

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. L No. 6.  
Whole Number 2555.

FIFTH-DAY, FEB. 8, 1894

Terms:  
\$2 00 in Advance.

## THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.  
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.  
CORRESPONDING EDITORS.  
O. U. WHITFORD, D. D., Westerly, R. I., Missions.  
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.  
MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.  
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.  
JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

### ON THE WAY.

ANNIE L. HOLBERTON.

Still onward, full swiftly, our life-tide is flowing,  
On time's rushing river our frail barque is cast;  
The fair cheek where youth's sweetest roses were glowing,  
Too soon o'er its freshness death's shadow has passed.

We scarcely behold the clear tints of the morning,  
Ere noontide's full glow the rapt vision shall pall,  
And joy's fairest picture our life-path adorning,  
Their shadow will cast ere life's evening shades fall.

Though youth's early blossoms of spring-time may wither,  
And midsummer glow end in autumn's chill night,  
Though winter's wild winds toss us hither and thither,  
The heart that is steadfast no season can blight.

The night may be long, but his faith will be stronger,  
Who heeds the still whisper breathed soft on the air,  
"Trust thou in my promise a little while longer,  
Rest safe in my presence, the daylight is near."

Beyond beams the light from that haven of gladness,  
To greet us when earth's transient journey is o'er,  
The satisfied soul knows no season of sadness,  
Where love's perfect triumph His name shall adore.

WILL not young men and boys carefully read a letter in this number by "X. Y. Z.," on the subject of "getting in debt?" This communication is full of good, practical advice, and if heeded will be of untold advantage. Live within your means. Debts are often tormenting and destructive of peace, independence, thrift, reputation, and even honesty itself.

ATTENTION is called to the tardiness of many Sabbath-schools in ordering *Helping Hands* for the present quarter. Anticipating an increase in the demand there were 500 extra numbers printed. They were all exhausted early in the quarter and calls coming in three or four weeks late can not be supplied. Note will be made however of all who have requested more, or who may hereafter, so that a still larger number will be printed for the second quarter.

THE power that a few men exercise in controlling and taming wild beasts is wonderful. Hagenbeck and his courageous wife are marvels of self control and power over the most ferocious beasts. If we admire these traits and the use of these powers in others, let us remember that every man may be a tamer of wild beasts, and these beasts are his passions. To obtain self-control, to draw the teeth and clip the claws, to muzzle and subdue them, to harness them and make them faithful servants instead of ferocious and destructive monsters, is a far greater achievement than to tame the lion, the leopard, and all the beasts of prey.

PASTORS and writers of obituary notices, are requested to read a few lines at the head of the column of "Deaths" in the RECORDER. These lines have been in every paper for two or three years at least, and yet frequently lengthy notices are received, and when the bill is sent, as ordered by the Tract Board, some people seem to be surprised if not offended. These notices should be brief. Lengthy biographical sketches should be prepared for other positions in the paper if written for publication. Keep within the limit or look for the bills.

"AMERICA to be made Catholic," is the heading to an article in the *Evangel and Sabbath Outlook* this week. Since all readers of the RECORDER are supposed to be readers of the *Outlook* also, we simply call attention to the above named article, hoping all will carefully read it. It puts the *animus* of the Catholic policy in its true light. Nor can we blame the Roman Catholics for saying that "America will be converted and become a Catholic country," if they really believe their doctrines are right. Protestants on the same ground believe their principles will prevail and Catholics will be defeated.

THE new President of Union College, Rev. A. V. V. Raymond, D. D., is thirty-nine years of age. He graduated at Union College in 1875 when only twenty years of age. He has been president of the General Alumni Association for the past four years, and is greatly respected and loved by the students and Faculty of the College. After graduating from the New Brunswick, N. J., Theological Seminary, Dr. Raymond was pastor of the Congregational Church in New Brunswick, the Trinity Reformed Church in Plainfield, and for the last five years he has been pastor of the Fourth Presbyterian Church of Albany, New York. He received the degree of D. D. in 1886. His acceptance of the call to the presidency of Union gives great satisfaction to the many friends of that college.

INDIANA is getting to the front on the liquor problem. In a town where it was proposed to establish a liquor saloon, upon a street occupied solely by private residences, objections were raised. The decision of the Supreme Court was invoked and rendered. The court's holding was that while the liquor business is constitutional, still it is immoral, and is licensed under specific conditions for the purpose of restraining it and guarding the people against the dangers of unrestricted sale. It further declares that a saloon which lessens the value of property is a nuisance at law, and can be abated as such, and that damages may also be recovered from the keeper of such a saloon.

It only needs a step further, on the part of the electors of that State, to make its manufacture and sale as a beverage unconstitutional and then its licensing will no longer be tolerated. But every decision of the courts in the right direction is encouraging.

GARFIELD'S advice to young men was, "Be fit for more than the thing you are now doing." This is sound counsel. In a certain sense it is well to be a specialist. It is well to learn thoroughly and masterfully some profession or line of work. But it is also desirable to acquire some proficiency in other lines as well. It will frequently happen that your chosen specialty may fail you, for a time at least, and then you should be able to turn at once to some other useful work. Vast numbers of tramps flood our country now, and have for years past, who have been thrown out of one kind of employment and having no ability or skill in any other kind of labor they become wandering beggars, thieves, and robbers. Had they learned to work at other lines of industry they would not now be in such a despicable condition.

There are also many people who are not tramps, but who are sorely in need of employment, many, if not all, of whom could find some work if they were not so helplessly limited to the single line of industry of which they are now deprived. Even professional men should be rendered comparatively independent, by having learned some useful trade by which they could at any time earn a fair support.

SOME people think the *Independent* a little too lenient in its charitable interpretation of the candor of the Roman Catholic priests who recently expressed themselves quite fully in the symposium of views touching their policy and purpose on the public school question. But Catholics are not a unit in their views on this question. There are independent thinkers among them who do not hesitate to express sentiments in opposition to what is usually conceded as their preference, if not settled purpose, respecting public schools. Here is a case in hand. Recently a Catholic, who was a member of the Board of Regents of the University of the State of New York, died. The duty of filling the vacancy devolves on the Legislature. It seemed but fair to choose one of the same faith to fill the place made vacant. One of the most devout and able Catholic priests of the city of Brooklyn, Rev. Sylvester Malone, was proposed. But Bishop McDonnell objected and proposed one of the bitterest enemies to the public school system in the State. Father Malone was quite incensed at the Bishop's interference, and makes the following very emphatic declaration of his own principles, and gives encouraging evidence that the Catholics themselves will, to some extent, oppose the plan of parochial schools and the misappropriation of public money for their support. Here is Father Malone's opinion which cannot be very distasteful to any Protestant:

"It," said the clergyman, alluding to the bishop, "he is going to allow this gentleman, who not long ago came into Kings county as a stranger, and whose first act was to accept a team of horses and a carriage from the gang we have been fighting for several years, to run Republican politics, then it is time for me to quit. He recommends as his choice for regent one who is perhaps the most pronounced enemy of the public schools in the

State of New York. I am perfectly willing to go upon record as saying that I am in favor of free schools, and that the sooner parochial schools are wiped out the better. So far as money matters are concerned, it is time for the State to turn down the church. If a man of my ideas cannot become a regent I would prefer to see a Protestant minister."

[From L. C. Randolph.]

THE only "Samantha" visited, of course, the World's Fair. Her last book, in which she tells about it, has a double charm to those who studied the matchless Exposition and watched the history-making movements which clustered around it. One whole chapter of the book is devoted to the discussion which was preached in "Jonesville" over the Sunday-closing question. It is interesting to read it in the light of the year's events.

"There wuz sights and sights of fightin' back and forth about the rights and wrongs of it.

"And there wuz some talk about the saloons bein' open too, bein' open week days and Sundays.

"But, of course, there wuzn't so much talk about that; it seemed to be all settled from the very first on't that the saloons wuz a-going to be open the hull of the time—that they must be.

"But there wuz a great and almost impassioned fight agoin' on about havin' the World's Fair, the broad galleries of art and beauty bein' open to the public Sunday.

Lots of Christian men and wimmen come right out and said, swore right up and down that if Christopher Columbus let folks come to his doin's on Sunday, they wouldn't go to it at all."

One of Samantha's neighbors held positive opinions in regard to the matter: "'Yes,' says Miss Cornelius Cork, 'I wouldn't have Cornelius, Jr., go to Chicago if the Fair is open Sundays, not for a world of gold. 'For,' sez she, 'I feel as if it would be the ruin of him.' 'Where would he go Sundays while he wuz in Chicago if he didn't go there?' sez Arvilly.

"Cornelius, Jr., drinks awful and is onstiddy, and Miss Cork hemmed and hawed, and finally said, in a kind of a meachin' way,—'Why, to meetin', of course.'

"He don't go to meetin' here in Jonesville,' sez Arvilly. 'Going to Chicago haint a-goin' to born a man agin.'" Miss Holly herself seems to be speaking her own earnest convictions as Arvilly continues: "'The saloons are crowded that day, and black eyes, and bruised bodies, and sodden intellects, and achin' hearts are more frequent Sundays than any other day in the week, and you know it. And after standin' all this desecration calmly for year after year, and votin' to uphold it, it don't look consistent to flare up and be so dretful afraid of desecratin' the Sabbath by havin' a place of education, greater than the world has ever seen, or ever will see agin', open on the Sabbath for the youth of the land.'"

The chapter of "Samantha at the World's Fair" devoted to this subject is significant of its place in the public mind. The controversy which raged over the World's Fair Sunday will go down into history as the storm center where mighty currents of destiny meet. Future generations will read of it with, perhaps, more intelligent interest, though at present the experience of many good people may be voiced by the conclusion which Samantha draws at the close of the chapter:

"I would be jest as firm as a rock for hours at a time that it would be the only right thing

to do, to shet up the Fair Sundays—shet it up jest as tight as it could be shet.

"And then, agin', I would argue in my own mind, back and forth, and convince myself (ontirely unbeknown to me) that it would be the means of doin' more good to the young folks and the poor to have it open.

"Why, I had a fearful time, time and agin, a-arguin' and a-disputin' with myself, and a-carryin' metafors back and forth, and a-episodin' when nobody wuz round.

"And, as I couldn't seem to come to any clear decision myself, a-disputin' with jest my own self, I didn't spoze so many different minds would become simultaneous and agreed.

"So I jest branched right off and asked Miss Cork 'If she had heard that the minister's wife had got the neuralligy.'

"I felt that neuralligy wuz a safe subject, and one that could be agreed on everybody despised."

DOCTOR LEWIS'S last tract, "Roman Catholics and the Sabbath" or "Sunday observance non-Protestant," sets forth—pointed and condensed—the warnings which he has so faithfully uttered before, and which his researches qualify him to make. If any Seventh-day Baptist has a desire to spread Sabbath literature which will catch the attention and stimulate reflection, let him sow his neighborhood "knee deep" with this tract.

Into a few closing sentences Dr. Lewis puts the keynote of that life work which has been such a potent factor in shaping the currents of Sabbath discussion in this country:

What of the future? The choice lies between the Sabbath as Christ left it, and as the development of Spiritual Christianity now demands it, and the ecclesiastico-civil Sunday as the Catholic Church has developed it. Beyond that no prophecy is now needed. Struggle as they may there is no other alternative for Protestants. Facts will not budge before speculative theories or sophistical rhetoric.

Bigots and narrow-minded men will sneer at what is here written.—Some will continue to deride "Saturday," and to ignore the fourth commandment. These will the sooner drift into the Catholic fold, or into open Rationalism. Meanwhile the irrepressible conflict goes on. Sunday "desecration" grows apace, and religious conscience touching it wanes. Civil law declares that Sunday has a "civil" sacredness, which most people treat with a lightness akin to that which Bible-loving Protestants accord to God's Sabbath. God waits to see how long these Bible-loving foes of the "Scarlet Woman," the "Great Red Dragon" will continue to follow the lead of the "Apostate Church," which they so often and so unsparingly condemn. Never were the words of the prophet more pertinent than now. "HOW LONG HALT YE BETWEEN TWO OPINIONS? IF THE LORD BE GOD, FOLLOW HIM; BUT IF BAAL, THEN FOLLOW HIM."

#### TWO DISSENTERS.

BY PROF. H. M. MAXSON.

When the last century was rounding out the first half of its course, a young rector in London was blessed with an unusual outpouring of the Holy Ghost. His earnest heart, catching fire from the evangelistic work of the Moravians, burned with eagerness to spread the gospel, and would not let him rest content with the stereotyped methods of church work; he could not wait for sinners to come in, but must go out and find them wherever he could. Clerical traditions could not hold him, and it was not long before the Church of England, its staid respectability scandalized by his unconventional methods, closed its pulpits to him.

In obedience to his motto: "Church or no church, the people must be saved," he went out into the highways and fields, and sought the people, as did the Master, of old. Weavers, colliers, miners, craftsmen of every kind, received new life from his preaching till the

"black district" of England changed its very nature. To-day six million Methodists and allied denominations bless the day that John Wesley became too broad for the Church of England to hold him.

Somewhat more than a century after Wesley's conversion, an enthusiastic Methodist minister in Cornwall became possessed with a terrible earnestness in saving the souls of the poor. Seeking the lowest of the low, careless of appearances if only he could catch the attention of the unredeemed and so win their souls, he soon offended the sense of propriety of his church authorities, and Wm. Booth stepped out of the Methodist Church into the slums, as John Wesley had stepped out of the Church of England into the fields. As Wesley made the laboring classes his chosen field of work, Booth chose the poor, the outcast and abandoned, the very dregs of the city, as his own, and already multitudes of converted souls bless the day when Wm. Booth, finding himself hindered in the work he would do, by the refinements of church customs, boldly stepped forth, trusting in God alone for support.

In one case the English Church lost a brilliant preacher, and the world gained the Methodist Church; in the other the Methodist Church lost a most successful evangelist and the world gained the most important religious factor of the age,—the Salvation Army.

It is eight years since I attended my first Army meeting in a little shabby hall on a back street of one of our New England cities. A handful of ignorant people marching through the street with discordant music, followed by a hooting rabble, filed into the hall, and for two hours took part in what seemed to a refined mind almost a travesty of worship, enlivened by the rude vulgarity of the mob that derided them.

A few weeks since I attended another Army meeting. What a contrast between the two! This meeting was in one of the largest churches in a city famous for its culture; one of the most eminent clergymen presided, and declared his pleasure in recording himself as one of the auxiliary members of the Army, and a large audience that contained some of the best people in the city listened with rapt attention to the accounts that the Army officers gave of their work in the dark places of New York.

The contrast between the two meetings is but a type of the change in the history of the Army. In its first efforts it was met with a storm of abuse, opposition and violence like that which so often endangered the life of John Wesley. The police and those in authority even abetted the vicious rabble in its attacks. Then followed a period of contemptuous toleration, when, having won the right to follow its own ways, the Army doggedly continued its work and slowly made its way until the contempt changed to indifference, and the indifference gave place to approbation. Now men high in authority, in Church and in State, in both England and America, are outspoken in cordial expressions of sympathy with its aims, and it receives moral and financial support from thousands that do not walk in its ranks.

The rapidity of its growth, the nature of its work, and its capacity for future usefulness, mark it as the most important religious movement of the day, not excepting even the Christian Endeavor, that has swept over the world with such marvelous success; for, while the Endeavor is largely a work among Christians, or those under Christian influence, the tens of thousands in the Salvation Army come almost

entirely from those beyond the reach of ordinary church influence. When Booth began his independent work, disowned by his church, he was "poor and penniless, in weak health, without name, without fame, without rank, without influence, without eloquence," burdened with a family of delicate children. In 1891 the statistics of the Army showed nearly 11,000 officers, who gave all their time to the work, which is carried on in 38 colonies or countries, using 34 languages. Over 2,000,000 meetings were held during the year, and nearly 3,000,000 homes were visited. The Army now owns almost \$4,000,000 of property, and it has an annual income of millions of dollars.

Its expressions are still extravagant, its tunes still scandalize refined ears, many of its methods are objectionable or repellant to intelligent people; yet it is unquestionably grandly successful in winning the ignorant and forsaken, in raising up the fallen and reforming the abandoned, until it seems as if there were no other agency so well fitted to cleanse the dark spots in our cities and give new life to the poverty stricken. Even the police, formerly its enemies, testify that the opening of one of its stations in a district very soon appreciably diminishes the crime in that district. Nearly a quarter of a million conversions were reported in 1891, nearly all from the non-church going classes.

