

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.	
Paragraphs.....	162
NEWS AND COMMENTS.	
Paragraphs.....	162, 163
Death of Wm. M. Jones, D. D.....	163
Keep the Commandments.....	163, 164
In Memoriam.—Rev. Darwin E. Maxson, D. D., Elder Joshua Clarke, Mrs. Geo. B. Kagarise.....	164, 165
MISSIONS.	
Paragraph.....	166
Three Missionary Ambitions.....	166
WOMAN'S WORK.	
The help that comes too late—Poetry.....	167
Heathen Claims and Christian Duty.....	167, 168
Resolutions of Respect.....	168
The Power of God.....	168
About Bactericides.....	168, 169
The Sabbath in London.....	169
Pitcairn Island.....	169
Tract Society.—Receipts.....	169
Women in Politics.....	169
Electricity and Steam.....	169
YOUNG PEOPLE'S WORK.	
History of the Shiloh Junior Benevolent So- ciety.....	170
Our Mirror—President's Letter.....	170
Paragraphs.....	170
CHILDREN'S PAGE.	
Joe's Side, My Side and Grandma's Side.— Poetry.....	171
Sweet Peas.....	171
HOME NEWS.	
Rhode Island, New York, Wisconsin, Minn- esota.....	172, 173
Denominational Schools.....	173
SABBATH-SCHOOL.	
Lesson for March 23, 1895. Purity of Life..	173
Annual Convention of the American Alliance.....	173, 174
Missionary Society.—Receipts.....	174
A Call from Kansas.....	174
Workers are Falling.....	174
SPECIAL NOTICES.....	
Our Country—What is it?.....	175
A Greedy Rooster.....	175
Nearly Poisoned.....	175
MARRIAGES AND DEATHS.....	
LOCAL AGENTS.....	176
BUSINESS DIRECTORY.....	176

THE LOVE OF GOD.

AT first I prayed for light; could I but see the way,
How gladly would I walk to everlasting day!
I asked the world's deep law before my eyes to ope,

And let me see my prayer fulfilled, and realize my hope.

But God was kinder than my prayer,
And darkness veiled me everywhere.

And next I asked for strength, that I might tread the road
With firm unfaltering pace to heaven's serene abode;
That I might never know a faltering, failing heart,
But manfully go on and reach the highest part.

But God was kinder than my prayer,
And weakness checked me everywhere.

And then I asked for faith; could I but trust my God,
I'd live in heavenly peace, though foes were all abroad.
His light thus shining round, no faltering should I know;
And faith in heaven above would make a heaven below.

But God was kinder than my prayer,
And doubts beset me everywhere.

And now I pray for love, deep love to God and man,—
A love that will not fail, however dark his plan;
That sees all life in him, rejoicing in his power,
And faithful, though the darkest clouds of gloom and doubt
may lower.

And God is kinder than my prayer;
Love fills and blesses everywhere.

—Ednah D. Cheney.

Sabbath Recorder.

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PROFANITY is one of the foolishest and most inexcusable of habits. It is a prayer offered to Satan, and has no compensation for the swearer.

CONSECRATION of life is not in lip service alone. A consecrated life is a useful life; a life of service. And that service must be joyfully rendered as we serve those we love.

FORGIVE as ye would be forgiven. People like to be forgiven, though in many instances it seems very hard work to extend that Christian act to others. Stop a moment and think of all that God has to forgive in you, and then see if you cannot easily, and will not eagerly, forgive any who trespass against you.

WILL our legislators, our nation's defenders, the protectors of our homes, those whom we call "honorable," continue to sneer at and laugh down as a good joke, the massive evidence that women, the world over, are thoroughly aroused and determined to suppress the liquor traffic? The polyglot (many tongues) petition presented to representatives of the United States government at Washington, February 15th, represented fifty different languages and nationalities, and goes to all these nations with the eloquent pleading of a million silent voices and echoed by millions more. This great petition asks those who control the affairs of republics and kingdoms, and empires, no longer to lend the sanction of the government to the sale of intoxicating liquors and opium, or to the legalization of other degrading evils. This wonderful petition, when unrolled, is thirty miles long and its weight is half a ton. Will these earnest prayers continue to be unheeded? "The Lord is far from the wicked; but he heareth the prayer of the righteous;" and if these prayers are not righteous, and if their answer will not be sure, even though it be not swift, then we have mistaken the nature of the promises and the providences of God. "The Lord reigneth; let the earth rejoice."

WHILE this life has its disappointments, it also has its pleasures; and the latter, if rightly viewed and appreciated, are usually as much more numerous than the former as the days of sunshine excel in number the days of storm. There are people who really seem to think that the dull, dark, stormy days outnumber the bright, warm, and genial ones, throughout the year. If such people would make a record of each day, carefully noting its character, doubtless they would find occasion to change their way of thinking. Just try the experiment, and report the results of one year of observation. Then try another line of observations. Note the bright spots that come, or that you can easily cause to come, in life; write down your daily blessings, your pleasures, the things you have reason to be thankful for, and set them opposite those that make life miserable, and see how the account will stand. But if you really find that

the unhappy days predominate, and that in spite of all your efforts to find joyful experiences you are still unhappy, look carefully for the cause of the trouble, and see if it is not possible, after all, for you to bring in enough of sunshine to chase away the clouds and restore your lost joys.

"OPEN rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Most people are so constituted that they enjoy praise better than censure, flattery rather than reproof. But in very many instances he is our best friend who seeks to correct our faults; whose gentle reproof is designed to help us to overcome embarrassing habits into which we may have unconsciously fallen. Public speakers are peculiarly liable to fall into mannerisms, or faults of pronunciation, tones of voice, mouth or throat sounds, awkward gesticulations, any or all of which detract from the effectiveness of the thought the speaker is trying to impress. The moment the mind of the hearer becomes occupied with feelings of regret that the speaker is careless in personal appearance, manner or language, he begins to hear with divided attention, and therefore with less interest and less chance for the reception of the good intended. Public speakers as well as private conversationists sometimes form the habit of hesitating in their speech and filling in the intervening space with a prolonged sound, thus connecting the interrupted parts of the sentence by a long drawn out a-n-d, or e-e-r, or at the end of a sentence in prayer or emphatic speech, a distinct but utterly unnecessary guttural sound such as might be represented by a quick, explosive pronunciation of "ugh!" or more lingering "a-h." The same habit was rebuked recently when a long-suffering woman who had been distressed by one of the clerks in a store who had this habit, at last in sheer desperation said, "I wish you would stop talking when your cerebration ceases!" We shall never forget the watchfulness and painstaking with which one of our old Professors in Greek sought to break this habit, so likely to be formed while slowly translating any language into English. He who would make the most of himself for useful service should carefully guard against all such careless ways.

