time to it.—*Baptist Union*.

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.

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THE Nineteenth Session of the Iowa Annual Meeting will convene with the church at Welton on Sixth-day, Aug. 31st, at 10.30 A. M.

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

THE 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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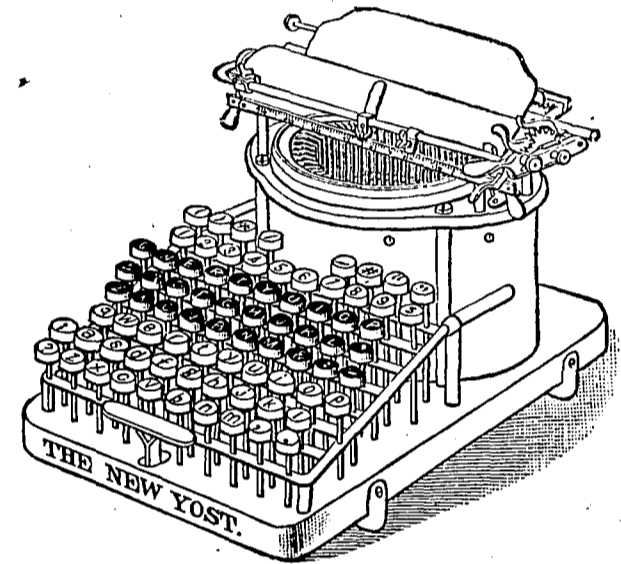


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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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, Agt., Alfred N. Y.

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CONTENTS.

EDITORIALS—Paragraphs..... 497
In Memory of Eliza Clark Ordway..... 498
Education and Normal Training: The Labor Troubles..... 499
MISSIONS:—Fruit from Missions in West Virginia; From T. J. Van Horn; From Geo. W. Hills..... 501
Cigarettes..... 501
WOMAN'S WORK:—The Guests of God—Poetry; What the Women can do in Mission Work; "What! No Room in Heaven?"..... 502
Observations and Reflections..... 502
The onward March of Truth—Poetry; Correspondence; Expressions of sympathy; Moody on Whisky; Keep Out..... 503
Our Journey Around the World; Memorial, not Typical..... 504
A Paper on Farming Interests; Woman's Board—Receipts; Missionary Society—Receipts..... 505
HISTORICAL AND BIOGRAPHICAL.—Biographical Sketch of Rev. Nathan Wardner, D. D..... 506
OUR YOUNG FOLKS:—How the Little Kite Learned to Fly—Poetry; A Mother's Victim; What God Gives a Boy; The Power of Saying No; Turn the Spigot..... 507
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs..... 508
HOME NEWS:—New Market, N. J.; Grand Junction, Iowa; Welton, Iowa..... 508
Letters to the Smiths.—No 9..... 509
Thoughts of Our Father—Poetry; A Word to Working-men; Summer Drinks; Alcohol..... 510
SPECIAL NOTICES..... 510
BUSINESS DIRECTORY..... 511
CATALOGUE OF PUBLICATIONS..... 511
MARRIAGES AND DEATHS..... 512

CONDENSED NEWS.

The Lick Observatory was in some danger last week from forest fires which swept up Mount Hamilton, and at one time threatened to burn the cottages of the astronomers. The Observatory is fire-proof, but the heat of a big fire would be disastrous to the lenses of the big telescope and to many costly instruments. Director Holden and his assistants had a hard time for several days and nights fighting the flames.

Frank Ross, a young farmer, went from his house August 3d to Gahanna, Ohio, and drank freely. Starting home at 7 o'clock he pursued a lonely road. His horse became frightened, and running away broke loose from the vehicle. The lines became entangled around the neck of Ross, and he was dragged for many miles over the country road. The animal did not cease its mad flight until 6 o'clock the next morning.

Ward Eberley, weighing almost 500 pounds, died suddenly, August 3d, at Dayton, Ohio. He was only 17 years old, and weighed only ten pounds when born, but was conceded to be the heaviest youngster in the world. A few weeks ago thousands of people saw him at one of the side-show attractions at the Charity Circus in Dayton. The doctors attribute his illness, which had gradually developed since that time, to the excessive drinking of lemonade.

California fruit-growers are greatly encouraged over the prospects for the season. The losses by the strike are less than was at first reported, because so much fruit was delayed in ripening by the cool weather. Now the railroad is handling all fruit offered, and dealers are realizing good prices. The canneries are also running to their full capacity. The reports of the grain yield show that the wheat crop will be equal to the average even in districts which did not get their full quota of rain.

Farmer's Mammoth Re-union—Silver Lake Excursion.

Thursday, August 9th, will be Farmer's Day at Silver Lake Assembly. This will be the greatest day of the year. Senator Wm. Pepper, of Kansas, and Col. S. F. Norton, of Chicago, will address the assemblage. Every "tiller of the soil" should make this a holiday for himself and family. Special train on the Erie will leave Alfred Station at 8.38 A. M. Fare round trip \$1.25.

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

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CARPENTER—BASSETT.—At the home of the bride's father, John C. Bassett, in Andover, N. Y., Aug. 7, 1894, by the Rev. L. A. Platts, Mr. Edwin Grant Carpenter, of Ashaway, R. I., and Miss Elizabeth Bassett.

MAXSON—LILLIE.—In Scott, N. Y., Aug. 2, 1894, by Rev. B. F. Rogers, Mr. Walter H. Maxson, of Scott, and Miss Manerva Lillie, of Sempronius.

JETT—MEREDITH.—At the Seventh-day Baptist parsonage, Berea, W. Va., June 28, 1894, by Rev. L. D. Seager, Mr. L. F. Jett and Miss Lillie Meredith.

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.

POTTER.—In Alfred, N. Y., June 6, 1894, of cancer, Perry F. Potter, aged 74 years.

Mr. Potter was born in Madison Co., N. Y., May 7, 1820. In early life he came with his parents to Hartsville, N. Y. In 1846 he was married to Emily Burdick, of Alfred, since which time he has made his home mostly in Alfred. In 1850 he publicly professed Christ and united with the First Alfred Church. His life was characterized by humility and Christian conscientiousness. He was a man of large heart and charitable deeds. Especially was he interested in young men and young women who were struggling under adverse conditions to acquire an education. Many useful and honored citizens can look back to his help and many kindnesses, and say, "as a friend in need he was a friend indeed." His last years were full of suffering, but through it all he was patient and resigned to the will of Him who doeth all things well.

B. O. D.

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Four hundred and fifty miners of the Cresson & Clearfield Coal and Coke Company, at Altoona, Pa., resumed work August 6th, at 35 cents a ton. These men went out on the 20th of April, and have not worked since. When they quit work they were getting 40 cents a ton.

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12.50 p. m. No. 20, daily accommodation for Dunkirk, connecting at Carrollton for Bradford. 8.13 p. m. No. 1, daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.

10.42 a. m. No. 6, daily, accommodation for Hornellsville.

No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m.

No. 14, daily, for Hornellsville, Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m.

6.27 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.

No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.02 p. m.

No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 8.07 a. m. Pullman Vestibule sleepers. Stops at Wellsville 8.55 p. m.

Further information may be obtained from Erie agents or from

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