What is the secret of this wonderful success? An unquestioning, unselfish devotion to the work of the Master on the part of the whole body of soldiers as well as the officers, and the direction of this devoted service to a work that the churches have been unable to do. If their methods are emotional and extravagant the people they seek are those that are caught by emotional methods, and I can imagine General Booth taking Wesley's old motto and changing it to his own needs, like this: "Propriety or no propriety, the people must be saved." Another great element of their success is the way in which converts are looked after and set to work. The business of the Master is conceived of as an every day work, always in season, at which no one should take offense when it is brought to his notice.

In its giving the Army is as remarkable as in its dress. In its creed, giving is as necessary a part of worship as praying, and every meeting has a collection. Though recruited from the poverty stricken of every land its annual income is over \$4,000,000. Coupled with its bold prosecution of the Christian warfare in the strongholds of Satan, the grog-shop and the brothel, is an ever-present sense of the brotherhood of man that sees even in the meanest, most forlorn wretch from the haunts of vice, the image of God, and yearns to raise it from its wretched condition. However much our sensibilities may be shocked by the shouting, the irreverent tunes and the vulgarisms, in the elements to which its success is due, the Army is at the same time a rebuke and a shining example for imitation to many a professing Christian.

The extravagances of the Army still grate upon my sensibilities, its uniform still offends my taste, but I no longer look upon them with aversion. Under the ugly bonnet I see a soul beautiful with unselfish devotion to the will of the Master; under the coarse coat with its military tinsel I see a heart willing to endure all shame and abuse to proclaim God's love to those whom the hate of the world tramples down. I know that with these crude, unrefined methods they can do a work which I cannot do, and in my heart I bid them "God speed."

## LITERATURE FOR CHILDREN.

BY JOHN HABBERTON.

If there is any truth in the saying that "The child is father of the man," the greater literary minds of our country should busy themselves principally in devising reading matter for boys and girls. Certainly children, as a class, read more than adults; they more thoroughly absorb what they read, and they give it more thought afterward than their fathers and mothers can give to literature or anything else but the battle of life. Their tastes may differ, like those of older people, but of literature which they like they will consume an enormous amount, often seeming to care more for quantity than quality. In well-meaning conclaves of teachers and other adults one may sometimes hear the question, "What will the children read?" but hundreds of thousands of parents might truthfully answer with another question—"What won't the children read?" The habit of "looking over" any print that chances to catch their eye seems common to children who like to read. I have seen scores of village children, of as many grades as are usually found in a country town, pore over the pages of a newspaper lying on the counter of a shop to which they had been sent on errands; it seemed to matter little which page of the paper lay uppermost—foreign news, court reports, editorials or advertisements. They longed to read something, apparently merely for the sake of reading, and the columns of the paper supplied it. It seemed to me at the time that the moments thus spent were as good as thrown away, but I cannot forget that some of those same children reached prominent positions early in life, through a display of intelligence for which the very imperfect village school could not claim the credit. They read all the better books in the local Sabbath-school libraries, carefully eschewing those made specially for children, and many of them attended the Sabbath-schools of two different denominations so as to draw from two different libraries; they also borrowed all they could from private book-shelves, and although scarcely any of them digested all the literature they swallowed, in which respect they were very like grown people, they nevertheless acquired a fair general education at an age, for which many authors write books painfully barren of ideas—write under the impression that literature for children should be of very light mental calibre, lest it should otherwise weary young readers.

What I was compelled to believe, in those days, about the reading habits of children, has since been confirmed again and again, by observing general assortments of half-grown boys and girls elsewhere, and it convinced me that much time was wasted by authors in trying to bring material and moral truths down to juvenile comprehension. I think no one will deny that most children who are old enough to read at all are also intelligent enough to catch the meaning of most of the conversation they chance to hear between adults. Woe betide parents and relations who imagine it safe to talk freely before children about anything which they do not wish repeated—talk freely before children who seem too young to understand or take any interest in what is being said within their hearing. Whole shelves of big scrap-books might be filled with stories of what came of such misplaced confidence, and even then the greater part would remain untold. The little ones can repeat stories quite as correctly as their elders, though that may not be saying much, and they seldom miss the point of a story, either. If they can comprehend ordinary conversation, why not the diction of a book?

The experience of most persons who have had much to do with children, outside of institutions for the feeble-minded, will support me in the assertion that most books in which children take no interest do not repel the little ones by the greatness and quantity of their ideas, but through ponderous and confusing verbiage; in this respect, again, the little ones are not unlike their parents. Clearness of statement will bring the great majority of subjects of adult interest within the understanding of ordinary children. Not all portions of the common version of the Bible is in the simplest English, yet who is there that does not know children who have read with much interest, and with need of little or no more explanation than grown people, the historical books of the Old Testament, the Psalms and Proverbs, the four Gospels, and the Acts of the Apostles? Indeed, the Book of Revelation seems to trouble them less than it does some adults, for imagination is a mental plant of early growth. I know many men and women who think Sir Walter Scott's novels terribly heavy and "long winded," but quite as many others have told me that they began Scott before they were ten years of age, and kept at it, with great delight, until the entire series was finished. Longfellow's "Evangeline," when found in school libraries, is usually thumbed to significant shabbiness, and not only by the larger children. Tennyson's "Idyls of the King" is not far behind it in popularity; while many collections of verse manufactured expressly for children's use are undisturbed; the reason need not long be sought. Longfellow and Tennyson, refined and scholarly though they were, maintained the simplicity and clearness of diction peculiar to writers who have something to say, and have thought much before attempting to say it, while the well-meaning persons who tried to write down to the supposed level of the children were sure to be either stilted or verbose in diction, and lamentably lacking in ideas.

A larger illustration may be found in the "School District Library" of three hundred volumes, selected nearly half a century ago for use in the State of New York, and still to be found in hundreds of towns. It was intended that these books should be at the service of adults as well as children, and that they should have some educational value, so nearly all were of the class known as "solid;" certainly if such a lot were selected at the present day there would be a general complaint, by purveyors of juvenile literature, that it would be heavy beyond endurance. Yet these books were in incessant demand, and they were quite as popular among children of ten or twelve years as with the larger boys and girls. It is true that none of the volumes were very large, and that writers "hard to read" were excluded, but that a set of three hundred solid books became popular with the general run of school children of the State should serve as an effective denial of the statement, now persistently made, that children won't read books that are not light or "bright."

The popularity of this old library with a generation of the same blood as our own, and fully as wide-awake, should also silence the statement that children like fiction—stories, and little else. It is contrary to human nature not to like stories, whether for instruction or edification, but the men and women who know children best know also that it is only in approaching adult years that the mind insists upon confining itself to a single literary groove. The most experienced caterers to juvenile taste are the makers of the most widely circulated periodicals for boys and

girls—the editors of the *Youth's Companion*, *Harper's Young People*, *St. Nicholas*, etc., but none of these ever fill a number with fiction; as a rule, fiction is seldom half of the contents, the remaining space being occupied by biographies, sketches of travel, short articles about birds, plants, animals, minerals, and many wonders of nature, art and science. Many weeklies and monthlies have been started for the purpose of giving children their fill of stories, and they succeeded so well that apparently the children wanted no more, for most of these periodicals died for lack of support. The man or woman who can tell or read stories may always be sure of a large retaining of children, but none of the little hearers disappear if the subject is changed to some department of natural history, art or science, provided what is said is well and clearly said. When interest lags, the fault will be in the telling, not in the subject. Some years ago the principal of a large public school in the city of San Francisco told me that the most popular study in his school was geometry, and that many of the pupils who followed it were only ten years of age. I expressed astonishment, remembering that when I was at school the student of geometry ranked as a "big boy," and even then he seldom seemed to like the work, but my informant said, "Well, geometry is as simple as elementary arithmetic, and a great deal more interesting, if you teach it simply, but I had to write a special text-book to make it so."

The purpose of all that has been said above is to urge that in the selection of books for children, whether at home, at school, or in the Sabbath-school, the prospective readers should be credited with higher intelligence than they now seem suspected of. Stories, whether called fiction or by any other name, should not be excluded, for there is no better means of making children acquainted with the customs, manners and motives of humanity at large. The poorest stories for this or any other purpose, however, are the majority of those made specially for and about children. There are honorable exceptions, hundreds of them, but on the shelves with these should be the best tales, written for adults, which deal less with love than with the play of motives and characters upon one another. There should be liberal selections from the great mass of books of travel, care being taken to exclude such works as are merely geographical. In recent years the literature of natural history has been wonderfully enriched, and scores of books may be selected which cannot fail to please boys and girls. Biographies do not necessarily bore children, and there are histories which are not tiresome, for historians began some time ago to comprehend that mere dates and names do not make the story of a nation interesting. Even classical history which young people used to find as dry as an old almanac and as dreadful as Fox's "Book of Martyrs," has been made deeply interesting by some recent writers who have kept young readers in mind. Children will also read much poetry, if it is really good and such authors are selected as waste fewest words.

With such a range of material from which to select, there is no possible reason why children should be compelled to find their own reading matter, and fall into the habit, even more deplorable in youth than among adults, of confining themselves to weak and vicious fiction. Early absorption of prose fiction, most of which deals only with love and its counterfeits, is a sorry preparation for adult life, and a terrible handicapping of the better qualities that are

born in children. Yet between this kind of reading matter and the goody-goody stuff which is issued in immense quantity, the child will almost always choose the former, for it has at least the merit of interest, or, as an omnivorous little reader once said to me, "All the interesting hasn't been left out."

In reply to questioners of the class that cannot leave one extreme without hurrying to the other, and who will therefore ask, why, if I am right, children should not at once be supplied direct from their parents' libraries, I would repeat the old saw that "You may lead a horse to water, but you can't make him drink." Most family libraries came together partly through accident and partly through special tastes or needs. Children, however, are not expected to select or decide for themselves regarding any of the other necessities of their lives; their minds are plastic and receptive; so as much care should be exercised in selecting their reading matter from the great mass as in feeding and clothing their bodies and in shaping their morals and manners. If the home library is what it should be, some books may be found in it which will interest the children from a very early age—so early that they cannot read for themselves, but must be read to. But the variety, distinctness, for which children long, can seldom be found in any family's chance collection of books; it must be carefully sought, but it is well worth looking for, for of all the unconscious influences of child-life, there is none, except the example of parents, that has more lasting effect than the contents of the books which children read. In reply to another possible question I would say that selections from adult libraries are not suggested as substitutes for the really good books written specially for children, but as additions.

#### CHRISTMAS.

The article that appeared in the *RECORDER* for Dec. 21st, with the above heading, moved me deeply. Once or twice before similar articles have appeared, and I have hoped some able pen would defend the other side. But as no one has done so, I feel like expressing myself in my simple way, with the prayer that my words may do no harm but good.

It is true that the heathen observed the 25th of December as one of their great festival days, with many very pretty customs that we, in our prosy, matter-of-fact way, have left out. But we cannot help doing some things that the heathen did. They dressed, walked, talked, loved their friends, and used their talents just as we do. What they did that was right, that we may do. What they did that was wrong, that we must not do.

The Catholic Church took Sunday for the Sabbath. That was wrong,—for God said, "The seventh day is the Sabbath,"—and we must not take it. They took Dec. 25th for Christ's birthday. We have no command to the contrary, and, so far as we can learn, it is right. Now why do we do wrong if our hearts are right? When we were unredeemed sinners we used our talents in worldly service, but when we accepted Christ those same talents were consecrated to his service.

To illustrate: A young man of my acquaintance, who was quite a musician, at one time played the violin for dances, but when he became converted he was invited to join the church orchestra. He did so, and played the sacred songs with all his heart. Some objected to it, saying that the same violin should not be used for the Lord's service that had been used

in Satan's. He replied that his violin was converted with him and was now used only in the Lord's service, and should be as acceptable as his own talents, which were once used in the world's service.

Cannot the day that the heathen observed be consecrated in the same way? It is also true that there are some erroneous ideas given the children in regard to Santa Claus coming down the chimney, etc., which I would discourage, since deception is never right. But can we say the day should be at once and forever abrogated? No! No! A thousand times no! We do not keep it because the heathen kept it. Nor is there any thought in our hearts of worship to any being save the dear Lord whose birth we celebrate.

You say the Bible does not tell us what day Christ was born. That is true. But the wise men of the East and West met together, so history says, to learn when it was. They searched the archives of Rome and all available records, and from them decided that the 25th of December was the most probable day of his birth.

Now we are glad every day in the year that Christ was born. We rejoice and sing praises. But when the day comes on which we have so much ground to believe he was born, I object to any one's saying it is heathenish to unite together in praise and worship, in making the day as happy and everything as beautiful as possible.

The use of the evergreen is an emblem of the love we should keep ever alive and fresh in our hearts. The tree laden with its gifts is a token of the bounties God has bestowed on us. There is a beautiful thought also in the old legend concerning the *time* being the winter solstice, when the sun turns and begins to come back. When we may soon look for the warmth that sets all nature teeming with new life, emblematic of the love of Christ which sets all hearts aglow.

It is true the Bible does not tell us to observe this day, nor do we have the example of the disciples in this instance, neither do we know that they regarded their own birthdays. But we who remember our birthdays and the birthdays of our friends, as well as that of noted men, may indeed make Christ's birthday of far greater importance. And who dare say that the beautiful things spoken, and the beautiful songs sung, are not seed in the minds of both young and old, that will bear fruit to God's glory; and that opportunities of doing good and of bringing into prominence the birth and life of Christ are thus given that would not otherwise be found?

My earnest prayer is, not that Christmas Day may be abrogated, but that it may grow in favor. That it may ever be *the* day of all days in the year, when we shall rejoice and sing praises to Christ the Lamb, for

"The star of Bethlehem shineth yet,  
Who can the Holy Babe forget?  
'Hosanna in the highest' sing,  
The child of Mary is our King.

"The angel host sang sweet on high,  
And beauteous faces thronged the sky;  
For hallowed was the moment when  
'Good will and peace' were brought to me.

"So, dear to us of modern time  
Is sound of happy choir and chime;  
The angel words in children's voice  
Which bid us worship and rejoice."

MRS. BELLE W. SAUNDERS.

FAITH is not sight, but faith can be seen. The man who walks by faith cannot see what is before him, but those who see him can see that he is walking by faith. Faith that has any reality in it can be seen with the naked eye, by watchers of the walker. A faith-filled man does not ask to see, but he is sure to be seen as a faith-filled man.

MISSIONS.

FROM D. N. NEWTON.

I was not aware that a quarterly report would be expected from this field until I received, in December, the blanks you sent me. That fact, however, does not seriously interfere with my report. I preach for the Cumberland Church the fourth Sabbath in each month, and other Sabbaths superintend the Bible-school. During this quarter I have made only five calls that I distinctly recollect. Some of them were important, and no doubt resulted in good. The people in this vicinity have been supplied with tracts. I gave away a few papers that were sent to me after our family had read them. A few tracts could occasionally be distributed if I had them. I expect to be during the next quarter less encumbered with secular work and to apply proportionately more time to religious work unless I am providentially hindered.

FAYETTEVILLE, N. C., Jan. 1, 1894.

FROM HORACE STILLMAN.

The work of the present quarter has been especially directed to giving encouragement to the churches in ever holding up the motives for faithfulness in the Master's work, by showing how God has ever stood by his own cause when his children have trusted in him, and obeyed his commandments. I have enjoyed the services of the church, and think I can see evidences of a deepening interest in the churches. It is our part, like Moses, to speak in the name of the Lord to the people "that they go forward," and in obedience to the command, the Lord will open the way to victory. It is blessed to feel that Jesus is ours and we are his, but it is more blessed when we have this assurance to point others to the same source of blessedness.

Brethren pray for us that we may hold on to God's promises and receive the blessings that are now within our reach.

ASHAWAY, R. I., Jan. 14, 1894.

FROM D. K. DAVIS.