THE inconsistency of the Pope of Rome in his decision to put under the ban such secret societies as the Knights of Pithias, Odd Fellows, and Sons of Temperance, while the Catholic Church is known to be crowded with wholesale and retail liquor dealers without remonstrance, calls for a little notice. We do not write this in the interests of secret societies. We have always regretted their existence under any oath bound secrecy. But when an ecclesiastical power or body sets itself against such organizations it is a *right*, if not a *duty*, to ask for the reason for such interdiction. In this instance it certainly cannot be on the ground of the practice of intemperance, immorality, or any common and well known transgression of either human or divine law. These orders do not stand before the world or the church charged with fostering intemperance and crime. Then, what is the real point at issue? Simply this. The Church of Rome claims the right to monopolize the use of secrets. Secret societies have oath-bound pledges not to reveal their secrets. This limits the power of the confessional, and

therefore is condemned by the hierarchy. The confessional is a secret power of the most deceptive and immoral nature, such as has never been charged against the orders named. There are now many Romanists found in these orders, and the Pope's interdiction is producing much stir among them. It appears most likely that his authority in this matter will not be acknowledged. Many Roman Catholics in this country are already tired of this absolute subjection to Rome's pretended authority. The Pope can hardly afford to tempt his subjects in the United States beyond that they are able to bear. The day of his supreme authority seems to have passed by. There is more intelligence and therefore more independence and freedom from his power. But so long as the Church of Rome stands in such intimate relation to the rum traffic, in having in its membership such multitudes of liquor dealers and drunkards, it will be difficult to convince good citizens that this opposition to secret societies is based upon any higher motive than simply that of priestly supremacy.

NEWS AND COMMENTS.

FRANCE has 477,000 places where intoxicating drinks are sold.

A SPEEDY revival of business is predicted as a natural result of the adjournment of Congress.

THERE are more than 37,000 Christian Endeavor Societies representing over 2,225,000 members.

A WOMAN, whose name has not yet been given to the public, has given Barnard College, New York City, \$100,000.

THE City Hall, Brooklyn, N. Y., was partially destroyed by fire on the 26th of February. Its damage is estimated at \$35,000.

THERE is great political disturbance in Cuba, W. I. A revolutionary party is creating terror at home and anxiety abroad.

TRUE politeness consists in trying to make others happy, and that person who makes the fewest people uneasy is the best bred of all.

THE Income Tax law is very soon to have a hearing as to its constitutionality before the Supreme Court. Three test suits are pending.

A SPAN of horses was killed last week in New York by a live trolley wire. It dropped upon their backs, and they fell at once; they died within two minutes.

THE Episcopal Church in the United States numbers 580,507 communicants; the whole number of parishes and missions, 4,870; the number of ministers, 4,323.

THEODORE WELD, of Hyde Park, Mass., one of the earliest anti-slavery agitators, and a friend and worker in other reforms, died February 4th, at the age of 91 years.

A HEAVY reward is offered at Chattanooga, Tenn., for the capture of John Lemons, a murderer. Officers and bloodhounds are in pursuit. He will doubtless be captured, dead or alive.

WEST VIRGINIA is moving in the direction of establishing an industrial school for girls. Ex-Senator Henry G. Davis offers the State

\$50,000 besides the necessary grounds for a site at Elkins.

Two farmers in Iowa thought to try their hands at bank robbing March 6th. The results were rather discouraging. One was riddled by bullets and the other was with difficulty kept from the infuriated mob.

GRAVE charges have been made public against Rev. W. A. Newbold, General Secretary of the American Church Missionary Society, for misappropriation of funds. The deficit is about \$19,000.

OUTRAGES are still reported as being perpetrated by the Turks, and the whole world looks on, paralyzed by the magnitude and inhumanity of the crimes against Armenian Christians, but seems powerless to prevent their repetition.

D. L. MOODY recently celebrated his fifty-eighth birthday, and on the same day his mother, Betsy Holton Moody, of Northfield, Mass., celebrated her nintieth birthday. She is well and looks after her own household affairs.

ENGLAND excels the United States in one particular. It has 80,000 maids attending bar in saloons. In Indiana the Supreme Court has decided that no woman can hold a saloon license, and there are comparatively few bar-maids.

A GREAT library is to be established in New York. It will be a consolidation of the Astor, Lenox and Tilden Libraries and will contain 450,000 volumes. A mammoth building will be erected. The whole property is estimated at \$8,000,000.

AGAIN the Chinese are reported as defeated after a bloody conflict with the Japanese. The battle lasted thirteen hours. Chinese loss was 1,880 killed and wounded, 600 taken prisoners. The Japanese lost 200. New-Chwang was captured.

THE Woman's National Council at its recent session in Washington elected Mary Lowe Dickinson, of New York City, President for three years; the Rev. Anna H. Shaw, of Philadelphia, Vice-President; Amaline B. Cheney, Maine, 1st Recording Secretary.

MR. BISSELL, Postmaster General, tendered his resignation from the Cabinet, February 27th, to take effect as soon as his successor was appointed and qualified. His successor is Congressman William L. Wilson, of West Virginia, author of the Tariff Law.

ON the 27th of February there were twenty-five miners killed in the White Ash Mine of the Santa Fe Railroad Company, New Mexico, by a terrific explosion of gas. Nearly 300 miners are employed in these mines, but only 50 were working when the explosion took place.

THE ex-Queen of Hawaii receives a sentence of five years in prison and \$5,000 fine for her part in the recent attempted revolution. Efforts are being made to secure her pardon, and it is said that President Dole appears somewhat inclined to extend to her full pardon.

THERE is a family who would be glad to have some Seventh-day Baptist woman to do general housework, and aid in caring for an invalid lady. If any person desires such a

place, confer with the editor of the RECORDER, and he will place you in communication with the parties referred to.

THE freshmen and juniors of Johns Hopkins University, March 4th, had a free fight, resulting in rather serious injuries to several students. Thomas Dudley Williams, son of Dr. P. C. Williams, of Baltimore, was knocked down and trampled into insensibility. The faculty will investigate.

WILL a Sunday-breaking Congress be likely to listen to petitions for more stringent Sunday legislation? "Great crowds of people filled the Senate galleries and surged through the corridors yesterday (Sunday) as on some national holiday. The Senate resumed its session at 2 P. M., having taken a recess at 3 o'clock in the morning."

THERE is an exciting temperance crusade now in progress by the W. C. T. U. in Sioux City, and the excitement runs higher than at any time before since the days when Rev. Mr. Haddock was foully killed by a cowardly assassin. We believe that these law-breakers have a more formidable host now to meet than they can easily vanquish.

THE LIII. Congress of the United States dissolved March 4th, at 12 o'clock. The President's message was delivered as follows: "The President conveys to Congress his hearty congratulations on the completion of its labors." This message was loudly cheered from the galleries. Can any one see why it should have called forth so much applause?

REV. DR. NEWELL D. HILLIS is the successor of Prof. David Swing in the Central Church, Chicago. In resigning his pastorate in Evanston, Ill., he speaks of the church to which he had been called, as "a temple for those who aspire and worship, a hospital for healing the sin-hurt, a nursery for the care of the weak, a school of friendship, a college for teaching the oracles of God."

A NEW church has been formed in Boston, called the "First Church of Christ, Scientist, of Boston." The rules of this so-called church make belief in the doctrines taught in the books of Rev. Mary Baker G. Eddy, an absolute condition of membership. Churches founded upon the doctrines of the Bible need have no fear of a formidable rival in this presumptuous and unauthorized spasm.

IOWA has just rendered a final decision through its Supreme Court in a suit in which a calf was the chief object of contention. The case has been in litigation over twenty-seven years. The calf was originally held at \$40. Many of the most distinguished lawyers in Iowa have been engaged in the case, and the total costs up to the time of the disposal of the suit are estimated at more than \$30,000. "Behold how great a matter a little fire kindleth."

THE *Christian Inquirer*, an esteemed Baptist exchange, published for seven years past by the Inquirer Publishing Company, Temple Court, Beekman street, New York, has consolidated with *The Examiner*. The last issue, March 7th, makes the announcement of the change which takes place at once. Under the new arrangement the patrons of these two papers will doubtless find the combined wisdom of both in one. We heartily wish the new venture success.

DEATH OF DR. WM. M. JONES.

To the Editor of THE SABBATH RECORDER:

The following note has just come to hand. In the absence of a fuller account, I send this to you, and trust that the local papers at Westerly, Alfred, Milton, etc., will join in giving the announcement to the friends of Dr. Jones. Dr. Jones was 76 years old:

13 KELROSS ROAD, Highbury,
LONDON, England, Feb. 24, 1895.)

Dr. A. H. Lewis: Dear Sir:

I am sorry to say that my father passed away on Friday last. He caught a chill a week last Thursday, and soon developed influenza; was very delirious for some days, and gradually got worse. My mother has been very ill, but I am glad to say is now picking up.

Yours sincerely,

W. BLACK JONES.

A few general facts will be pertinent here. William Meade Jones, D. D., was converted to the Sabbath, through the study of the Bible, while a missionary in Hayti, about 1847. In the year 1852, under direction of the Seventh-day Baptist Missionary Society, he made a tour of observation in Canada, with a view to establishing a mission among the French inhabitants. In 1853, it was decided to establish a mission in Palestine instead of Canada, and Bro. Jones was sent to that field. The unsettled state of the government in Palestine, much illness in the families of the missionaries, and the impossibility of establishing an "Industrial Department" of the mission in successful competition with the natives, led to a recalling of the missionaries—Dr. Jones and wife, and Charles Saunders and wife. Mrs. Jones died in October, 1860. After a few years spent in the United States, Bro. Jones was called to the pastorate of the Mill Yard Church in London, which position he has filled for many years with honor and ability. He was a man of wide and varied reading, an author and editor of marked ability, and a ripe Christian.

The writer's first acquaintance with him was as his pupil in Hebrew, at Milton, Wis., and his last was in his home and in various literary circles in London during several weeks in the summer of 1889. Enthusiastic and persistent, strong in faith, and in the expectation that truth and righteousness will find full vindication, Bro. Jones did life's work well, and has entered into the blessed rest.

A. H. LEWIS.

MARCH 7, 1895.

KEEP THE COMMANDMENTS.

BY CHARLES E. BUELL.

(Plainfield, N. J.)

"I have kept my Father's commandments, and abide in his love."—Jesus.

ALL THE COMMANDMENTS HAVE BEEN KEPT
FROM THE CREATION.

The words "Remember the Sabbath-day" of the Decalogue, are a clear indication of previous knowledge of the Sabbath, and the very marked observance of the day by the twelve tribes before the giving of the fourth commandment presupposes its observance prior to the Exodus.

It seems clear that the first three of the ten commandments were obeyed by Cain and Abel in the observance of devotional worship that was acceptable to Jehovah, and that the fourth commandment was not only not new when it was promulgated at Sinai, but that the Sabbath had been observed by the few who lived acceptably, from the dawn of time.

The duty of honoring parents was fully recognized long before it was made the subject matter of the fifth commandment. See Gen. 25: 4, 9; 28: 7.

Murder was a crime recognized from the be-

ginning, and served to inaugurate a punishment for other than the curse which Adam and Eve had brought upon the race. In like manner theft was early made to rank as a crime. See Gen. 4: 13; 44: 8; 30: 33; 31: 19; and 32: 39.

At the time of Joseph's bondage in Egypt the prohibition of adultery had been established even among the Egyptians.

The oath was employed from antiquity to confirm covenants, that is, the bearing of false witness, and was in common use when Abraham came upon the stage of action, as disclosed in Gen. 24: 8, 41; and 26: 3.

The tenth commandment provides against coveting, and includes a coveting of one man's wife by another. We read in Gen. 20: 3, that Abimelech was threatened with death for such covetousness.

The commandments given to Noah were, according to the Talmud:

- 1st. The exercise of justice.
- 2d. The worship of God with the prohibition of blasphemy.
- 3d. The prohibition of idolatry.
- 4th. The prohibition of incest.
- 5th. The prohibition of murder.
- 6th. The prohibition of theft.
- 7th. The prohibition of eating the flesh of a live animal.

The commandment relating to murder seems to have been known to Noah, as the penalty, after the flood, was given in the following words: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." Gen. 9: 6.

The 2d of the Noahitic precepts, the worship of God, would have required the doing of all that was afterwards embodied in the first four of the ten commandments. At any age of the world it would not have been consistent to omit the doing of any portion of what is enjoined by the first four commandments of the Decalogue in an effort to perform acceptable devotional worship to the true God.