I herewith submit to you a report of my labors here during the quarter just closed. All the appointments of this church have been sustained. The number in attendance at the regular service on the Sabbath was not so large as usual, which reduces my estimate of the average attendance. But for the last few weeks I think the attendance has been rather better than usual. With the exception sometimes of two or three persons, all remain and take part in the Bible-school exercises, which seems to be doing fair, though there is not the intense interest in the study of the Scriptures that I should like to see. The primary class, numbering about a dozen, is doing nicely under their efficient teacher, Mrs. Stiles Lanphere. The Endeavor Society meetings are quite well sustained, and are a source of encouragement.

The brethren feel the financial depression very keenly, but are not discouraged.

We all feel most deeply the loss of Dea. H. C. Severance and his excellent family, who moved to Milton Junction, Wis., last autumn, where his wife is receiving medical treatment. We fondly hope that he will return after the absence of a year.

We are praying for the prosperity of Zion, and are longing to be more deeply imbued with the spirit of our divine Master. We earnestly desire to be remembered in prayer by our dear brethren and sisters.

South Dakota, Jan. 2, 1894.

FROM J. M. TODD.

It is well known to the Board that I leave the Berlin field for the reason that at my time of life, and my companion gone, I cannot reasonably continue the labor on that field. I leave it with regret and sorrow. I wish to express to you, my dear brethren of the Board, my sincere thanks for the uniform kindness, forbearance, and brotherly love which it has been my great privilege to share at your hands. Also to the dear children of God on that interesting field, the love I bear to you in my heart for the very many tokens of love and acts of kindness of which I have been the recipient while I was among you. Beloved, though we are now separated yet let us bear each other before the mercy seat.

I wish to say to the Board that my judgment is that the field ought to be supplied with a missionary pastor as soon as it can be reasonably done. At Berlin the prospects are as fair as they have been at any time for many years. The ladies have put the meeting-house in nice condition, so that it is on the inside almost a perfect gem of a church. An open door for some one longing to do service for the Master. During the year the prospects have materially brightened at Coloma. The baptisms in August, and the settling of Dr. A. L. Burdick with his amiable companion among them, has greatly encouraged the brethren and sisters of the church. They ought not, and it seems to me, must not, be left to struggle on alone. At Marquette there are six resident members and they are some eight miles apart. Still they are earnest, loyal, and true. Let us give them a warm, greeting hand, in his name.

NORTONVILLE, Kan., Jan. 7, 1894.

FROM L. D. SEAGER.

I enclose reports for fourth quarter, 1893, with statement from the treasurer of Conings Church. I sent word to our treasurer to send statement, and presume he has done so. I have held two series of meetings during this quarter; one at home, lasting four weeks, part of the time night and day. There were twenty-six conversions and renewals, many of them among the First-day people. I had the privilege of baptizing eighteen, eleven of whom united with our church. Seven who had professed religion and were baptized in former years were gathered in. Of the eighteen added six were parties who had quite recently commenced the observance of the Sabbath. The meeting at Conings resulted in fifteen conversions and renewals, all of them among the First-day people. Our only hope in that field is an acquisition from their ranks. The church is made up of three families, but most of them are earnest spiritual people. I am to assist Brother Davis in a series of meetings at Roanoke sometime in the near future. Next week I am to meet some Mormon missionaries who have been laboring near here for several months. It is reported that there are twelve in the State and they are making a thorough canvass at the school-houses. I acknowledge the assistance of Bro. D. C. Lippincott at this place, and Bro. Levi Stahlaker at Conings.

BEREA, W. Va., Jan. 10, 1894.

FROM DR. SWINNEY.

YOKOHAMA, JAN. 12, 1894.

REV. O. U. WHITFORD, Cor. Sec'y.

We passed out the Golden Gate into a tumultuous sea which lasted about three days. The captain said that during the months of December and January, there was always a strong

wind blowing along the coast, which extended about a thousand miles out at sea. When we had run through this distance we came to ordinary ocean sailing, and have had little variation since.

There were a few missionaries on board making pleasant company,—Rev. Mr. Hudson and wife going to a station not far from Shanghai, and Rev. Mr. McAlpine, wife and two children, returning to their work in Japan. In just a week's time we were coming to the Hawaiian Islands, and in the evening we entered Honolulu.

The next day being the Sabbath I did not ride with the others to view the city and country, but accepted the invitation to go up to our friends, Mr. and Mrs. Damon's home; they are missionaries to the Chinese in this place, and I remember them well from the visit they made us in Shanghai. It was pleasant to sit with Mrs. Damon and to hear her speak of their mission work, its needs and its prosperity.

On returning to the ship the beautiful green of the grass and the foliage again attracted our notice; after viewing only the wide expanse of the ocean for so many days, our eyes were delighted to see these green islands, where, in the midst of winter they were having warm weather with a luxuriance of tropical flowers, and bananas and coconuts ripening on the trees in abundance.

We have been in all twenty-one days in making the distance from the Pacific Coast to Yokohama, going by way of Honolulu. I have most earnest and heartfelt thanks to offer to the many sisters all over the home land, for the interesting letters they sent me to read on the ocean. There have been more than two each day, which have given me great enjoyment and comfort. We remain in this city until the sailing of the Japanese steamer for Shanghai, which will be next Tuesday, Jan. 16th.

TRACT SOCIETY.

Receipts in January, 1894.

Church, Westerly, R. I.	\$ 70 88
Little Genesee, N. Y.	7 45
Nortonville, Kan.	10 58
Alfred, N. Y.	5 38
Walworth, Wis.	8 55
New Auburn, Minn.	4 00
Plainfield, N. J.	35 61
New Market, N. J.	15 00
Oteslic, N. Y.	2 00
Leonardsville, N. Y.	5 95
Chicago, Ill.	3 95
P. P.	4 50
Adams Centre, N. Y.	15 76
Sabbath-school, Albion, Wis.	4 42
Walworth, Wis.	4 99
Scott, N. Y.	3 37
Women's Ex. Board, by Ladies' Aid Society, Westerly, R. I.	35 00
Women's Society for Christian Work, Plainfield, N. J.	50 00
Bequest, Oran Vincent.	995 00
Mrs. Harriet S. Rogers, Preston, N. Y.	5 00
Subscriptions, <i>Evangel and Sabbath Outlook</i> , N. Y. office.	11 78
Frank Raadolph, Shiloh, N. J.	50
Mrs. Eliza Winney, " " " " " " " "	55
Richard J. Bonham, " " " " " " " "	25 00
John S. Bonham, Shiloh, N. J.	5 00
C. B. Bowen, " " " " " " " "	1 00
Joseph W. Allen, " " " " " " " "	3 00
Mrs. S. A. Thacker, Bridgeton, N. J.	1 00
Cash.	1 40
Mrs. F. L. Hicks, Westerly, R. I.	5 00
George C. Lanphere, " " " " " " " "	1 00
Mrs. H. A. Barney, Belmont, N. Y.	10 00
Edgar H. Cottrell, Westerly, R. I., L. M.	20 00
Mrs. Harriet M. Utter, " " " " " " " "	20 00
Mrs. Angelina Crandall, " " " " " " " "	5 00
Mrs. O. C. Rogers, " " " " " " " "	1 00
H. W. C. Ashaway, R. I.	2 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
A. S. Babcock, Rockville, R. I.	10 00
H. D. Clarke, Dodge Centre, Minn.	5 00
Mrs. H. D. Clarke, " " " " " " " "	2 00
Mabel A. Clarke, " " " " " " " "	2 00
Mrs. L. Burdick, Veslie, N. Y.	2 00
Employes Publishing House, Alfred Centre, N. Y.	5 00
	\$1,524 55

NEW YORK OFFICE FUND.

C. B. Cottrell & Sons Co., Westerly, R. I. 409 00

SPECIAL FUND.

E. M. Dunn, Milton Wis. 5 00  
 H. I. Coon, Walworth, Wis. 5 00  
 Sherrill J. Clarke, Milton, Wis. 5 00  
 Mrs. Sherrill J. Clarke, " " " " " " " " 5 00

\$25 00

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD N. J., Feb. 1, 1894.

If some of us would pray more we would grumble less.

## WOMAN'S WORK.

*Dear Sisters.*—Our Woman's Board needs money for necessary expenses. Only five dollars have yet been received. When they so freely give us their time and their service, are they not entitled to enough money to pay for postage, stationery and other outlays necessary to carry on our work? "A word to the wise" should be "sufficient."

The Aid Society of the Farina Church appointed a committee for the distribution of Sabbath literature, the latter part of August last. That committee has sent out 2,200 pages of various publications, much of it doing double duty, having been read and handed in on call to go on a second mission. The greater portion were the *Evangel and Sabbath Outlook*, a few *Peculiar People*, a few *Sabbath Library*, the rest *Outlooks*, *Outposts*, and Sabbath tracts. What the committee has done is only a beginning of what it hopes to do. COM.

ECHOES from some of our home mission workers:

Small sums of money have been sent to many of our missionaries on the home fields by our Woman's Board in place of the usual boxes and barrels, and the following are some of the returns:

"Thanks for such kind remembrances and appreciation of our attempts to do work in the Lord's vineyard. May such service be blessed of the Lord to the building up of his spiritual zion."

"Your kind letter enclosing \$— from Woman's Board was duly received, and we desire to hereby acknowledge the help thus afforded us with thankful hearts. No apology is due concerning the amount sent for it is a great help to us."

"Your kind favor was duly received. Many thanks to you, and the ladies through you, for your kind remembrance of us, and for the gift which is especially acceptable in these hard times when but little is being paid on our salary."

"Your letter containing \$— for me from the ladies through the home mission box work was received last night. I extend through you to them my most sincere thanks. A little money is worth very much to procure books and papers with in these hard times. My hope and prayer is that you all may realize the truth of the words of the Master when he said, "It is more blessed to give than to receive."

*Dear Editor Woman's Department.*—Are our women all in line for service in some department of the Master's work, sickles and pruning hooks, and all the necessary implements, bright and gleaming in the sunlight as they are borne to the fields and vineyards by those who are to help gather the precious fruits of the world? O, could the answer be "yes, yes, all in line," what a universal heart-throb of joy would there be throughout the churches, that such a power was about to be exerted for the right against the wrong! If any are not in line let such know that they are needed there, and that each may choose a position in the line where there is work to be done that is within the sphere of her ability. There is no lack of field room, but only of determination to occupy some portion.

I should like to name one field in which I think there is yet room for many workers, and

the work well adapted to women. It is the distribution of Sabbath tracts, temperance, and perhaps other good literature. Cannot this work be done more generally in the churches, more systematically and so more efficiently than heretofore? Could not a committee from each church, or from some society connected with it, do a good work by obtaining the names of the non-resident members of these respective churches, lone Sabbath-keepers in their vicinity and elsewhere, and send them an occasional package of such literature as to the best of their knowledge would suit them and their locality for reading and distribution? Those to whom such literature should be sent might thus be helped to feel their isolation less as they, distributing the same, would feel that they were doing something in common with the churches to which they belong, or perhaps to which they would gladly belong. Such persons often have excellent opportunities for personal labor, and much good often results. Let such as have not organized for this work do so at once; and meanwhile let every lone Sabbath-keeper who will take the field report the same through the SABBATH RECORDER, stating something of the extent to which he or she can prosecute the work. The first one reporting may expect to hear from the Farina committee. What church next? M. B. Y.

ONE of the lines of work which the busy women of Alfred Centre, N. Y., have taken up this winter has been an attempt, under the auspices of the Woman's Evangelical Society, to help relieve some of the distress and want in different parts of our country incident to the hard times, the closing of factories, mines, etc. At Christmas time a large box and a barrel of clothing, books, papers, and some provisions, were prepared and sent to the Home for the Friendless in New York City, for their own use or for distribution among the needy who come within their care on account of the connection of the families with the Industrial Schools of the Home.

Later, one and a half barrels of children's clothing and bedding were prepared and sent to the Randolph Home, Randolph, N. Y., where they are at present caring for one hundred children whom they will keep until good homes can be procured for them. Also, in answer to a stirring appeal for help for the miners in Northern Wisconsin and in Michigan, eight barrels of clothing and some provisions were collected and sent to Sault St. Marie, Michigan. Great destitution prevails in these places, as the mines have been closed since August, their poor fund is exhausted, and to add to their troubles, an epidemic of typhoid fever threatens them. We hope and pray that our humble gifts will bring comfort and cheer to many needy homes.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." COM.

### POOR "SOMEBODY ELSE"!

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave, whose name is "Somebody Else." Whenever an awkward bit of work has to be done it is sure to be left for him.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes are proposed, a hesitating voice says: "I am always

glad to do what I can (?), but as for collecting I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else,'" that the poor fellow would need a thousand bodies to fill all these "reserved seats."

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward promptly as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can he give and collect, and deny himself, and attend meetings, and go to the heathen, for the hundreds of people who pass their duties on to him? What is the use of piling up work like that? Isn't it rather a shame?

Now, no matter what others do, you let "Somebody Else" have a rest. Give him his well-earned holiday, and every time you feel inclined to leave anything for him to do *do it yourself!*—*Missionary Link.*

### GIVING.\*

Giving, in the broad sense of the term, is one of the practical duties of Christian living, in fact there can be no real Christian life without it, for growth is as necessary to spiritual life, as it is to the physical. Our Saviour said to his disciples "freely ye have received, freely give," and we who have so freely received must give, to grow in the divine life. The poet expresses this when he says:

"That man may last but never lives,  
Who much receives but nothing gives,  
Whom none can love whom none can thank,  
Creation's blot, creation's blank."

Paul classes giving, among the Christian graces, in writing to the Corinthians he refers them to the example of the Macedonian churches, how in their deep poverty they abounded unto the riches of their liberality, and how beyond their power they were willing. Therefore he says, "As ye abound in everything, in faith and utterance, and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also;" in another place he tells them how to do this, "Let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come;" in this way they would be ready for every emergency. Here is a plain simple rule for systematic giving, one which every Christian at the present day would do well to follow, and I might add, ought to follow, by laying aside a certain portion of our income for the Lord's cause, be it ever so small. If this was a good rule in the year 60 it is just as good for 1893, and all the years to come, but in our day there are two opposing influences, namely, pride and selfishness. Pride keeps many from giving such small sums, they think if they can not give more they will not give anything; let all such remember the widow's two mites and how she was commended by our Saviour more than all they who had cast in of their abundance. Selfishness says I need all for myself, I have nothing to spare. Now God is the author of giving and may not this be the reason that he required us to give; to root this selfishness out of our hearts, and it will do it better than anything else. I once read of a man who was cured in that way,

\*Read at the Woman's Missionary Society of Nortonville, Kan., Nov. 2d, at the opening of the Thank-offering Boxes, by Mrs. Sarah Tomlinson.

he said when contributions were called for he would think he would give so much, perhaps five dollars, but as the contribution box drew near him old self would rise and by the time it reached him he had it reduced down to fifty cents or less; he felt this was all wrong for a Christian, and he strove against it many times, finally the time came around again for giving and he said he had more money with him than he wanted to give, but he did not allow himself to open his pocket-book, and when the contribution box came to him he threw his purse, money and all in, and said to himself, "now squirm old nature," and he says, "I overcome it." There is too much spasmodic giving at the present day. Missionary and church treasuries become empty and in debt, and then there is a great effort made to raise the money, and when it is raised we are apt to give ourselves great credit for what we have done, but in such cases the money is generally given by a few and they perhaps feel that is all they can do for some-time, while the mass of people who have not given rest satisfied because the debt is paid. Was not this true of us as a denomination at our last General Conference. We heard of so much money being raised as to put the Missionary and Tract Board out of debt. But we find it was done by a few in comparison with the many, we honor these men and women who so nobly bear these burdens, but this is not as it should be, if each one in that large assembly had given according to Paul's precept, which probably would have been from fifty dollars down to five cents or less, more money would have been raised and been more acceptable to God. This would have been real worship. The Bible makes worship of giving. When Israel had grown cold in service and indifferent in worship God said to them, "Ye have robbed me." To their question, "Wherein have we robbed thee?" he answers, "In tithes and offerings." If we cultivate the right spirit of giving, "every one as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver," then the blessing will be ours which God in his word has promised to those who honor the Lord with their substance. "The liberal soul shall be made fat, and he that watereth shall be watered also himself; he that soweth sparingly shall reap also sparingly, but he that soweth bountifully shall reap also bountifully." Bunyon in his "Pilgrim's Progress," says:

"There was a man though some did count him mad,  
The more he cast away the more he had,  
And he who gives from out his store,  
Shall have as much and ten times more."