Noah was the ninth in descent from Adam, and the eighth preacher of righteousness. (2 Peter 2: 5.) During the few generations that had existed, although they covered about 1,000 years, few changes had been made in the manner of worship, and what was given as precepts, or commandments, to Noah, were known to those living before him.

The flood occurred when Noah was 600 years old, and in the year 1656 A. M., so that the eight generations before Noah had covered a period of only about 1,000 years. During this time the disobedient had multiplied, and false worship, or no worship, had limited the number of families in the world to the one family of Noah. The failure to keep the commandments that had been given for the guidance of men in this first age, led to a growth of anarchy, and it is recorded, "all flesh had corrupted his way upon the earth . . . for the earth is filled with violence, . . . behold I will destroy them with the earth." Gen. 6: 12, 13.

The rapidly multiplied population of the earth took their first step towards anarchy in the disobeying of the laws given them by Jehovah, and the end was destruction. In fact, there can be no anarchy except that which comes from the disobedience of the commandments of God. There can be no good citizenship except in obedience of these commandments, for all social laws find their foundation in the Decalogue.

There is, however, more importance attached to the obedience of some of the commandments than of others, it would seem, for Christ is represented as speaking of "the least of the commandments," and of the "greatest commandment of all."

Not that any one of the commandments can be disobeyed, nor that all do not enter equally into the plan of salvation; but there is a more far-reaching significance to the keeping of some, and there is a more subtle test of loyalty attached to the keeping of some than is made to attach to others.

Then again, there are some of the commandments which require a strict belief in certain truths in order that they may be kept with a degree of acceptability; the keeping of these, without the belief of that upon which they are based, would be, and has been, a provocation to Jehovah. The letter of these commandments cannot be disobeyed, but the spirit of the same must be strictly obeyed.

(To be continued.)

IN MEMORIAM.

Rev. Darwin E. Maxson, D. D.

So soon again we are called to mourn the death of a hero among the ministers of Jesus in our beloved Zion.

The Rev. Darwin E. Maxson, D. D., who a few days ago wrote beautiful words to the memory of his life-long friend and co-laborer, the Rev. Joshua Clarke, was himself released from the earth life and admitted to the rest that remaineth to the people of God, Feb. 22, 1895.

His whole life has been one of incessant activity, and untiring devotion to the service of God and humanity. Moral reform and soul culture were the themes of his life. Whittier, his favorite poet, furnished the motto that was ever before him:

"Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than, in the lap of sensual ease, forego
The godlike power to do, the godlike aim to know."

Darwin E. Maxson was the son of Josiah G. and Lois Burdick Maxson. He was born in Plainfield, Otsego Co., N. Y., Sept. 15, 1822. His childhood and youth were spent in the vicinity of his birth. Economy and industry were among his earliest lessons. There were twelve children in his father's family, and in the prime of life his father became blind, leaving the burden of the family support to fall upon the children.

At thirteen years of age he publicly professed Christ in Baptism at the hands of Eld. Eli S. Bailey, and united with the Second Brookfield Church in Brookfield, N. Y. In his youth he served an apprenticeship at blacksmithing. In 1845 he went to Rhode Island, and spent two years there working at mechanical work and teaching school two terms; a term in the public school at Potter Hill, R. I., and a select school at Greenmanville, Conn.

In 1847, through the encouragement of Pres. Kenyon, he resolved to break away from business and enter school with the determination of going through college. Thereupon he spent four years in Alfred Academy, studying and teaching. After which he in 1851 entered Brown University, in Providence, R. I., prepared for the work of the senior year. At the end of this year he was graduated with the Master's degree, and returned to Alfred Acad-

emy to take the professorship of Natural History and Natural Science.

Nov. 28, 1849, he was married to Miss Hannah A. Green, of Alfred, N. Y. His first sermon was preached in the First Brookfield Church on his way from Rhode Island to Alfred in 1847. The text of this first sermon was Rom. 12: 1. While teaching at Alfred he was engaged to preach at Hartsville, and on the 7th of July, 1853, after a time of pulpit service as supply, he was ordained to the gospel ministry, and became pastor of the church. The ordaining council consisted of N. V. Hull, Jared Kenyon, Lemman Andrus, and James Bailey.

In the session of 1860 he served as Assemblyman in the Legislature of New York State. In 1861 he enlisted in the army for three years, or to the end of the war. Soon after enlisting he was elected chaplain of his regiment. He remained in the service until sickness compelled his resignation in June, 1862. In December, 1863, he was installed pastor of the Milton (Wis) Church. This pastorate lasted until Aug. 31, 1871. In the session of 1870 he served as Assemblyman in the Legislature of Wisconsin.

Oct. 7, 1871, he began the pastorate of the Plainfield (N. J.) Church. This pastorate he held until the autumn of 1879, when he resigned it and accepted a call to the professorship of Church Polity and Pastoral Theology in Alfred University. Jan. 1, 1880, he added to this work in the University the pastorate of the Second Alfred Church, which he held for two years and then resigned to give his entire time to his work in theology. Thereupon he gave a year to special study in Union Theological Seminary, New York City.

After resuming his work in the University, he served, for a short time, the Hornellsville Church as pastor. But he was soon called for the second time to the pastorate of the Hartsville Church, and for about five years he carried this work in addition to his work in the University. Failing health compelled his resignation of the Hartsville pastorate in 1890. Since which time as long as his health would permit, he gave his entire time to his professorship in Alfred.

In recent years his physical sufferings have been very great, and his iron constitution has made heroic battle against disease. But in answer to his prayer, the end came suddenly, and on the eve of the Sabbath, Feb. 22, 1895, the struggle ended, and the triumphant spirit took its flight to the mansion of the Father in whose service he found his supreme delight.

His devoted companion survives him. He leaves also two children, Carrie E., wife of Robert Gorton, Plainfield, N. J., and Dollie I., wife of Prof. C. M. Post, Alfred, N. Y. Flora D., the eldest child, they buried in Milton, Wis., in 1864, aged ten years. Mr. Samuel H. Maxson and Mrs. Louisa Watts, of North Loup, Neb., and Mr. Spaulding S. Maxson, of Alexandria, Minn., are all that now remain of that family of twelve children of which Darwin E. was the sixth.

B. C. DAVIS.

Elder Joshua Clarke.

Our beloved Zion has lost, in the decease of Elder Joshua Clarke, one of its oldest and most heroic workers and earnest supporters. A sketch, therefore, of his life will be greatly prized by all our people.

Joshua Clarke was the oldest child of Elna,

than and Maria Spencer Clarke. He was born in Brookfield, N. Y., Nov. 23, 1822. His boyhood was spent in Brookfield and Lincklaen, New York.