But there is one thing connected with giving which we must not forget, and that is prayer. It was said to Cornelius thy prayers and thine alms are come up for a memorial before God, and if we would have our giving effectual we must not separate them, one Christian should not do all the giving and another all the praying; another part of giving is thank-offerings which these boxes represent. They remind us of the story of Mary who brought an alabaster box of ointment to anoint Jesus, and we are told it was costly. This was a voluntary act on her part out of love and gratitude to the Saviour for what he had done for her, and this is the intended mission of these thank-offering boxes which we bring to-day. They are separate from the general contributions, they are for special mercies that we have received, God's protecting care in time of danger, for help in trouble, answers to prayer or any cause of thanksgiving; and thus like the Psalmist forget not all his benefits. Mary's Saviour is our Saviour and we

too have received all our blessings from him, and like her may our thank-offerings come from hearts of love and gratitude, and at last each one of us hear the same words of commendation from him as did Mary of Bethany, "She hath done what she could."

#### LETTER FROM MISS BURDICK.

We have been kindly furnished with the following interesting extract from a private letter of Miss Susie Burdick to her parents, which all of our people will be glad to read:

SHANGHAI, China, Dec. 28, 1893.

Since writing you two weeks ago both our beloved Dzau Tsung Lan and Doo Mae have "passed from earth." I wrote you that Tsung Lan was ill, but at that time had no idea he was more than ordinarily so, he has been poorly ever since my arrival in China. This fall he has seemed better than I have ever seen him. He has insisted that he was perfectly able to stay in the boy's school. A few weeks ago he preached in the church here, and he seemed so strong and unusually well we gave especial thanks and were very happy about it. On Sunday, two weeks ago, he seemed to have some fever and was very weak and tired, and on Monday went in the city for a rest. Whenever I asked after him the answer was the same as we have had almost ever since I came to Shanghai, "Very tired, no strength," but on Friday his son was greatly distressed about him, said he talked about dying all the time. Whenever he fell into a doze he would talk very wildly but was himself whenever awake, he also had difficulty in breathing.

That afternoon a Chinese physician was called and pronounced him beyond help. On Sabbath-day Dr. Reifsnnyder went in to see him, and while she was able to relieve him considerably she gave little hope of his recovery. Sunday morning he seemed a little better, but just a little past noon he "fell asleep." I went in to see him Friday afternoon. He insisted that he was to be "called home soon." Mr. and Mrs. Davis were also there and were able to talk with him. He was conscious to the last, saying to Mr. Davis that his greatest wish was that his sons might become Christians.

His wife was in the country and did not arrive until too late, just a few minutes too late, which added to her grief very much. It was decided to take Tsung Lan to the country and procure a coffin there, having the funeral exercises there, too. At first it seemed as though Mrs. Dzau and the younger son must go alone on the boat as Sing Chung was obliged to stay and make some necessary arrangements, and it was not certain that Mary's husband would permit her to go with them. Mrs. Davis and I felt that one of us should go, but as Mrs. Davis hardly felt equal to the exposure she kindly offered to look after Doo Mae and the schools, which would make it possible for me to go. I had less than an hour to prepare for the trip and hurried down to the boat only to find that at the last moment Mary had determined to go and they had taken a boat and gone on, leaving the Amah and me to come on together. This was quite a change, and I wondered many times for what purpose I was going, as the object both Mrs. Davis and I had in view, when I started out, was not being accomplished. So it came about that my birthday found me in a wee boat, on one of the canals, near Tsung Lan's home, and with a heart about as sore and full of pain as you could find.

Soon after daylight we went up to the house,

finding our beloved Tsung Lan in the large guest room where he usually greeted us, but this time so cold and still. It was a sad day. Only one of the daughters-in-law was at home when we arrived, but after a short time the other two came crying and wailing and with each fresh arrival all,—Mrs. Dzau, Mary, the other relatives,—would gather about and join in the wailing. One old woman, the only sister left, it seemed impossible to comfort. After she had been wailing for a time some one would pull her away but she would soon find her way back to his side, crying over and over again, "Of eight children born of one mother I am alone, alone, O! bitterness, bitterness, alone, alone. What made you die, my brother, my brother, I am alone, alone," and many other pitiful things she would say.

Just before night Yong Chung (Giles Dzau), the son from Nankin, came rushing in, he had come with all speed after receiving the word, only to find himself too late. It did seem that he could not bear the sorrow. All day I had been trusting that God would use me in some way to comfort the family and that he would bless them in an especial manner. He certainly blessed me. The tailors had been there at work all day, and just at night the three sons very tenderly made their father ready for the coffin. This is always a time, in a Chinese family, for great wailing and this occasion was no exception, but I wished with all my heart that many others could have been there to see with what a quiet courage the son, Sing Chung, after his father had been laid in the coffin, stood by his side, and quieting all the crying and other noise, spoke to the large room full of relatives and friends. He told them in a few simple words how God, who made all things, created man with a body which would perish, but with a soul that could never die; how through sin man deserved only punishment, but God in great love and mercy had opened a way of escape; how more than eighteen hundred years ago he sent his son, Jesus, who lived and suffered and was crucified that through him we could have everlasting life. He spoke of his father's faith in this Saviour, and how he met death with no fear; that again and again he said he had only peace in his heart. Referring to his life he said, "I do not need to tell you what kind of a life my father lived, you all knew him." Then he spoke of the time when he himself did not believe, and how he disliked the doctrine, and when in that state of heart he had found it difficult to be always reconciled to his father, but when he became a Christian all that was changed, and now that his father was gone, while they sorrowed because they could see him no more here, they rejoiced in the hope that they would find him and see his face again.

He plead with his relatives and friends to believe in this Saviour and to lay hold upon this hope, this blessed hope. He finished by saying, "Now, my relatives and friends, you all know that we are a Christian family, tomorrow we shall close the coffin, and if any of you have a mind to come we shall be glad to see you, but do not forget to come with empty hands. If you bring the paper money or any idolatrous thing we shall not like it."

The next day was given to preparing the mourning garments for the family. There was a little conversation between Sing Chung and his wife, which helped to show something of what the young man has to bear. Said the wife, "You will wear the tall hat, will you not?" "No," he answered, "We shall not

wear the tall hat." "O, yes," she said, "you will, you must wear the hat." "No," with great firmness and some sharpness, "we are not heathen and we do not have to do what the heathen do. We are Christians;" and I was glad to see that despite further urging the tall hat was not worn.

In the afternoon Mr. Davis came and conducted the funeral exercises, and we looked for the last time upon the face of the friend we have learned to love very dearly. After the coffin had been closed and well sealed then it was put on one side of the guest hall, where it will doubtless remain for an indefinite time as Sing Chung must wait until he has money to bury him, and I fear it will be a long time, as they are already struggling under a heavy debt which has come through the marriages of the children. Then before he can bury his father the young man must have money to bury not only his father but his grandfather and grandmother, his mother and brother, and that means at least one hundred and twenty dollars, almost as much as he receives in two years as salary.

#### GETTING IN DEBT.

To the Editor of the SABBATH RECORDER:

In a former letter I spoke of the duty of making our mistakes guides to others, of making our wrecks beacons to keep others from the rocks on which we were dashed. The hope of the world is that each generation will do better than the preceding one, and for this reason there is nothing so inspiring as a boy or a girl waiting the hour when, at God's command, their life dream shall pass over them with the possibilities of life looming large before them. If the possibilities were all for success I need not utter a word of counsel and warning, and it is a sad thought that some who know the way of truth and success, who have abundant charts of the sea of life, will wilfully dash their barks on the rocks of passion, lust, extravagance and ruin.

There is a natural impatience of guidance with the young but when men speak to them of things that they have tried, out of bitter experience rather than theory, they ought to give careful heed. The one thing that I regret most in my life's experiences, the one thing in which I am most anxious to have my children different from me, is *running in debt*. It is true that I can claim extenuating circumstances,—the influence and example of others, the thought that the debt was to prepare me for greater usefulness in the world, and later that my work was to benefit mankind and would ultimately meet with sufficient reward, but these pleas do not lessen the consequences nor much sweeten one's reflections. Could I try again, I would run in debt under no circumstances, neither to get an education, prepare for the ministry or teaching, or carry on a good work. I would not surrender a noble purpose but I would follow it no faster than I could pay for it. It is well to talk of "great things for God," but if he wishes you to move faster than your own energy can carry you he will furnish you the additional means.

Let me quote a little from others whose words should have great weight: Horace Greeley, in his "Recollections of a Busy Life," says: "For my own part,—and I speak from sad experience,—I would rather be a convict in a State prison, or a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are

disagreeable; but debt is infinitely worse than all. And if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should most earnestly have sought to impress on them is, 'Never run in debt.'

Again he says: "False credit—credit to those who do not deserve it and will be rather harmed than helped by it—is the bane of our civilization. Every second man is struggling with debts which he never should have contracted."

Ben Franklin, one of the wisest of men in practical wisdom, says: "The borrower is slave to the lender and the debtor to the creditor." "Rather go to bed supperless than rise in debt." "He that would have a short Lent let him borrow money to be repaid at Easter." "He that goes a borrowing goes a sorrowing."

These quotations could be indefinitely extended, but "a word to the wise is sufficient." Yes, the too free use of credit is the source of innumerable ills to society as well as to individuals. It encourages men to live beyond their means, fosters speculation, induces moneyed men to live on the interest of their money rather than to manage it themselves in some gainful business, thus withdrawing their energy, foresight and business capacity from the world's work, and, from time to time, brings on financial crises in which the innocent suffer with the guilty. To the debtor it brings waste of labor in paying interest, inability to take advantage of favorable markets in buying or to embark in new enterprises; it makes him a slave to his creditor, destroys his manly sense of independence, renders him unable to withstand sudden financial strains. Debt is a constant drain on one's resources, a tax on all his earnings, a clog on all his enterprises, a damper on his courage and hope.

Were I young again, I would avoid debt as I would pestilence, famine or any woe. Neither desire for education, nor the hope of a school or a church or a missionary enterprise, should tempt me from my course. Do not understand me that I would be less manly, less aspiring, less hopeful. I would be more; but I would meet the burdens of all my hopes when they were due. If freedom from debt demanded a year or more in finishing my education I would take it. I know that young men console themselves, in forming educational debts, with the thought that they can earn money so much faster after they get their education, that it is real economy to make the debt. It is so, sometimes, but the risks in beginning a professional life, the long waiting before financial success comes, usually make this a delusive hope.

I know, too, that men also say, "I am working for humanity, and God, for the sake of humanity, will take care of me." Well, if God really means to take care of you he can do it without your running in debt as well as after, and, in fact, much better. On the other hand, the violation of God's laws always meets with punishment; and you might as well put your hand in the fire and expect God to keep you from being burnt as to violate the laws of finance and expect an exceptional care.

But the fields are already white for an educational or religious harvest, and in this case God will bless the debt you say. Rather ask God to bless the greater efforts you are making to meet the greater demands.

Young friends, your life is before you. Will you not hear the words that are wrung from others by bitter experience, by mistake and failure? By so doing, you may avoid the rocks

on which they have suffered damage or wreck, and sail your craft over the troubled waters of life to a safe harbor. X. Y. Z.

#### CHRISTMAS AT THE NEW MIZPAH.

Through the columns of the RECORDER I want to thank the many friends who so kindly remembered the "New Mizpah" during the holidays. To go into details, and thank each one individually as I would like to, would take more space than the editor could spare me; but I want every one to believe in my thorough appreciation of the great kindness shown, and to know that they gave me one of the happiest Christmas days I have ever enjoyed.

Gifts came to the rooms before, during, and after the holidays, in almost a constant procession, and each day found me the possessor of some generous and most timely donation. Almost the first thing to arrive was a package of knit wristlets, sent by Mrs. Clark, of Brookfield, N. Y. One pair was made by Mrs. Rogers, a lady of 85, and I am told the welcome present was largely owing to her efforts. The ladies of Brookfield also sent two barrels, one of apples, the other filled with pop corn on the cob, a large bag of popped corn, a quantity of old linen and a supply of evergreens. The latter was used for decorating one of the rooms, and forming the words "Merry Christmas." From Plainfield came twenty-one ditty bags, containing letters. These were sent by the "Lightbearers," a children's branch of the C. E., lead by Miss Mineola Tomlinson; the ladies of Shiloh, N. J., sent a barrel of canned fruit, and a case of holly; Mrs. Rich sent a barrel of oranges from Florida, and Mrs. Rogers, from the same State, sent a barrel of oranges, and a supply of moss and holly; from Farina, Ill., came a lot of ditty bags and reading matter; from Ashaway, R. I., a quantity of reading matter, and from Waterford, Conn., a barrel of reading and old linen. From Leonardsville, the children of Miss Agnes Babcock's Sabbath-school class sent a case of apples, books, and ditty bags, and an immense Hubbard squash. The ladies of Nile, N. Y., sent us reading matter, apples, fifty ditty bags, and cots for sore fingers; from Adams Centre, N. Y., a lot of ditty bags, grasses, and bitter-sweet berries. Through the friendly interest of Miss Ernestine Smith, the C. E. of Plainfield, N. J., sent seventy-five delightful letters, each one containing a pretty Christmas card or sachet pocket. The ladies and King's Daughters of Alfred Centre, N. Y., sent a generous case of ditty bags, apples, and cake, and the children of the infant classes of the Sabbath-school sent me, as a personal gift, five dollars, every penny of which was earned by themselves. I shall use that money as the nucleus of a fund I want to start for the benefit of the mission. I thank them for it most sincerely. Two friends from Plainfield, also sent me a similar amount. Each lot of ditty bags contained useful little articles and many of them letters.

The large quantity of moss, and evergreens, and holly enabled us to decorate the rooms beautifully. They fitted in so completely that to quote David's remark concerning the stars, they "sang together." Six hundred presents were sent out on ships, to be distributed to the men on Christmas day, and three hundred more were given personally when the men come to the rooms, during the holiday week.

Sometime ago, feeling particularly discouraged, there came to me the verse in the Bible which says, "I will say to the north give up and to the south hold not back." I thought of



that while unpacking the boxes and barrels which came in during the holidays.

The only ship in port on Christmas was the Adriatic, and a large number of the crew spent the evenings at the rooms, and thoroughly enjoyed the Christmas feeling and appearance which pervaded all things. It was a pleasure to note their enjoyment and home feeling. The men of the Nomadic and New York cut and made the New Year's greeting placed on the walls, and I sent to the Aurania—she sailed the Sabbath before Christmas—a large bunch of holly to be placed at the masthead on Christmas day.

I want to say to all the friends who have been so generous, that I always am ready to welcome as many ditty bags as they care to send. The men are glad to get them, and the supply can never be too great. A lot of them would be very acceptable early in the spring. The second anniversary of the opening of the rooms takes place the 16th of May, and I am going to propose that the seamen and our friends everywhere contribute as many pennies as he or she is years old to the anniversary fund. I won't object to dollars instead of pennies.

The following letter, received from the crew of the Aurania, shows that our efforts to benefit and interest the men are appreciated. It is such letters that make me feel my work is not wasted:

S. S. AURANIA, at sea, Christmas, 1893.

To Mrs. Burdick and ladies of the Christian Endeavor Society:

Ladies:—The "Aurania's" crew desire to return their thanks to you for your kindness to them during their recent stay in New York, and especially for the delicate compliment you paid them in addressing letters to each one of them, to be received and read when at sea, on Christmas day. Each man duly received and read his letter, the event causing a pleasant little flutter of excitement. May your kindly efforts on behalf of seamen, as the years roll on, be more and more appreciated by them. Capt. Mackay has kindly undertaken to forward our letter of thanks to you on our arrival in Queens-town—has, in fact, taken the initiative in the matter, for which he is entitled to our sincere thanks. Again thanking you for your kindness, we remain, ladies,

Respectfully yours,  
THE CREW OF THE AURANIA.