At sixteen years of age he was baptized and joined the Seventh-day Baptist church at Adams, N. Y. One year from that time he removed to Watson, N. Y., and united with the Watson Seventh-day Baptist church.

This church licensed him to preach the gospel the following year, he being only eighteen years of age.

September 11, 1842, he was married to Miss Esther Landphere, of Plainfield, N. Y. The following spring he entered DeRuyter Institute, where for two years he pursued his studies, preaching in Otselic, Cuyler Hill, and elsewhere, as opportunity offered.

He was ordained to the gospel ministry, in Otselic, Jan. 14, 1844. The following June he settled as pastor at Lincklaen Centre, preaching also at Otselic. In 1847, he accepted the pastorate of the church at Preston, N. Y., supplying also at Oxford and McDonough.

In 1849, he returned to DeRuyter, with the intention of further pursuing his studies. But a severe illness thwarted this purpose, and in 1850 he accepted the pastorate of the Second Brookfield church. This position he occupied successfully for eight years, then resigned it, to accept the pastorate of the First Hopkinton church, in Ashaway, R. I. Here, under his earnest, faithful work, over one hundred members were added to the church during a six years' pastorate.

In 1864, he removed to Albion, Wis. He was pastor of the Albion church for six years, in which time one hundred and seventy-five members were added.

In 1870, he accepted a call to the DeRuyter church. Here he devoted sixteen years of earnest, efficient labor. He also preached constantly in neighboring churches, at Lincklaen, Otselic, New Woodstock, South Otselic, Plymouth, and Beaver Meadow.

In 1886, he again removed to Rhode Island, this time to take the pastorate of the Rockville church. This pastorate was resigned because of the failing health of Mrs. Clarke, and hoping for her improvement, he removed to Albion, Wis., where he again served the church a few months; but the hoped-for relief did not come, and he gave up the pastorate and came to live with their daughter, Mrs. P. A. Burdick, in Alfred.

While residing here, he served as pastor, the Andover and Wellsville churches. But his devoted companion could not regain her health, and, after much suffering, she was released from her earthly life, May 21, 1892, and went on to the rest above. In June, 1893, he was married to Miss Carrie Evans of Chicago, formerly of Alfred.

A little less than one year ago, Elder Clarke accepted a call to the First and Second Verona churches of Oneida county, N. Y. He added to this work a monthly appointment at Utica, N. Y.

On this field his last work was done. He never seemed to enjoy work more, or to be more beloved by his people than in this last charge. But for the entire year he had been struggling with failing health, and on Sabbath night, Feb. 9, 1895, with but little evidence that the end was so near, the call came and found him ready, the watching servant, of whom the Lord said, "Blessed is he."

He leaves a widow, two children, Mrs. Ella Burdick, of Alfred, Mrs. Mary Green, of Minnesota, and three grandchildren.

The Rev. Darwin E. Maxson, a life-long friend and associate, wrote the following paragraph, to be read at his funeral, and this paragraph is the last work left us from the pen of Dr. Maxson, who, in less than a week, was called to join his beloved brother in the home above.

"The birthplace and boyhood homes of Elder Joshua Clarke and myself were so close together, that the same district school, and the same church of Seventh-day Baptists, had us as beginners in our early search for wisdom that cometh both from below and from above.

It was when but a boy that Brother Clarke was, in the true Bible way, initiated into the church, and thence on, through all the years, till white hairs crowned his head, and death carried him to that bourne whence no traveler returns, he has had, and greatly enjoyed, a home in some church of the same denomination, preferring what he deemed truth with the few, to popularity with the many.

It was whole-hearted and warm-hearted, as well as true-hearted consecration, Brother Clarke thus made of his life, his whole life, to the service of the good Being he accepted as Lord and Master.

No half-hearted, hesitating devotion to a good cause would ever satisfy a soul so ardent and aspiring as was Brother Clarke's.

Such as was his consecration, so has been his continuance in the blessed ministry to which he so early gave his life.

Truth to him was a treasure so priceless, so fraught with consequences, that there could be no half-heartedness, no dilatoriousness in its pursuit, any more than hesitancy and shame-facedness in its application to the restoration and uplifting of the human life back to the divine, whence it had so sadly declined.

It was by no process of guessing, of balancing probabilities, that Bro. Clark found his place of work as one fully consecrated to the cause of Christ. He was a minister by nature as well as by grace. What he believed, he believed from the bottom of his heart. What he uttered, he uttered without the incumbrance of a bevy of "ifs" and "ands," as well as with a force of utterance that left none to guess at what he was saying.

His language was chaste and correct, as it was earnest and forcible. If he was no *diletante*, no devotee of fine arts, no patron of fashionable follies, he none the less admired what was real, beautiful and truly artistic.

With such a mind nothing is truly great which is not greatly good. But it is not alone by the pulpit power that a minister moves influentially upon the minds and hearts of his people. In that sociability by which lives are brought more closely to each other, Bro. Clarke was efficient. He believed that one iceberg never melts another.

One of the sources of his pastoral power was his warm handshake, and the unaffected sociability with which he met and mingled with his people in the common affairs of everyday life.

Strangely and beautifully did he realize the purpose and prayer of his life, that all his days might be filled with active, useful service. More blest than most men, he was spared from enduring months, or even days, of weakness, pain, and helplessness, and was wel-

comed home just as he was feeling that his earth work was well nigh done.

God's own child, faithful in service, happy in trust, triumphant in death.

'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'

B. C. D.

Mrs. George B. Kagarise.

Again death has removed one of the most active and devoted members of the Seventh-day Baptist Church, of Salemville, Pa., from the church on earth to the church in heaven. The deceased was the daughter of Mr. John Shaffer, who resided near Clearville, Pa. Sept. 26, 1847, she married George B. Kagarise, who was a nominal Sabbath-keeper, and began at once to keep the Sabbath of the Lord with him when about 24 years old. She and her husband were converted at their own home, came to Salemville, were baptized and joined the German Seventh-day Baptist Church. When this organization was divided under King and Long, she and her husband held with the "Long party." She became the mother of seven sons and one daughter, all of whom were living at the time of her death.

When the writer of this article visited Salemville in 1885, and assisted in the organization of the Seventh-day Baptist Church, Sister Kagarise and her husband became constituent members, and from that time until death dissolved the family, her lovely home on the mountain side had been the Salemville home of the missionary, who always found a hearty welcome. She was a delicate woman and did her work largely herself. She was as energetic in providing for the house of God as for her own. She provided for the service of feet-washing and communion. The next Sabbath after the sad death of her husband the writer asked her if she could arrange the elements for the communion service as usual, to which she replied with emotion, "I can do anything for Jesus." In all the work of the church she took cheerfully and without wavering her part.