On the reverse side of the page, Captain Mackay had written, "Wishing you a happy New Year." To the sentence he added his name and title of Commander of the Aurania. These lines were also enclosed in the crew's letter:

"Fair Ladies, we desirous are,  
Of proving that the British Tar,  
Although his calling's somewhat rude,  
Is not devoid of gratitude.  
A kindly interest in his fate,  
He can and does appreciate.  
Nay more—is glad and proud to own  
And thanks return for kindness shown.  
Your compliment (so delicate)  
We cannot over-estimate,  
And in bare justice, at our hands  
A prompt acknowledgement demands.  
This being so—our duty—is  
Plain and imperative—'tis this:  
We should, and without loss of time,  
(It matters not in prose or rhyme)  
Write back our thanks to all of you,  
Thus giving honor where it's due.  
This we have done; no time's been lost,  
Our captain, (per return of post)  
Across the waves will send to you  
This message from the "Aurania's" crew.  
T. HANDRY, Seaman.

(Sailor's Department.)

To-night as I was finishing this letter for the RECORDER, three men from the Aurania came in, and they told me the letter from the crew was written at the captain's suggestion.

At a recent meeting of Mizpah Christmas Circle, a committee of four was appointed to do my hospital visiting. When the Paris came

in, on her last trip, she had five men who were severely injured during storms, coming over. A large quantity of oranges and apples were sent to the sick and injured men on all the ships, and a portion of the canned fruit will be disposed of in the same way. Cut flowers have been sent to me almost constantly by a Broadway florist, and many of them have gone to sick men.

Taking it altogether, the year has been a very encouraging one, and I am greatly indebted to the many friends who have been so good to the mission. Working for the seamen came as a sort of inspiration to me, and I find it certainly is the least expensive of all mission work. It in no way interferes with my church duties, unless occasionally I am obliged to visit sick men on Sabbath-day. The only church meeting I fail to attend is covenant meeting, which comes on Friday night, three times a year. That being C. E. night at the mission, Mr. Burdick and I cannot both be absent at the same time. Mr. Burdick has already told the RECORDER of gifts received, but I feel that such kindness as we have had from our many friends deserves extended mention. I have tried not to neglect any one in this account of our holiday season.

M. A. B.

#### ASHAWAY AND WESTERLY.

It is doubtful whether any post-office, aside from Alfred Centre, receives so many RECORDERS as Westerly. Although there are many who do not have it there must be about ninety copies taken, and the local agent can be commended as an example for all others of like office. The Field Secretary has had no old accounts to collect here, and the agent reports that nearly the entire number have paid their subscription for 1894. We want more models. There is reason in the divine exhortation, "Be ye perfect," and there is beauty and glory in such a state, when acquired. Bro. Chas. Potter, of Plainfield, claims his church the model in their working of the weekly plan of giving. To Westerly, thus far, belongs the palm for promptness of payments on RECORDER. Shiloh is ahead on new subscribers, 30; Westerly, 11; Ashaway, thus far, 8. What church will claim the prize for the largest RECORDER list in proportion to the number of Sabbath-keeping families? I hope to live long enough to see the time when some of our sizable churches can report a RECORDER in every Sabbath-keeping home. Give us models in this thing, brethren. Westerly has contributed as high as \$1,100 for mission and tract work in a single year, but cannot reach that now.

Financial conditions at Ashaway are much the same as at Westerly. The Briggs Woolen Mills closed last week. The Wells-Shaw Worsted Mills are running for a short time now to get out samples. The Carpenter-Carr "Line-walk" works have been able to continue operations all the fall and winter. The mill at Potter Hill, one mile from Ashaway, has been closed since last July, or August, and there are men out of work here who have not earned a dollar in six months. The Sabbath at Ashaway gave us a prayer-meeting with fifty in attendance, a Y. P. S. C. E. with nearly as many present, a pleasant morning service with a Sabbath-school following, 125 reported present. Pastor Crandall's sermons are well spoken of. Five days' canvass has averaged daily about \$5 cash, one and three-fifths RECORDER subscribers, two-fifths of a book, and \$26 pledged on weekly plan. Two deaths at Ashaway this week, and a third dangerously ill, and a sad case of a young

man's drowning at Rockville. I expect to be with Bro. Randolph at Hopkinton City tomorrow.

#### GOLDEN WEDDING.

Thursday evening, Jan. 25th, witnessed the assembling of about 150 at the golden wedding reception at the commodious home of Mr. and Mrs. Jonathan Maxson, on Elm street, in Westerly. Providence, New London, and Alfred Centre, were represented, besides a large delegation from Plainfield, N. J., including their son, Prof. H. M. Maxson, Superintendent of the Plainfield Schools, and his wife. The house was beautified and made fragrant with festoons of smilax, palms, ferns, calla, Easter and China lilies, differently colored bouquets of pinks and roses, while the bride and groom of fifty summers and winters each wore a small bouquet of genuine orange blossoms, and stood, nearly the entire evening, in front of a bank of flowers, to receive congratulations, or bid good night to their large audience of relatives and friends. An elegant luncheon was served during the evening from the dining room, and a table in the chamber revealed some beautiful presents, including a six-piece, gold-lined, silver-chased tea set, a gift from the men in Mr. Maxson's shops, an onyx lamp-stand, beautiful lamps, vases, spoons, pins, dishes, picture, gold-headed cane, and two hundred dollars in gold. It was a most enjoyable occasion, and all could but wish this worthy couple many returns of their wedding anniversary. They were married in Homer, N. Y., in 1844, by Rev. Russel Burdick, whose grandson, Rev. George Shaw, was present at this celebration.

Brethren Shaw, Saunders, Randolph, and Peterson, are in town to-day, and begin meetings here to-night.

FIELD SECRETARY.

WESTERLY, R. I., Jan. 26, 1894.

#### ORGANIZATION OF A CHURCH AT BLACK LICK, WEST VIRGINIA.

In compliance with a request of several Seventh-day Baptists near Long Run, W. Va., delegates from six churches met with the people of that place Sabbath morning, Jan. 20th, to consider the advisability of organizing a church. The first meeting consisted of a sermon by the writer and a very warm conference meeting, led by Eld. J. L. Huffman. At the close of the conference meeting we adjourned to a stream of water near by where Eld. Huffman baptized six happy converts. The following night a council was organized with J. L. Huffman as chairman and W. L. Burdick as clerk. After a discussion, in which many took part, the council voted that it recommend that the Seventh-day Baptists in that vicinity organize themselves into a church and that it assist them thus to do. A constitution was then presented which, together with the Covenant and Articles of Faith found in the Seventh-day Baptist Hand Book, was adopted.

Sunday morning, after a short business session, Eld. Huffman preached a very plain and forceful sermon on "The Nature and Mission of the Christian Church;" Bro. D. C. Lippincott offered a prayer for the divine blessing upon the newly organized church; and Eld. M. E. Martin, in behalf of the delegates, extended to the church the right hand of fellowship.

This church, which is to be known as the Black Lick Seventh-day Baptist Church, begins its career with thirty-four members, and there are others who are expected to join soon. Ten of this number never belonged to any church before. The others had moved so far from their church homes that they seldom or never enjoyed church privileges. It is largely composed of young people, and therefore not strong financially, yet it owns one-half interest in a commodious church, which is nearly completed. The people have a religion which fills their hearts with joy, and one which has changed the character of the entire community.

W. L. BURDICK.

LOST CREEK, W. Va., Jan. 23, 1894.

## YOUNG PEOPLE'S WORK.

ONE day last week I had the pleasure of listening to two addresses, sermons I might call them, given by two distinguished men of Chicago. The first was delivered before the graduate students of the University by one of the head professors, the other before the whole body of students by one of the city's most eloquent divines. No subjects were announced but I give names to the themes as follows: "The Essential Christ," and "The Christian Scholar."

THE two addresses were wholly unlike in every respect. They were both especially adapted to young men and women, as it was the day of prayer for colleges. Both of them left a lasting impression upon my mind, an impression for good in both cases, yet they appealed to my nature from very different motives. The one was clear cut, thoughtful, presenting ideas very distinctly which before had been vague and confused, earnestly presented, carrying conviction as it advanced, containing food for thought in every sentence; it was a grand address and I wish every reader of this page may sometime have the pleasure of reading it for themselves. The other may have had all the characteristics mentioned above. I cannot say. In fact I can scarcely recall one thought which was presented; but there remains most vividly in my mind an inspiration which he gave me to be somebody in the world, to do something to rise higher in usefulness among my fellows.

WHICH of these men did me the more good? I cannot say. The effect of either would be incomplete without the other. I needed them both. I do not disparage either. I praise them equally. Some men are graciously gifted to inspire others to noble lives; some to instruct and develop. Few men have both gifts to any great degree. Let no one be criticised who has either gift because he does not possess the other in equal amount. Men are complements of one another. The soul food and the mind food of man has as great a variety as has the food of his physical body. Young friends, feed your souls and your minds with the best possible food within your reach, and make your reach so long that it will extend from ocean to ocean and from earth even up to the heavens.

WINDE.

### "I PROMISE."

Thoughtful observation of the way in which active Christian Endeavorers respond in their prayer-meetings has led to the query, "Is the sacredness of the 'I promise' in their pledge fully comprehended by them?" We early learn in our business and social relations that he who would win and retain the confidence and respect of his associates, cannot with impunity break even the most trifling of his promises. Should your friend, having made an agreement to meet you upon important business, and failing to do so, give you as a reason that he did not quite feel like going, that it would have cost him a little effort, and he thought it did not much matter anyway, could you again repose in that friend the complete trust which you once had? Such an action might be overlooked two or three times,—possibly more—but a continued recurrence of it in his relations to others as well as yourself, would soon relegate that friend to a position upon the outskirts of confidence. He

would become a person to be avoided, as one who was unreliable and without honor.

Surely then, if promises made to our fellow-men are to be considered as sacredly binding upon us, those made to our Lord and Master should be held much more sacred. Yet active Endeavorers—in name—sometimes go to their prayer-meetings for weeks together, without once seeming to remember that they have promised the Saviour to tell to others how his great divine heart throbs with love for all his children; how beautiful and joyous is the service to which he invites them; how he only can bring forgiveness and comfort to the hearts that are burdened with sin and grief. Perhaps, Christian Endeavorers, you may not always feel just like it, and perhaps it may cost you something of an effort to overcome your diffidence in public speaking, but can such excuses reasonably absolve you from the pledge you have taken, the promise you have made? If your diffidence be so great that you dare not trust yourselves to speak of your personal Christian experience and aspirations, then a single Bible text, prayerfully chosen and read, may tell of a Saviour's preciousness to you and disclaim all appearance of disloyalty to your pledge.

I once heard a dear, old lady say: "Do you know why it is so hard for you to offer a prayer or speak for Christ in your Endeavor meetings? Well, it's just because you are afraid of your own voices! In your own rooms you tell God about all your troubles and disappointments, and ask him to help you, but you never talk aloud to him. So when you try to in your prayer-meeting it frightens you. Now, my dears, just try talking aloud to God in your own rooms and see if it don't help you!"

I believe her recipe to be a very practical one, and so, I am sure, will you, if you try it.

We realize too little that our companions who are not Christians are carefully noting our every action. They know whether we are keeping our promises to our Master with fidelity, or not. If they cannot discover that the "I promise" has made us more faithful to duties, more ready to sacrifice self for Christ's dear sake, we ought not to wonder if they refuse to believe we have learned of Christ. If our promises are sacred, "trusting in our Lord Jesus Christ for strength," let us try to keep them sacredly.

IOLA.

ALFRED, N. Y.

### CHRISTIAN TRAINING.

In one of the recent RECORDERS this sentence, from "What of the Hour," struck me with force: "The hour needs those who have been so trained that they will stand in the place of duty though they be the losers." It seemed but the utterance of an unexpressed thought and conviction, that has imprinted itself on my mind very forcibly of late.

How true it is that we need preparation, training in our Christian life! As in war the soldiers are drilled with great care that they may be prepared for active service, or whatever may befall them, so we in the Christian warfare cannot expect to do strong, radiant service with no Christian training.

You would scarcely expect one who had just enlisted in the army to be given at once a general's command. He could not hope for such a position until fitted by years of training and experience. So we can not hope at first to do great things for Christ; but faithfulness in the little duties will prepare us for the greater.

It is only by gradual growth in the Christian

life that we can acquire the strength to meet life's trials and temptations bravely and without faltering.

Christ gives us many opportunities and ways for Christian training. Is not the church a blessed power to guide and train us heavenward? What better training school can there be than the Christian Endeavor Society? In that we promise to pray and read the Bible every day, and surely this is most essential for Christian growth. Are not our talents, tact and best powers exerted in our committee work, thus fitting us for the more arduous duties Christ has in store for us?

In our school-life we cannot hope to attain to the highest scholarship unless we put forth our best efforts.

Likewise in our C. E. Society, we must truly be active members and earnestly engaged in our society's work if we hope to receive the greatest good. We cannot sit passively and expect God's blessing upon us. We are often grieved to see those about us, whom we esteemed strong, fall, and are tempted to ask, why? Perhaps they may have placed too much dependence on self. But is it not partly due to the fact they did not make the best of their opportunities for spiritual growth? Did they not first excuse themselves from taking part in the prayer-meeting, forget their pledge or utterly disregarding it, become indifferent to all the services of the church and thus gradually break away from all up-lifting, helpful Christian influences? If we are not growing spiritually we must be losing. Do not let it be said of us that we cannot be depended upon. Surely we cannot but continually grow strong spiritually and draw nearer to God if we keep the spirit of our pledge. God in his wisdom veils the future. We know not what is before us. Therefore let us forget our own selfish pleasures in the short time allotted us here and strive to do his will and bidding.

We live in a time of rapid transition but let us be so strong and so well trained that whatever befalls us we may stand firmly in the place of duty even though we be the losers.

M. W.

WESTERLY, R. I.

### PRESIDENT'S LETTER.

My Dear Young People:—A special series of meetings were commenced at the Westerly church on Friday evening, Jan. 26, 1894. We have received the same royal welcome here which we have at other places. God has not been so lavish of temporal blessings upon all of our societies, and we are not able to know yet what returns these good people are making to God for all this prosperity. Though the meetings have been in progress one week it has stormed almost continually, snow some sixteen inches deep, rain and snow falling so continually that walks and crossings could not be kept clear. We find people here who are not afraid of storm or slush, and who are willing to help at the outset start the meeting going. L. C. Randolph, of Chicago, is here, F. E. Peterson and Shaw for a few days, and with a fourth man, Mr. Tanner, of this place, we have a quartet, and also a good cornetist. We hope for good attendance when the weather is suitable. The Local Union of the Christian Endeavor Societies met in our church last evening, and united with us in our revival meeting. We have just learned of a revival at Salem, W. Va., where Brother Huffman is. We have more points of special interest among our people than any winter I remember of. Let us all pray for this work.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

PERFECT FAITH.

A street boy in London had both his legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die; and another little creature of the same class was laid near by, picked up sick with the famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger any more, and no more pain, if you axed him."

"I couldn't ax such a great big gentleman as he is to do anything for me. He would not stop to speak to a boy like me."

"But he'll do all that, if you ax him."

"How can I ax him, if I don't know where he lives? and how could I get there with both legs broke?"

"Bobby, they told me at the mission school as how Jesus passed by. The teacher said that he goes around. How do you know but what he might come to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad! Doctor says I'll die."

"Bobby, hold up your hand, and he'll know what you want when he passes by."

They got the hand up; it dropped. They tried it again; it slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said, "I give it up."

"Bobby, lend me your hand. Put yer elbow on my pillar; I can do without it."

So his hand was propped up. When they came in the morning the boy lay dead, his hand still held up for Jesus.

You may search the word, and you cannot find a grander illustration of simple trust than that of the little boy who had been to a mission school but once.—*John. B. Gough.*

BREAD AND BUTTER LETTERS.

More than once I have been seriously troubled because a young friend has failed to acknowledge to me her safe arrival at her home after visiting me, writes Mrs. Lyman Abbott in the February *Ladies' Home Journal*. The "bread and butter letter," as it is sometimes called, because it is supposed to be an expression of thanks for what bread and butter stands for, should be written within twenty-four hours after arrival at one's destination, to the hostess whose hospitality one has been enjoying. It is not quite enough for a young man who has been visiting his college mate to write to him alone; courtesy calls upon him to send at least a brief note to his friend's mother, or the lady taking her place. You think it is not an easy thing to do, and it is not altogether if you try to make your note unique and different from others, but the simplest way is the best way, and if you have had a pleasant time say so. An agreeable incident of your journey, or a few lines about the circumstances into which you have gone, will make a letter which your hostess will enjoy, and she will set you down in her selected list of well-bred young people. Besides that, you will have the consciousness that you have been thoughtful of another's feelings, and have not been guilty of the appearance of ingratitude.

God knows where we can do the most good, better than we do. Hence it is well for us to realize we are just where we ought to be when we are in the place where God has set us. "If each drop of rain chose where it should fall," says Charles Kingsley, "God's showers would not fall, as they do now, on the evil and the good alike." So it is that the world is benefitted by God's choosing the place for his individual workers in the world.—*Sunday-school Times.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

Jan. 6. The First Adam.....	Gen. 1: 26-31; 2: 1-3.
Jan. 13. Adam's Sin and God's Grace.....	Gen. 3: 1-15.
Jan. 20. Cain and Abel.....	Gen. 4: 3-13.
Jan. 27. God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3. Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10. God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17. God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24. Trial of Abraham's Faith.....	Gen. 22: 1-13.
March 3. Selling the Birthright.....	Gen. 25: 27-34.
March 10. Jacob at Bethel.....	Gen. 28: 10-22.
March 17. Wine a Mocker.....	Prov. 20: 1-7.
March 24. Review.....	

LESSON VII.—GOD'S JUDGMENT ON SODOM.

For Sabbath-day, Feb. 17, 1894.

LESSON TEXT—Gen. 18: 22-33.

GOLDEN TEXT.—*Shall not the Judge of all the earth do right.* Gen. 18: 25.

GENERAL STATEMENT.—Sarai's name is changed to Sarah (Princess). Circumcision is instituted and a special blessing is given to Ishmael in answer to Abraham's prayer. Three heavenly messengers in man's plain garb come to his tent, and in the interview we have a lesson on courtesy worth more than Chesterfields. (Notice carefully Gen. 18: 2-8.) Announcing the strange fact that he and his wife in their old age should be the parents of the promised son, the visitors proceed toward Sodom. Accompanying them a short distance Abraham learns that one is Jehovah in the form of man.

EXPLANATORY NOTES.

STANDING BEFORE JEHOVAH. 22. "The men turned." The two angels. They went to rescue Lot from destruction. "Abraham stood." In the presence of the third Being who by the conversation is revealed as the eternal God. A temporary assumption of "the fashion of a man." In the fulness of time." God "was made flesh and dwelt among us, and we beheld his glory."

ARGUMENT WITH JEHOVAH. 23. "Drew near." A spiritual attitude. "And said." Begins to intercede for sinners. "Righteous with the wicked." Ordinarily storms, earthquakes, calamities of war, etc., fall alike on the evil and the good. The sun shines on the just and the unjust. The sufferings of the righteous will be more than compensated in heaven. But in this case a miracle of punishment was to be wrought and Abraham looks for a difference of treatment for the two classes. 24. "Peradventure there be fifty." Who performed devotional acts, gave attention to duties of worship. This may have been Abraham's idea of righteousness, or rather that even such ought to live to make better their fellows. Ought not a city to be spared for the sake of the church that is in it? Only divine judgment can separate saint from sinner.

APPEAL TO JEHOVAH'S CHARACTER. 25. "Far from thee." God forbid as Paul would say. "Judge of all the earth do right." An appeal not to the divine mercy, but to divine just ce. Not every man asks for justice but generally for mercy. This was bold pleading, but honoring to God. (See also Jer. 14: 21.) God is essentially and eternally righteous. In the judgment every mouth that complains shall be stopped and every knee bow before the justice of divine righteousness. 26. "Will spare all the place for their sakes." How much the wicked are benefited from good men they little know or appreciate. God delights in mercy. Abraham was not bold enough in his pleading though he was afraid of being presumptuous in his wishes.

HUMILITY AND CONTINUED PRAYER. 27. "Abraham answered." Step by step he advances, and as quickly God grants his requests. "I have taken upon me." A mere man, of dust and ashes. The more he pleads, the nearer he approaches, the greater his sense of his own unworthiness, and conviction of the exceeding wickedness of the Sodomites, so that his plea must be in respect to God's grace. 28. "Lack five of the fifty." God's readiness to yield to his request may have suggested the thought that fifty righteous men might not be found, therefore he only abates the number by five. God quickly grants this petition, he will not destroy Sodom with forty-five righteous in it. 29. "Peradventure forty." Each successive concession may increase the fear that the number may not be found there and the continued pleading be more presumptuous. God will spare for the forty's sake.

PERSISTENCY IN PRAYER. 30. "Let not the Lord be angry." No fear of that for he is well pleased with this kind of boldness. It is reverent boldness, not presumption. "Peradventure thirty." The steps are now twice as long. 31. Abraham is encouraged at this point and advances with less fear. 32. "I will speak but this once." God's mercy was not less, but Abraham's faith reaches its limit. Would not God have listened still further and it may be have saved Sodom for just Lot's sake? But Abraham thinks it is presumptuous to make further drafts upon the divine favor. God will not destroy Sodom for the sake of ten righteous. Abraham now ceases his importunity and the intercession fails. His conception of divine mercy seems inadequate. 33. "The Lord went his way." The angel of the Covenant ceases his communication because Abraham "speaks but this once." The other heavenly visitants are at Sodom with righteous Lot. "Abraham returned." Submissive to God awaiting the results.

PRACTICAL TEACHING.

LEADING THOUGHT.—God is just in all things, and merciful beyond our comprehension.

ADDED THOUGHTS.—God is indignant and justly so with perverse sinners. Their destruction at last is a display of divine goodness, for no act of his is cruel. This lesson teaches the doom of impenitent sinners; the value and efficacy of prayer; God's patience; the need of our intercessor and atoner. To save Canaan from further pollution and preserve what righteous men there were left, Sodom must be utterly destroyed. It was mercy to the human race. The agony of burning Sodomites is a small thing compared with the agony prevented by their destruction. What if Sodom had remained, with rapidly increasing families and children brought up in licentiousness and total depravity! Sodom's extermination was a wonderful blessing to the world. But we are to pray for all sinners and all saints. Proud self-sufficiency cannot commune with the Lord; the lowly in spirit can. We should plead untiringly. The more a man hates sin the more he loves sinners. To hate a sinner is to be a sinner. We are to rest humbly and trustfully upon the good pleasure of God after all our prayers. How much we owe to the prayers of other people!

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 11th.)

OUR DENOMINATION. For what does it stand?

(Meeting led by the pastor.)

Our denomination stands for the Bible, God's own Word, as the *only* authority in matters of religious faith and practice. There is no safety in relying upon the traditions of fathers. Corrupted Christianity is largely the result of so doing. We must, therefore, come back to the Bible as our only ground of faith. Doing this, we are led as a denomination to stand for Jesus Christ as the *only* head of the church. We bow to no pope or prelate as the vicegerent of Christ. Our denomination stands for the ordinances of Jesus Christ as instituted by him, and therefore we reject all others, and all corrupted forms of his ordinances. It is thus that baptism by us means burial with Christ and resurrection to newness of life, *i. e.*, immersion. Our denomination stands for fellowship with the truth and not with remnants of paganism. It is thus that the majority among us cannot consistently admit to the Lord's table those who reject a part of God's moral law and substitute a man made Sabbath and a corrupted baptism. Our denomination stands for the *only* Sabbath of divine appointment, the seventh day of the week, blessed at creation and commanded in the Decalogue to be kept holy by all men and nations during all time, and under all circumstances. Our denomination stands for living faith in Jesus Christ who died to atone for the sins of lost men, and thus we believe that there is no salvation apart from Christ. Our denomination stands for the faith once delivered unto the saints. All this and all that it implies, and thus it is that the Christian Endeavor Societies of our denomination stand for Christ and the church.

FROM THE WORD OF GOD. Give attendance to doctrine. 1 Tim. 4: 6, 11, 13, 15, 16. Divers spiritual gifts. 1 Cor. 12: 1, 4-11. One body in Christ. 1 Cor. 12: 12-14, 25-27. One Lord, faith, baptism, divine law for human conduct. Eph. 4: 4-6, Jude 3, Matt. 5: 17, 18, Ex. 20: 3-17, Psa. 19: 7, 8.

—Was that all you could do? We mean when you had the class read the Practical Teachings, and you placed emphasis on this one, "God calls us to leave everything dear that persists in sin," and then added, "I hope all in our class will think of this call and heed it."

—That was duty done was it? And you laid by the

*Helping Hand* for the day and went home to rest and on Sunday began secular labor as the law of God commands. Duty was done and if Johnny Smith goes on with his reckless way it will not be said that you did not give him Christian counsel.

—But really now, was that all you could have done? Suppose Johnny Smith breaks through the ice near the lumber yard, what will you do? You will carry a board as quickly as you ever did anything laborious, and lay it on the ice and if it does not reach Johnny you will place another beyond it, and he will either "grab hold" or else you will be at the end "grabbing hold" of him. He might perish with all that lumber yard before him without some practical use of it. So will some in your class spiritually drown with all the doctrines you set before them unless you get them off the pile and use them in personal labor.

## HOME NEWS.

New-York.

DERUYTER.—Another new year, and we have sent out our quarterly cards for the Home Department of our Sabbath-school to New Jersey, West Virginia, Kansas, Wisconsin, and California, and to our non-resident members in the adjoining towns, so that they can all study their lessons every Sabbath, and keep together spiritually, though far away in their homes. From a careful examination of these cards, as returned by mail, I find almost every one perfect, having studied the lesson every Sabbath of the quarter, and I should not be surprised if more time and attention were devoted to the Bible than by those who attend our schools; and I want to recommend this department of Bible study to all isolated Sabbath-keepers and to our churches, as the best method of reaching and holding their non-resident members.

L. R. S.

New Jersey.

NEW MARKET.—During the month of January we had quite a variety of weather; some so warm and balmy that it seemed almost like May; also some of the most wintry weather we have seen this winter. *La grippe* has found many victims here as elsewhere. Dea. I. D. Titworth and wife were dangerously ill for a time, but are now better, also Mr. and Mrs. Abram Dunham, Uncle John Smalley and Mr. Albert Ayers and family have been sick. We have had an unusual amount of fine skating on the pond this winter, and the young people have not neglected the opportunity.

The week of prayer lengthened into three weeks. The Baptists and Seventh-day Baptists of New Market, and the Methodists and Presbyterians, of Dunellen, holding union services in the various churches. The meetings were not lacking in interest, but seemed to fail to reach the unconverted.

Pastor Peterson went to Westerly, R. I., Jan. 24th, to assist in a series of meetings to be held in that place by Mr. E. B. Saunders, Mr. Peterson to take his old place on the famous, rousing, student-evangelist quartet. We are very much in hopes that Mr. Saunders and the quartet will be able to give us a couple of weeks at the close of their engagement in Rhode Island.

Rev. Mr. Martine occupied our pulpit, Sabbath, Jan. 27th, in the absence of our pastor; last Sabbath the exercises consisted of a religious literary program conducted by the Y. P. S. C. E.

At an election of Sabbath-school officers the last Sabbath in December, the following officers were chosen: Wm. H. Satterlee, Superintendent; C. E. Rogers, Vice-Superintendent; R. B. Titworth, Secretary and Treasurer; F. Gaskell

and Miss Lulu Davis, Librarians; L. T. Titworth, Chorister; H. E. Boice, Organist.

On occasion of the dedication of Plainfield's new Seventh-day Baptist church we adjourned regular services and attended services there. The church is certainly one that all Seventh-day Baptists may behold with pride.

At a meeting of the Ladies' Aid Society, at the home of Mrs. J. Y. Wilson, Jan. 25th, it was decided to have the Society represented occasionally on the Woman's page of the RECORDER.

Mrs. Wm. A. Rogers, of Waterville, Me., spent a few days in the neighborhood, called here by the serious illness of her parents, Dea. and Mrs. I. D. Titworth.

Dea. B. F. Randolph, of Alfred Centre, N. Y., spent about two weeks in this vicinity among relatives and old acquaintances.

Wm. C. Dunham and bride, of Alfred Centre, N. Y., visited his parents, Mr. and Mrs. H. V. Dunham, the first of January. \*

FEB. 2, 1894.

Rhode Island.

ROCKVILLE.—One of the saddest accidents that have disturbed the quiet of this community in many years occurred on Monday, Jan. 22d. Howard L. Crandall, one of the most promising and beloved young men of our village, in company with Miss May McLearn, daughter of the writer, went on to one of the large ponds, which supply the mills of this village, to skate. On their return homeward, being some half a mile or more from the village, they came unconsciously near the neighborhood of several springs where the ice was quite rotten; and as the young man was pushing his companion on a sled, and being somewhat fatigued he was ill-prepared for the terrible ordeal before them. The ice suddenly gave way and both went through. The sled soon deserted them and the struggle for life began. Being, as we have already stated, considerably exhausted, the young man sank in a few minutes although he was an excellent swimmer. His companion sank repeatedly, but managed to hold by the ice for at least an hour and a quarter before she was rescued. She retained consciousness all the time, though she was very much exhausted and bruised. How she ever succeeded in keeping above water so long can only be explained on the ground of a remarkably good constitution and the kind providence of God. She is now quite restored and hopes are entertained that no ill effects will follow. Another young man who attempted to assist them fell through the ice and was nearly exhausted when rescued, though he was in the water only about ten minutes.

It is seldom that a community has been more generally and intensely affected than in the present case. The young man was not only the idol of his parents, and beloved and respected by all who knew him, but gave great promise of becoming a very useful member of society. He had never made a profession of religion, but was, as we have reason to believe, an earnest seeker. Two weeks ago he became an associate member of the Christian Endeavor Society of this place.

It is not to be wondered at that his sorrow-stricken parents are almost prostrated with grief. But we believe the Lord is supporting them by his gracious presence. And they have the sympathy of the whole community. We all feel that there is an over-ruling providence in this terrible affliction. May God sanctify it to the dear family, to the salvation of the youth in our community, and the quickening of the

church, is the earnest prayer of all the praying ones here.

The funeral took place on the 25th. The house of worship was crowded. The solemnity of the occasion was unusual. The text, 1 Sam. 20, last clause 3d verse, and Prov. 8, last clause of verse 17th.

A. McLEARN.

JANUARY 26, 1894.

Minnesota.

DODGE CENTRE.—The annual entertainment of the Sabbath-school was held in connection with the election of officers on the evening of December 31, 1893. The church was filled and the programme, consisting of recitations, dialogues and songs, was mostly carried on by the children of the primary classes. A song by two little girls, aged eight and six years, the younger one playing the organ, was pleasing to the audience. Two Rochester lamps, purchased shortly before this time, illuminated the church very nicely and added much to its appearance.

New Year's morning the Christian Endeavor Society held a sunrise prayer-meeting; about twenty were present and the service was one of profit. The regular meeting of the society is held on Wednesday evening of each week; a fairly good interest is manifested. The Junior Society number about twenty-five. Their meetings are held Sabbath afternoon. The black-board exercises by the superintendent, our beloved pastor, are much appreciated, both in the Junior Society and in the Sabbath-school. They are very instructive as well as entertaining. The Sabbath services are well attended, the church often being filled to its utmost capacity.

The winter thus far has been mild and pleasant until to-day, January 25th, the thermometer registers 20 degrees below zero. We have had good sleighing since Thanksgiving.

A. W.

Louisiana.

HAMMOND.—It isn't always easy to distinguish what might, or might not, be of interest as Home News to RECORDER readers, and for that reason contributions of this sort from this point are not over numerous. Since our own numbers include but twenty-three families, what might be of interest to ourselves might not be worth the attention of other people in larger societies whose number lend interest and enthusiasm to active Christian effort. We are yet trying to hold up our end and with fair results. As might be imagined we feel the need of neighbor churches of like faith and practice, yet there is a partial compensation for this loss by affiliating as we do in some lines of Christian effort with other denominations, thus cultivating a broader, more catholic spirit if possible. There are at present six different denominations represented by churches. We have a graded school with high school department, five teachers and two hundred and fifty pupils. The new school building contains eight class rooms, was built by Bro. E. M. Irish, contractor and builder, and is one of the best in the State outside the large cities. An effort is being made to secure the location of a State Normal School here. A meeting is called for this purpose for this evening at the town hall. Hammond is in the lead in the eastern part of the State as an educational point. At present there is but one State Normal, it is located in the western part of the State.