In August, 1889, by special invitation of Mrs. Hull, the deceased and her husband, Eld. G. B. Kagarise, went to Alfred Centre one week in advance of the Seventh-day Baptist anniversaries, which were held that year at Alfred Station, and made their home with Mrs. N. V. Hull until after Conference closed. This was the only visit she was ever permitted to make among our people, and so delighted was she with the anniversaries, University, and our people generally, that this visit was the joy of her life. Some time after this, when passing through severe trials, and fearing that the church at Salemville might become extinct, she said, "Eld. Davis, if this church should go down, is there not some way by which I could become a member of some other Seventh-day Baptist Church? I do not want to make any more changes." Her last sickness was said to be heart and lung trouble. All through her sickness and suffering she was in good cheer, patiently waiting for her happy departure, which occurred at noon, Feb. 17, 1895. A letter from her son says her last hours were free from pain. Her faith was strong, and she said, "We'll anchor by-and-by." Another writer says, "A few days ago she said, 'In a few more days the Lord will come and take me home.'" She tried to the last to encourage those around her, and said Jesus died on the cross to save us sinners, and one Scripture after another came from her lips. The last words she uttered were, "O glory! I am going home to Jesus!"

Thus death is taking one by one
The dear ones that we love,
Though we meet them no more here,
We may meet them above.

The homes below are broken up,
And we asunder riven;
There is a home that ne'er will end,
Our Father's home in heaven.

S. D. DAVIS.

Missions.

It was my privilege and pleasure to visit two schools while in North Carolina; one a colored school, the other a white school. Schools are separate here for the blacks and whites. The colored school I visited was taught by a colored young lady, quite well educated and very much of a lady in manners and appearance. She seemed to be thorough and apparently was doing good work. The other school I visited was not a district school, but a missionary school taught by Sister Emily P. Newton, and is supported by three Seventh-day Baptist ladies in the North. This school is made up of young people and boys and girls, who have very poor opportunities for schooling and some of them are too poor to dress well enough and comfortably enough to attend school without some aid given them in that line. This lady once felt that she ought to devote herself to foreign missionary work, but there being no opening for her in that direction, she looked about her and saw the need of missionary work in the education and religious training of the poor children in her community. It is indeed a needy field, and she has gone into the work with a devoted heart and with an earnest and determined purpose. She is doing grand missionary work, and in this kind of work I see one of the most hopeful fields for missionary labor by our people in the sunny South. Having visited the school three times during my stay there, I became quite well acquainted with the scholars. There are among them some very bright minds, and an eager desire on the part of all to get an education. In reply to the question, Which had they rather have, a good deal of money or a good education? They replied, *unanimously*, "A good education." That reply meant much, for they are poor and are in need of money for the very comforts of life. Miss Newton is begetting in those boys and girls a thirst for knowledge, a desire and purpose to better their condition in the world and be somebody, and is teaching them also the way of life. God bless her in her noble work, and may she see grand fruitage from her labors. The scholars, by a rising vote, sent their thanks to the three ladies who are making it possible for them to have such school advantages, and many wished to know if the school would go on next year. One of the great needs of the South is a better public school system and funds to adequately support it. In some portions of the South they need a revival of education almost as much as they need a revival of religion, and it is my mature conviction that in some places they need it a good deal more. In North Carolina I was told that the State school funds would support only about four months of school during the year, and that the people of the school districts were quite averse to taxation for better schools and longer terms for their schools. With the short time they have schools, and in many places with a poor grade of schools, the children attend them very irregularly, and are kept at home to work to help furnish the family with food. I was told that only about one-third of the school funds of the State reaches the school districts, the other two-thirds are used up in paying school officers and in running the school machinery. Hence the need of a school revival and reformation in some of the Southern States for the good

of their boys and girls, and the future good and prosperity of the States themselves. In many places the people are awake to the need. In Attalla, Ala., such is the influence of Bro. Hills for better schools that he was asked to run for the office of school director in the city, to which he consented, and is probably elected. There are two great curses which impede the prosperity of the South, and other peoples as well. They are whisky and tobacco. I never was in any place or country where the latter is used so inveterably and profusely. The men smoke, and it seems to me are chewing it all the time. I sincerely hope they do not do it when abed. The women use it more generally by rubbing their teeth with it. They call it dipping. They take a twig of wood and chew the end of it to make it soft and then dip it into snuff and rub their teeth with it. In some of the railway cars in the South they have a spittoon in each seat. Just think of the effect of this use of tobacco upon the men and women and their posterity? Certainly in some churches of the South they do not look upon whisky drinking and drunkenness as we do in the North. I was told that in one church a deacon passed the contribution basket, in a drunken condition, and that in another community it was no uncommon sight to see the deacons of a church drunk, and it is tolerated by the church. What a condition for a Christian church to be in! Not only for the highest good of the sunny South, a land of great possibilities, but for the highest good of all our fair land, the Christian people north and south, east and west should rise in their might and drive these two curses completely out of it.

SEC.

THREE MISSIONARY AMBITIONS.

BY REV. A. J. GORDON, D. D.*

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes! for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμομαι*, to love honor, is found three times in the Greek Testament, and the three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field.* "Yea, so have I been ambitious to preach the Gospel, where Christ was named, lest I should build upon another man's foundation." Rom 15: 20.

This is not according to the course of this world. If one were buying a house lot it would be no objection, other conditions being favorable, that he could secure a plot where the foundation stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world and preach the gospel to every creature," not, "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the com-

*Lately deceased.

mand of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wisensaying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centers—too much blood around the educational centers of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centers, the home churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen, and infidel. "In union is strength," the world's maxim; "in diffusion is strength" is the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "foundations" on which such learned professors as Wellhausen and Kuenen and Pfeiderer and their American sympathizers have rested, while they have undermined the authority of that Bible which they are employed to teach? And if the endowments of their chairs could be capitalized for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek or systematic theology. Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries and the artistic choirs and the sumptuous adornments of our modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance against the apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The church which is not a missionary church must now become a missing church. The foundations which our fathers laid in faith and prayer are in many instances being built upon with hay, wood, and stubble; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle's method lies the true secret not only of the salvation of the world, but of the safety of the church. The mission workers in our city who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the gospel. In mingling with them we have constantly been surprised and delighted at the evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations, and culture foundations—of whom it may be said without slander, that the preaching of the simple, evangelical gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand: "The church which ceases to be evangelistic will soon cease to be evangelical."