The holidays passed off very pleasantly. Five of the churches gave entertainments. The Baptist people, who worship in our church, united with us in giving a programme and tree. The house was filled and everybody happy.

The Sabbath-school for 1894 is under the efficient management of Mrs. Emma Landphere. Rev. G. W. Lewis will be our pastor for the new year.

There are four newspapers published here, three of them white as to publishers. The editor of the *News* solicited of our pastor his manuscript of a Sabbath sermon recently preached to his congregation. It was obtained and published.

It has come to our knowledge that several people are investigating the Sabbath question, some of whom live miles out in the country, while others are directly among us. Some have announced their purpose, recently, to observe the Bible Sabbath.

There are many Northern people here for the winter. There are some Chicago parties here building fine residences for permanent use. A new first-class hotel, complete in all its appointments, is nearly ready for occupation.

W. R. P.

JANUARY 24, 1894.

Iowa.

GOWRIE.—To lone Sabbath-keepers the RECORDER is an ever welcome weekly visitor, and to the writer the interest is increased by the paragraphed items of news from the different churches, and I hope to see it kept up. It may be a little trouble for some one to chronicle these little happenings, but by way of encouragement let me say that the items from the different churches in the RECORDER from week to week are duly appreciated, especially by scattered members of the societies from which they come. To those living in the neighborhood where they are written they may seem dull, but to absent ones it is like a letter from home.

Here at Gowrie we are occasionally made glad by a short visit from Elder Socwell on his way to and from Grand Junction, and only a few weeks ago P. S. VanHorn and wife, of Garwin, on their way home from Grand Junction, stopped off here between trains, and made us a short visit. Lone Sabbath-keepers also appreciate calls of this kind, and any of our people coming this way will always be welcomed by the little family of lone Sabbath-keepers at Gowrie. "Don't pass us by."

Urging the continuance of itemized Home News from the different churches, I close.

L. H. BABCOCK.

## ENDORSEMENT OF REV. S. S. POWELL.

The council called by the First Seventh-day Baptist Church of Genesee, for the examination of Eld. S. S. Powell, convened at 2 o'clock P. M., Dec. 28, 1893. Eld. M. B. Kelly was chosen President, and A. L. Maxson, Clerk. Prayer was offered by Eld. M. G. Stillman.

On motion Eld. Geo. P. Kenyon, and other brethren present, were invited to become members of the council.

On motion of Eld. B. C. Davis, Eld. Powell was requested to relate his religious experience, his call to the ministry, and the reasons that led him to the observance of the Sabbath.

Eld. Powell said that his parents were praying people, and his family associations, and especially the family prayers daily offered, led, perhaps more than anything else, to his seeking, in early life, his soul's welfare; and thus, after consulting his parents, he was baptized at the age of twelve years. He felt that God had always kept him. His mother's prayers were that he would become a minister of the gospel and a missionary to foreign lands; and he was educated with that end in view. He graduated at an institution in Georgia, and aft-

erward prepared for the ministry at the Rochester Theological Seminary, where he graduated in the year 1885. He was ordained a minister of the gospel in the same year in the Baptist denomination, and has since labored in that denomination.

The causes that have led him to the observance of the Sabbath were (1), the study of the Bible to thoroughly find out its teaching; (2) our publications, and especially the *Outlook*. He said he was never afraid of the truth. (3) His correspondence with Bro. Daland had its influence by keeping the question of the Sabbath before his mind.

The members of the Genesee Church were invited to express their views and feelings in the matter before the council, and several responded.

The certificate of his ordination was read.

Eld. B. C. Davis presented the following resolution, which was adopted:

*Resolved*, That the council express itself as greatly pleased with the testimony of Bro. S. S. Powell, and the evidence presented by him of standing, as a worthy and accredited minister of the gospel, and with his belief and practice in regard to the Sabbath; and that we therefore hereby formally and most cordially recognize him as a Seventh-day Baptist minister, accredited and fully commissioned.

On motion the President appointed the following committee to prepare a programme of exercises for the reception of Eld. Powell, *viz.*, Elders Stillman, Davis, and Kenyon; Leroy Burdick, and Wm. L. Bowler. The committee reported as follows: That the President of the council give him the hand of fellowship and welcome him into the Seventh-day Baptist denomination as a minister of the gospel.

The exercises were concluded by all in the house coming forward and cordially greeting him in the same manner.

M. B. KELLY, *President*.A. L. MAXSON, *Secretary*.

## FIFTY YEARS TOGETHER.

MR. AND MRS. JONATHAN MAXSON CELEBRATE THEIR GOLDEN WEDDING.

On the twentieth-fifth of January, 1844, in the village of Little York and the town of Homer, N. Y., Mr. Jonathan Maxson, of Westerly, and Miss Matilda M. Wilcox, a daughter of Dea. Martin and Matilda Wilcox, were married by Rev. Russell G. Burdick. Last evening Mr. and Mrs. Maxson, surrounded by all of their children and their grandchildren, and by many friends, celebrated the fiftieth anniversary of their marriage at their home on Elm street, in this town. Such an anniversary few people are permitted to enjoy, and to none could there come more sincere congratulations and good wishes than were given to this respected couple last evening.

The house was thrown wide open to welcome all those who came. After laying aside their wraps, the guests expressed their congratulations to Mr. and Mrs. Maxson, who, with their son and his wife, Mr. and Mrs. J. Irving Maxson, stood in the front room. Then the company met one another, and as all were friends, some of many years' standing, the evening passed too quickly. Refreshments were served in the dining room, where all were allowed to sit while enjoying this part of the provision made for their entertainment. Mrs. H. M. Maxson and Mrs. David E. Titsworth, of Plainfield, N. J., presided over the coffee urns, and Mr. J. M. Titsworth and Mr. David E. Titsworth, with the help of the younger members of the family, saw that the wants of all were supplied. The whole arrangement was a most happy one, by which the guests were given abundant freedom to meet with friends and to enjoy the unstinted hospitality which had been provided. By ten o'clock the party began to disperse, and shortly after they had gone to their homes, feeling and wishing, as Whittier wrote, "May many more of quiet years be added to your sum, And, late at last, in tenderest love, the beckoning angel come."

Among those present were two who were at the marriage ceremony fifty years ago—Mrs. Charles Potter and Mrs. L. C. Rogers, sisters of Mrs. Maxson. Mr. George Shaw, of Alfred Center, who was also present, is a grandson of Rev. Mr. Burdick, who married Mr. and Mrs. Maxson, and his mother, then a baby, was present at the marriage. All of the children and grandchildren were present, as were the brothers and sisters of both Mr. and Mrs. Maxson, with the exception of Mr. Geo. Maxson, of Philadelphia, Mrs. Henry W. Stillman and Mrs. Thomas L. Stillman, of Edgerton, Wis. Mr. Maxson is the third member of his family to pass with their companions the fiftieth marriage anniversary, Mr. William Maxson and Mrs. B. W. Bentley being the other two. Nearly two hundred people called during the evening. A number of handsome presents were given as tokens of good will, among them being a gold-headed cane, a stand, lamps, spoons, silver tea service, and nearly two hundred dollars in gold. But better than all the gifts was the warm grasp of friendly hands, and the good wishes of those who in the past had received advice and encouragement and help which money could never repay. The recompense for this will be found only in the by-and-by.

Prof. L. C. Rogers, of Alfred University, at Alfred Center, N. Y., a brother-in-law, was unable to leave his work and be present. His good wishes came by mail, in the shape of the following poem:

With trumpet blasts, and song and cheer,  
The Hebrews hailed their jubilee,  
As well they might—that fiftieth year  
Brought to the slave his liberty.  
But not with trumpets loud and long,  
Hail we this golden jubilee;  
Some graver notes, some tender song;  
Must breathe through all our minstrelsy.

Let bridal strains float on the air,  
Sobered with age, with love aglow;  
Before us stands a wedded pair,  
Married just fifty years ago.

A half a hundred years a gone,  
They both were young, nor aged now,  
The nuptial day made haste to dawn,  
The day that heard the plighted vow.

To half a hundred years adieu;  
Who can recount their varied store?  
The years seem many, yet how few!  
The ages hold so many more.

The fleeting years this wedded pair  
Their plight and troth have truly kept,  
The bridegroom and his lady fair  
Apart have neither smiled nor wept.

Such is the bliss of wedded lives,  
When each for other lives and loves,  
And pure affection grows and thrives  
Amid the cooing of the doves.

A half a hundred fleeting years!  
What memories round the hearth-stone cling!  
More joys than woes, more smiles than tears,  
The circling seasons kindly bring.

Three generations spring from one!  
We fondly look them o'er and o'er.  
Thank God for these, work well begun,  
And room enough for many more.

But some have gone past sun and star,  
Are lost to us, but not to love;  
By faith we sweep the worlds afar,  
And see them in the Heavens above.

Death flings its shadow o'er this day,  
But cannot blight our loves or lives;  
Christ is the life, the truth, the way,  
And he who trusts Him always thrives.

This wedded pair congratulate,  
Our wishes best let them receive,  
May they still live to demonstrate,  
How blest who on the Lord believe.

—Westerly Sun.

ONE of the handsomest Seventh-day Baptist churches in the country was dedicated at Plainfield, N. J., by the Plainfield Seventh-day Baptists on Saturday, the 13th inst. The cornerstone of the new church was laid November 25, 1890. The building is of stone, terra cotta and brick. The edifice cost about \$150,000. The organ loft contains a fine organ. The style of the church is Gothic, being a modified form of the type known as the "decorative style" which prevailed in England in the fourteenth century. The entire building is paid for. There is no debt. Representatives were present at the dedicatory exercises from churches of the same denomination in New Market and Shiloh, N. J.; New York city, Alfred Centre, N. Y., and Westerly R. I.—*Christian at Work*.

## THE CONVERTED CATHOLIC.

The way was dark and thorny;  
Fear was on every side,  
And superstitious penances  
For peace I vainly tried.

I groped along in blindness  
Of knowledge of the Lord,  
And prayed to "things created,"  
Forbidden in God's Word.

Thus wandering on dark mountains,  
And perishing with cold,  
An angel found and led me  
For shelter to the fold.

I found him; yes, I found him,  
"Among ten thousand chief!"  
He died for me—me seeking—  
Came forth to my relief.

'Tis simply turn, and trust him,  
He only can forgive!  
And you shall have free pardon—  
In him begin to live.

To Jesus, the Good Shepherd,  
I give my trusting heart,  
And pray that from his keeping  
I never may depart.

I follow in green pastures,  
And by the waters still;  
'Tis peace and joy where'er he leads,  
Blessed to do his will!

—Emily C. Pearson, in *Primitive Catholic*.

## CALIFORNIA COLONY.

All who are interested in trying to carry out the repeated suggestion for Seventh-day Baptists to colonize in California are hereby requested to co-operate in that enterprise. Individual members of the Missionary Board have privately stated who they thought would be a suitable man for the California Field. That person says, "I am deeply interested in the colony movement, and feel that something should be done. I believe that we, as a denomination, have suffered financially, numerically, and spiritually, by our lack of systematic action." He further intimates that with a sufficient number to join the colony, and some financial aid, he is willing to undertake the enterprise. So now,

1. As was proposed in RECORDER of January 25th, let all, east or west, who wish to join the colony, notify the undersigned of their intention.

2. Will each family or individual in California, who is interested in getting a missionary to work up God's cause on that field, please write at once to Rev. J. T. Davis, 48 Divinity Dormitory, University of Chicago, Chicago, Ill., informing him how much they will give, through the Missionary Board, for that object, annually, for from one to three years. The same invitation is extended to those who are intending to go there, and others who may be interested in the movement.

S. F. RANDOLPH.

FARINA, Ill.

## PITTSBURG'S POOR.

Acting on the principle that deserving persons in need prefer earning assistance to receiving charity as paupers. Pittsburg philanthropists have, to their own satisfaction, solved the problem of the hard times. Those receiving aid seem to be heartily in accord with the plan. A fund was started December 12th for relief to the unemployed. Schenley and Highland parks were in need of improvement, and the following plan was adopted. To all deserving persons who applied to a committee of citizens for work tickets were given recommending that they be given work in the parks. Preference was given to American citizens and men of family. As soon as a man was discovered to have no family to support, or to be a foreigner, his ticket was lifted, and if he needed aid he was sent to the Department of Charities of the city. The relief fund is now over \$70,000, and this, with Mr. Carnegie's liberal offer to duplicate all money subscribed, makes \$140,000 with which to pay these men. At present (January 9th) there are 2,800 men thus employed. They receive \$1 per day. The Allegheny Valley Railroad furnishes free transportation to the men employed at Highland Park.

At the various societies and institutions of charity the work of providing for the needs of applicants has exceeded during the past thirty days the entire year of 1893. Each applicant is closely questioned, and an agent visits the homes and thoroughly investigates the condition and needs of each individual before any aid is given. The chance of successful fraud on the part of unworthy persons is thus reduced to a

minimum. It is estimated that in Pittsburg and vicinity there are at least 20,000 persons in actual want. The population of Pittsburg and Allegheny is about 400,000. The cases of abuse of the charity offered the needy are thus far comparatively few. This fact is one of the most conclusive evidences that the method pursued here is one of the best.—*Harper's Weekly*.

## STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measures of joy and sorrow.

Then why forecast the trials of life  
With much sad and grave persistence,  
And wait and watch for a crowd of ills  
That as yet have no existence?

Strength for to-day: what a precious boon  
For earnest souls who labor,  
For the willing hands that minister  
To the needy friend and neighbor.

Strength for to-day, that the weary hearts  
In the battle for right may quail not,  
And the eyes bedimmed by bitter tears  
In their search for light may fail not.

Strength for to-day on the down-hill track  
For the travelers near the valley,  
That up, far up on the other side,  
Ere long they may safely rally.

Strength for to-day, that our precious youth  
May happily shun temptation,  
And build from the rise to the set of the sun  
On a strong and sure foundation.

Strength for to-day, in house and home  
To practice forbearance sweetly;  
To scatter kind words and loving deeds,  
Still trusting in God completely.

Strength for to-day is all that we need,  
As there will never be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measures of joy and sorrow.

—Boston Transcript.

## CARE IN DIPHTHERIA.

As diphtheria is so very serious a disease, whenever a child seems languid and miserable, fretful and depressed, without apparent cause, examine the throat carefully, writes Elisabeth Robinson Scovil in a very valuable article on "Care in Infectious Diseases" in the February *Ladies' Home Journal*. If it is swollen and covered with patches of gray membrane looking like slate-pencil dust, send for the doctor. It is always safest to have medical advice when the throat is affected.

Until the doctor comes keep the child in bed. If the throat is painful procure a lump of lime, pour cold water upon it; when the effervescence subsides strain off the clear water and apply it to the throat with a brush or swab. If the child is old enough the throat can be gargled with the lime-water. Inhaling the steam from a pitcher of boiling water sometimes gives relief. The neck may be rubbed with warm oil and bound with flannel.

Milk, either hot or cold, should be given every two hours. The cold milk may have the white of an egg shaken with each cupful. Strong beef-tea can be given and the doctor may order stimulant. The strength must be supported by nourishing liquid food.

## DR. HENSON ON EVOLUTION.

Dr. P. S. Henson makes his wit serve him in puncturing holes in various sophistries. He does not like Prof. Drummond's evolution ideas, and he likes to give them a ludicrous turn, as witness the following:

"There is one consolation in it. If the theory be true, this evolution, of course, is going right on, and in course of time there will be a race as far superior to Prof. Drummond as Prof. Drummond is to a monkey now; and when that time comes the wise men of that future race will go out and capture such men as Prof. Drummond and his advocates and put them in cages and poke them with sticks and feed them peanuts and chestnuts."