(Concluded next week.)

Woman's Work.

THE HELP THAT COMES TOO LATE.

BY MARGARET E. SANGSTER.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers
And its hapless strifes with fate,
But the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout of cheer;
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb
And life's barque drifteth far,
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday
It had brimmed with sweet the earth,
A fading rose in a death-cold hand,
That perished in want and dearth.

Who fain would help in this world of ours
Where sorrowful steps must fall,
Bring help in time to the waning powers
Ere the bier is spread with the pall;
Nor send reserves when the flags are furled,
And the dead beyond your call.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

—Harpers' Bazar.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

Extracts from an address by Mrs. Isabella Bishop, F. R. G. S., and Honorary Fellow of the Royal Scottish Geographical Society, at the Gleaners' Union Anniversary in Exeter Hall, London, Nov. 1, 1893.

In the few words that I shall address to you to-night, I should like (for I cannot tell you anything new, or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people; and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I have been I have seen sin, and sorrow, and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out by you; honest work,—work which has made me more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetish worshipers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success, is because the countries in which I have traveled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns; we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us, perhaps, think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of his Christ." But such is not the case; and I think that we may, instead of congratulating ourselves upon the work done,—though we are thankful for what God has enabled us to do,—bow our heads in shame that we have done so little. And I would like to-night that we should turn away from these enchantments,—for enchantments they truly are,—and set our faces toward the wilderness; that great "waste, howling wilderness," in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

I think that we are getting into a sort of milk-and-water view of heathenism,—not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interperetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "lest haply they might feel after him who is not far from every one of us." And over all this seething mass of sin, and shame, and corruption, hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are; the intellect dwarfed so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life, of whose miseries we think so little,

and which is a natural product of the systems that we ought to have subverted long ago.

It follows, necessarily, that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule,—of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home, nothing to tell of righteousness, temperance, or judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

The duty of all Christians toward missions has been summed up in these words: "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life work. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dinted armor down, after the fight has been fought and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "help go": and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has he not given us the means? Have we not the means to send forth missionaries,—have not our friends the means? And when we pray God to give the means, may we not rather pray him to consume the selfishness which expends our means upon ourselves? Dare we, can we, sing such hymns as,

"All the vain things that charm me most,
I sacrifice them to his blood,"

and yet surround ourselves with these "vain things,"—the lust of the eyes, and the vain-glory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia, two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen; and I think so still, and I think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these our treasured accumulations, "Lovest thou me more than these?" It is time that we should re-adjust our expenditure in the light

of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

If we re-adjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing heathen world by touching them lightly with our fingers; but let us bear them till they eat into the shrinking flesh, and so let us fulfill the law of Christ. Let us entreat him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and shallow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost, by any amount of self-sacrifice, to see that it shall be the Lord of the harvest; and may the constraining memories of the cross of Christ, and that great love wherewith he loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor." and we hear his voice to-night ringing down through ages of selfishness, and luxury, and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own. May he touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!

RESOLUTIONS OF RESPECT.

WHEREAS, Our heavenly Father has called home our beloved friend, "Aunt Margaret Davis," and

WHEREAS, In her death, our Woman's Missionary Society loses a loyal and faithful member; therefore, be it

Resolved, That while we mourn our loss we lift our hearts in thankfulness that she was as the sheaf of ripened grain, ready when the Master came, and that it has been our privilege to be co-workers with one whose influence, by word or deed, was always for the advancement of the Master's cause, and whose loyalty to Christ and his church was an inspiration to us all.

Resolved, That while we commend the bereaved ones to him who alone can comfort and sustain, we extend our heart-felt sympathy to them, and especially to the daughter Jennie who, since the death of her father, has been an almost constant companion of her mother, tenderly caring for her in her declining years.

ELSIE BOND,
MRS. HATTIE RANDOLPH, } Com.

SALEM, W. Va.

THE POWER OF GOD.

But what are we to understand by the "power of God," and in what does it consist? And what are its wonderful effects?

These questions may be answered in the language of Scripture itself. Paul, in writing to the Romans, says this about it, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." And in writing to the Corinthians he conveys the same idea, when he says that the preaching of the cross is, to them that are saved, "the power of God." By the gospel and the cross, he undoubtedly means the same thing, viz.,

the good news of salvation from sin, by and through the atonement of our Lord and Saviour, by the overwhelming and all-conquering power of which the power of sin in the souls of men is completely overcome and destroyed; and such a regeneration of the moral nature is effected, that fallen and depraved human beings may be qualified to live as they ought in this world, and prepared to enjoy the state of future blessedness in the world to come. Sin, as the result of our depraved nature, is what keeps us from living as we should here, and unfits us for heaven hereafter, but the power of God as contained in the gospel of the atonement, is able to break and overcome the power of sin, to give us perfect freedom from its control, so that being made free from sin, we have peace with God, through Christ our Redeemer, here in this lower state of being, and are fully prepared to be translated to that higher state of existence at God's right hand in heaven. We may see what a transforming influence this power of God is, by the changes it produces in the conduct and character of every one who will permit it to have its legitimate influence in his moral nature. The door of the heart must be opened to its reception, and when it is allowed to come in and have full sway over the will, thoughts, affections, and desires, the change it will make in the entire nature of a human being is both radical and wonderful. This change is so great that the person in whom it is wrought is said to be "a new creature," "old things" all "passed away," and everything become new. He "ceases to do evil, and learns to do well." His course of life is changed from opposition to God's will, to harmony with, and acquiescence in, and submission to it. He obeys God's law, instead of disobeying it, and he does this, not because he fears its penalty merely, but because he loves to do so. He can say with one of old, who had experienced this transforming power, "O how love I thy law," "his delight is in the law of the Lord," and when the will of God is made known to him, he does not hesitate about doing it. The transforming influence of the power of God may be seen in the changes it produces upon savage natures, in heathen lands as well as in gospel lands, so called. It makes the idolator cast away his idols, of whatever form or kind they may be, and brings him to the worship of the One true and ever-living God, though unknown to any of the senses by which we obtain a knowledge of earthly things. It is no wonder the Apostle Paul was not ashamed of a power that was able to make such marked and positive changes in the nature and character of sinful beings.

J. T. HAMILTON.

WHITEWATER, Wis., March 4, 1895.

ABOUT BACTERICIDES.