The paper says: "Prof. Drummond collected a great number of observations showing extraordinary prehensile strength of new-born babes,

from which fact he concluded that it was reasonable to postulate an atavistic tendency traceable only to simian ancestors. Think how absurd that is! A new-born babe grips a thing firmly. So does a monkey. Ergo, a new-born babe is a monkey. But so does a spider. Ergo, also, a new-born babe is a spider. One is as reasonable as the other."—*Christian Herald*.

## WANTED.

A man with a small family to work a farm; everything furnished. Address P. O. Box 104, Alfred Station, N. Y.

## SPECIAL NOTICES.

THE Seventh-day Baptist Christian Endeavor Union of Southern Wisconsin will meet in connection with the Quarterly Meeting of the Southern Wisconsin Churches, at Milton Junction, on First day, February 25th, at 2:30 o'clock P. M. A special programme will be presented, and the hour promises to be one of interest.

A BUREAU of Information, designed to be a medium of communication between Seventh-day Baptists needing workmen or women and those seeking employment has its head-quarters at the RECORDER Office, Alfred Centre, New York. Address Editor of the SABBATH RECORDER, with stamp enclosed if reply is desired.

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

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 Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 96 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

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

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

GEORGE SHAW, Pastor.

ALFRED CENTRE, N. Y.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rookville, R. I.—A. S. Babcock. Hopkinton R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Shiloh, N. J.—Geo. Bonham. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—Mrs. Geo. B. Kagarise. Salem, Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. West Edmeston, N. Y.—Rev. A. Lawrence. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincklaen Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. F. R. Burdick. Independence, N. Y.—S. G. Crandall. Scho, N. Y.—Rev. A. A. Place. Richburg, N. Y.—Rev. B. E. Fisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. B. S. Willson.

New York City.

POTTER PRINTING PRESS CO., 12 & 14 Spruce St. C. POTTER, JR., H. W. FISH, JOS. M. TITZWORTH, D. E. TITZWORTH.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 20 Cortlandt St.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary heating a specialty. A. W. Daggett, Pres. I. A. Crandall, Sec. & Treas. H. D. Babcock, V. Pres. G. C. Rogers, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITZWORTH, Sec., Rev. F. E. Peterson, Plainfield, N. J., Cor. Sec. Dunellen, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPP, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARK, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

A. STILLMAN, The Leading CARRIAGE BUILDER AND DEALER.

Hope Valley, R. I.

G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 319 Pearlboro St.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

- President, Mrs. Harriet S. Clarke, Milton, Wis. Cor. Sec., Mrs. Albert Whitford, Milton, Wis. Treasurer, Miss Elizabeth A. Steer, Milton, Wis. Rec. Sec., Mrs. E. M. Dunn, Milton, Wis. Secretary, Eastern Association, Mrs. Agnes N. Daland, Westerly, R. I. South-Eastern Association, Miss Elsie Bond, Salem, W. Va. Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y. Western Association, Miss Mary Bowler, Little Genesee, N. Y. North-Western Association, Miss Phebe Coon, Walworth, Wis. South-Western Association, Mrs. A. H. Booth, Hammond, La.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

- E. B. SAUNDERS, President, Milton, Wis. EDA L. CRANDALL, Secretary, IBA MAXSON, Treasurer, Nortonville, Kan. ASSOCIATIONAL SECRETARIES.—Edwin G. Carpenter, Ashaway, R. I.; Edna Bliss, Alfred Centre, N. Y.; Edwin Shaw, Chicago, Ill.; A. C. Prentice, Adams Centre, N. Y.; Mrs. J. L. Huffman, Salem, W. Va.; Leona Humiston, Hammond, La.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 12, 1893. Rev. W. C. WHITFORD, D. D., President.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY, ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR ALFRED CENTRE, N. Y.

BOOKS: THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 50 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1.25. Twenty-five per cent discount to clergymen. 533 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION FROM A. D. 321 TO 1888. 12mo., cloth. Price, \$1.25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 215 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 25 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

TRAITS WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 18, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 52 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 49 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The True Sabbath Embraced and Observed. 16 pp.

TOPICAL SERMONS.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

GERMAN TRACTS.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christ? Keep as the Sabbath during 800 years after Christ.

EVANGELICAL TRACTS.—"God's Love," 8 pp. "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 25 cents. Foreign..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND" IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared lessons on the International Lessons. Conducted by L. E. Livermore. Price 25 cents a copy per year; 7 cents a quarter.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS Single copies per year..... \$ .60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ .50 Ten copies to one address..... .4 00

ADDRESS: THE SABBATH OUTPOST, FOURK, ARK.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

Ladvice my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

D. L. Dowd's Health Exerciser.

For gentlemen, ladies, youths athlete or invalid. Complete gymnasium; takes 6 inches floor room; new, scientific, durable, cheap. Indorsed by 100,000 physicians, lawyers, clergymen, and editors now using it; illustrated circular, 40 engravings free. Scientific Physical and Vocal Culture, 9 East 14th Street New York.

DEAFNESS AND HEAD NOISES

relieved by using

WILSON'S COMMON-SENSE EAR DRUMS.

A new scientific invention, entirely different in construction from all other devices. They assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible, have no wire or string attachment. Write for Pamphlet.

WILSON EAR DRUM CO., LOUISVILLE, KY.

Mention this paper.

PATENTS OBTAINED. Terms Easy.

Thirty-five years' experience. Examinations and reports free. Prompt attention. Send Drawing and description to E. Bacon & Co., 457 1/2 Washington, D.C.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STREAM LAUNDRY, T. B. TITZWORTH, Proprietor Satisfaction guaranteed on all work.

A. A. SHAW, JEWELER AND GRADUATE OPTICIAN, Complete Test Lenses for fitting difficult cases, accurately.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Winter term begins, Tuesday, Jan. 30, 1894. ARTHUR E. MAIN, D. D., PRESIDENT. E. M. Tomlinson, A. M., Secretary.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1.00 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

- L. A. PLATTS, President, Alfred Centre, N. Y. W. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. Davis, Recording Secretary, Alfred Centre, N. Y. A. B. KENTON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. FREEMAN, Pres. Sec., Alfred Centre, N. Y. M. S. BLISS, Treasurer, Alfred Centre, N. Y.

CONTENTS.

On the Way—Poetry..... 81
EDITORIALS—Paragraphs..... 81
From L. C. Randolph..... 82
Two Dissenters..... 82
Literature for Children..... 83
Christmas..... 84
MISSIONS.—From D. N. "ew on; From Horace Stillman; From D. K. Davis; From J. M. Todd; From L. D. Seager; From Dr. Swinney
Tract Society—Receipts..... 85
W-MAN'S WORK.—Paragraphs; Poor "Somebody Else;" Giving..... 86
Letter from Miss Burdick..... 87
Getting in Debt; Christmas at the New Mizpah..... 88
Ashaway and Westery; Organization of a Church at Black Lick, W. Va..... 89
YOUNG PEOPLE'S WORK.—Paragraphs; I Promise; Christian Training; President's Letter.. 90
OUR YOUNG FOLKS:—Perfect Faith; Bread and Butter Letters..... 91
SABBATH-SCHOOL.—Lesson; Christian Endeavor Topics; Paragraphs..... 91
HOME NEWS.—DeRuyter, N. Y.; New Market; N. J.; Rockville B. I.; Dodge Centre, Minn.; Hammond, La.; Welton, Iowa..... 92
Endorsement of Rev. S. S. Powell; Fifty Years Together..... 93
The Converted Catholic—Poetry; California Colony; Pittsburg's Poor; Strength for Today—Poetry; Care in Diphtheria; Dr. Henson on Evolution..... 94
SPECIAL NOTICES..... 94
BUSINESS DIRECTORY..... 95
CATALOGUE OF PUBLICATIONS..... 93
MARRIAGES AND DEATHS..... 96
LITERARY NOTES..... 96

MARRIED.

BURDICK—WELSH.—At Lincklaen Centre, N. Y., Jan. 24, 1894, by Rev. O. S. Mills, Mr. has. Nelson Burdick, of Lincklaen Centre, and Miss Emma Welsh, of Union Valley.

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.

HAVEN.—In Plainfield, N. J., Feb. 1, 1894, Edwin Symonds, infant son of Moses and Mary L. Haven, aged 17 days. A. H. L.

CRANDALL.—In Rockville, R. I., Jan. 22, 1894, Howard L. Crandall, son of John E. S. and Lucy Pendleton Crandall, in the 18th year of his age. A. M. O. L.

BARBER.—Near Ashaway, R. I., Jan. 23, 1894, Henry Barber, in the 77th year of his age.

BLAKE.—In Ashaway, R. I., Jan. 25, 1894, Mrs. Francis Blake, in the 72d year of her age.

During the summer of 1837 there was an extensive revival of religion in this section of country, and between the dates of July 9th and Oct. 14th, inclusive, 57 persons became members of the First Hopkinton Seventh-day Baptist Church. Of these only three remain. On Aug. 19th of that year Bro. Barber and Sister Blake were baptized and became members of the church; and they have maintained their standing in faithful service until released by the Master. Sister Blake was the daughter of Matthias and Abby Burdick Crandall, and was born in Charleston, Oct. 23, 1822. Was married to Eden Blake Jan. 5, 1845, by Eld. John Green, and since that time has always resided here. G. J. C.

CRANDALL.—In Ashaway, R. I., Jan. 23, 1894, Mrs. Clarissa A., widow of Lester Crandall, in the 87th year of her age.

Sister Crandall was baptized into the fellowship of the First Hopkinton Seventh-day Baptist Church, Oct. 29 1831, and has been one of its strong members for more than 62 years. The veterans are falling fast around us, and we who are left are strongly admonished to faithfulness in duty, so that the army of the Lord shall not be weakened by the departure of those whom the Master transfers to the ranks above. G. J. C.

George W. Childs, the famous philanthropist and journalist, proprietor of the Public Ledger, Philadelphia, died on the 3d inst.

The degeneracy of the foot ball game is recognized. A few days ago a meeting of representatives of Harvard, Yale and Princeton was held to devise some plan for elevating the game.

Mr. Brockway, Superintendent of the Elmira Reformatory, has been fully acquitted of the charges of cruelty and inhumanity in the discipline of the prisoners, and restored to his position, after a most thorough investigation.

Another anarchist, Auguste Vaillant, has suffered death at the hands of the French government, being guillotined on the morning of the 4th inst. at 7.10. He was a bomb-thrower.

The insurgents at Rio have obtained a supply of rifles, and will probably soon attack the city by land; the government fleet arrived off Rio harbor; negotiations for arbitration are proceeding; Mello is said to be moving on Santos.

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

Royal Baking Powder
ABSOLUTELY PURE

Literary Notes.

The Preacher's Magazine for February is as usual most complete and helpful to the pastor, teacher, and Bible student. The leading sermon of this number is by Dr. Joseph Parker, and he entitles it "Sons of Eli, Yet Sons of Belial." The Homiletics are most excellent. Among the contributors we notice Dr. Alexander Maclaren, Revs. J. Reid Howatt, Arthur E. Gregory, John Edwards, and several others. The magazine is published at \$1 50 per year, single copies 15 cents, and Wilbur B. Ketcham, 2 Cooper Union, New York, is the publisher.

The February issue of The Treasury of Religious Thought is worthy of a commanding position among the religious magazines. Its table of contents is well filled with matter, excellent, varied, and adapted to all the readers for whom the Treasury is prepared. The editorials give excellent hints to preachers on Don't Underestimate the Importance of a Good Delivery, Don't Begin any Service in too Low a Tone of Voice, Don't Get out of Touch with the People, Don't Forsake your First Love, Don't Neglect your Clerical Citizenship. There are also Thoughts on Family Life, on Secular Issues, on Christian Progress, and many other topics. Yearly, \$2 50. Clergymen, \$2. Single copies 20 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The late Miss Woolson is said to have left no unpublished manuscripts with the exception of one or two in the possession of Harper's Magazine. Her short stories were in great demand and rarely remained long in the publisher's hands before being printed. "A Transplanted Boy," in the February Harper's, was written two years ago, and is one of a series of sketches of Italian life, of which enough were finished to make a small volume.

Among the most useful, as well as attractive, "extra inducements" issued by periodicals of late are the engraved portraits of Washington Irving and Henry W. Longfellow, which are to be given away with the issue of Harper's Young People for February 27th, next. This method of advertising is common enough, but it is seldom that a paper combines real value with such a plan. Every school-house and every girl's and boy's home will be improved and decorated by one or both of these carefully engraved, authentic portraits.

King Behanzin, of Dahomey, has surrendered to the French.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. Guy McCandless, Pittsburg, Pa., says, "I have used it in various forms of dyspepsia, with gratifying results."



What Others Say of Us.

"There is no seedsman in America that enjoys a sounder reputation for square dealing and conscientious claims for the seed he offers. His Catalogue makes no pretense of captivating by tawdry colored pictures, or inflated windy phraseology. It aims to guide, not to bewilder, its readers." —(From Editorial in Rural New Yorker.) To all in search of this kind of a Vegetable and Flower Seed Catalogue, we shall be happy to send it free. You will find in it, probably, a larger variety of some kinds of Vegetable Seed than is in any Catalogue published in this country or Europe; many of the more costly we raise on our four seed farms. There are pages of Novelties, from which the humberg has been winnowed out. J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

FREE 16-page Illustrated Book giving dates and prices paid for. Send two stamps. National Coin Co., Clerk 15, 832 Exchange Building, Boston, Mass.

For Sale.

In the village of Alfred Centre, N. Y., within one-half mile of the University grounds, a productive, well-watered

FARM. This farm lies upon the main road, and is suitable for cutting up into VILLAGE LOTS, which can be sold readily at moderate prices.

Will sell from 100 to 150 acres.

Address,

B. F. LANGWORTHY, Alfred Centre, N. Y.

Shop Property for Sale,

Consisting of a shop containing wood working machinery with water power; a blacksmith and paint shop, lumber sheds, etc. Located in Seventh-day community. Good opening for mechanic. Will be sold at a sacrifice. For information apply to

LYNN C. MAXSON, West Edmeston, N. Y.

\$525 Agent's profits per month. Will prove it or pay forfeit. New articles just out. A \$1.50 sample and terms free. Try us. CHIDESTER & SON, 26 Bond St., N. Y.

SURE CURE FOR HOG AND CHICKEN CHOLERA.

I have a positive, tried, proved and guaranteed cure for hog and chicken cholera, which has stood the test of six years without ever making a failure to my knowledge or that I ever heard of. It has been used successfully in hundreds of cases. My father is and has been for forty years a leading hog raiser in this county, and has lost many hogs from cholera, but has never lost a hog or chicken with cholera since the discovery of this remedy. One dollar will buy enough of the ingredient at any drug store to cure 50 or 75 head of hogs. I will send any person the recipe for only fifty cents. Send to-day, use the remedy and you will never lose another hog or chicken from the cholera; don't wait until they begin to die. References: My Postmaster, Express agent, or Pastor of Baptist Church which I am a member, or any business house or good citizen of this town. Agents wanted. Address, Mrs. RACHEL V. THOMAS, Cowarts, Ala.



CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.



SOLID TRAINS BETWEEN NEW YORK AND CHICAGO. PULLMAN CARS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI.

No. 5, daily, Solid Vestibule train Olean, Salamanca, Jamestown, Cleveland, Cincinnati, Chicago. Meals in dining car. Stops at Wellsville at 1.35 A. M.

No. 3, daily, stopping at all principal stations to Salamanca. Pullman cars to Cleveland, Cincinnati and Chicago, connecting for Bradford. Stops at Andover at 8.47 A. M.

12 59 P. M. No. 29, daily accommodation for Dunkirk, connecting at Carrollton for Bradford.

8 09 P. M. No. 1, daily stopping at all stations to Salamanca, connecting for Bradford.

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 11.06 A. M.

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

7.12 P. M. No. 18, daily accommodation for Hornellsville, connecting for points on Buffalo and Rochester Division.

No. 12, daily for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 P. M.

No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 7.50 A. M. Pullman Vestibule sleepers. Stops at Wellsville 9.26 P. M.

Further information may be obtained from Erie agents or from H. T. JAEGER, D. I. ROBERTS, Gen. Ag't P. D., Gen. Pass'r Agt. 177 Main St., New York City. Buffalo, N. Y.

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.

SABBATH RECORDER

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."