"Bactericides" was the subject of discussion in the Microscopical Society last evening. The word "bactericide" is not found in the latest dictionaries and owes its use in this country, if not indeed its formation, to Dr. Edwin R. Maxson more than to any one else. The term is applied to those substances which are used in the practice of medicine and surgery to destroy germs of disease and infection, and the word without doubt will find a permanent place in the language. At present, said Dr. Maxson last evening, there are over 300 known bactericides of which 63 are safely used in medicine.

It was in 1867 that Sir Joseph Lister, M. D., introduced their use in the Royal Infirmary of Glasgow. At that time Dr. Maxson was studying with Dr. Lister, and together they advanced the theory and Dr. Maxson prepared an article for publication in a Philadelphia medical journal which is supposed to have been the first mention of the subject in America. At that time the theory that disease germs could be destroyed in this way was ridiculed by the leading surgeons in Europe. As late as twelve years ago Dr. Maxson read a paper before the Medical Society of this county on bactericides and the ground he took was considered absurd. A little over a year ago he read another paper on the same subject and no criticism was offered. In surgery bactericides, or antiseptics, have gained a wider use than they have in the practice of internal medicine, but Dr. Maxson is of the opinion that their use in the latter department will soon be general in all putrid, septic and contagious diseases of the human system.

One of the most widely used bactericides is carbolic acid, the most powerful one is peroxide of hydrogen which is colorless, tasteless and odorless, or nearly so, and is not injurious to the human system at any time.

Dr. Maxson read a paper last evening on the subject of bactericides used "to prevent, abort, cut short and render lighter all putrid, septic and contagious diseases." In his paper he suggested the bactericides adapted to each particular form of diseased condition. Among the most common diseases in which Dr. Maxson recommended the use of bactericides he mentioned the following: Pneumonia, rheumatism, malignant pustule, cancer, tetanus, necrosis, teeth caries, consumption, typhoid fever, hay fever or asthma, diarrhoea, epidemic cholera, dysentery, *la grippe*, intermittent fever, neurasthenia, endocarditis, scrofula, scarlet fever, measles, small-pox, typhus fever, whooping cough, diphtheria, croup, relapsing fever, cerebro-spinal-meningitis, erysipelas, foot disease, yellow fever, mumps, catarrh of the stomach, chronic diarrhoea, catarrh of the bladder, dropsy, all skin diseases, glanders in horse and in man, poisons, as of the ivy and of bee stings, the microbes infecting burns and scalds in the inflamed parts, besides a large number of diseases which are less common.

Among the bactericides mentioned were: Peroxide of hydrogen at the head, and witch-hazel at the foot of the list. Others are sulphocarbolate of sodium, chlorides of gold, iron, sodium and ammonium, carbolic acid, sulphate of iron, sulphides of calcium and iron, and boroglyceride. Dr. Maxson said, in conclusion:

Allow me to suggest that we remember that in selecting bactericides in all cases only such should be used as far as possible as may be harmless to the patient, and if in case a bactericide is indicated that might be toxic to the patient, only perfectly safe doses should be given, and but for a reasonable time. While bactericides that destroy the poison in the system may avoid many drugs that otherwise might be indicated, such as are used should not be neglected in any case till health is fully recovered. While the bactericides referred to may generally be relied upon to destroy the bacteria of the disease they produce, to abate and arrest they must be early applied, before the system becomes generally involved and deranged with such other measures

as may be indicated. Later applied they will destroy the poisons, cut short the disease and render it lighter by far. In all cases they should be continued for a few days after the disease is abated or arrested, to kill the germinating spores. For the spores before germinating cannot be killed by safe bactericides, their envelope, as claimed, being "the most resisting object of the organic world."

After the reading of the paper, Dr. Aberdein showed a number of bacteria which he had in cultivation. Among them were the bacteria of typhoid fever, diphtheria and glanders.—*Syracuse Standard.*

THE SABBATH IN LONDON.

To the Editor of THE SABBATH RECORDER:

Enclosed is a cutting from the "City Press." The "International Tract Society" is the Seventh-day Adventist's, who have a book store in Paternoster Row near St. Paul's Cathedral, as well as their printing offices in the north of London. I believe this is the first time within this 19th century that Sabbatarians have been fined in London. This is likely to occur again as the "Factory Act" will only give exception to Jews. The Adventists may appeal against the Magistrate's order, but that is expensive and annoying in its delay. Sabbatarians collectively have had rather an easy time of it for forty years, and I suppose they could not leave them alone any longer, hence Seventh-day Adventists are the first to suffer.

Yours sincerely,

CHAS. B. BARBER.

LONDON, Eng., Feb. 18, 1895.

Conscientious scruples should always be treated tenderly, however absurd they may seem to those who have to deal with them, and I am, therefore, sorry that some "Sabbath-day" Christians should have had to suffer in pocket for conscience sake. There are a few people in this country, but a much larger body in America, who believe as the Jews do that Saturday is a divinely appointed day of rest, and intended to be observed as such by all men through all time. The opinion is a very innocent one, and the only mischief it does is that it throws those who hold it "out of gear" with the rest of society, as was shown on Tuesday, when the secretary of the International Tract Society, of Holloway-road, appeared to answer a summons for an infraction of the "Factory Act" by having employed two women and one young person on a Sunday in last month. It was pleaded in excuse that the institution gave their hands a half holiday on Friday, and closed the premises on Saturdays, but fines and costs amounting together to £3 18s were imposed. If they had been Jews they might have claimed the right to work on Sundays under such an arrangement; as they were not, there was no defence. Then it appeared that there were conscientious objections to paying the fine, which will be recovered therefore by distress. It is a pity some way out of the difficulty could not be found. I do not admire the want of discretion in the factory inspector, who might have passed a case of this description over; or the wisdom of the magistrate, who might have imposed the smallest fine possible.

DOGBERRY.

PITCAIRN ISLAND.

To the Editor of the SABBATH RECORDER.

I note with mingled feelings of pleasure and regret the brief notice given of my history and work in your issue of Nov. 22, 1894. Having recently arrived in this country as a delegate to the Seventh-day Adventist General Conference, from the Seventh-day Adventist Church in Tahiti, Society Islands, the article has just come to my notice, and as I am more or less extensively known among the readers of the RECORDER, who seem to have an interest in the work of the gospel among the South Sea Islands, you will please allow me to correct some of the statements made by your contributor, Mary A Stillman, and also to give you briefly an outline of the work

done. Sister Stillman was wrong in saying that I am a Seventh-day Baptist in belief. That I held distinctively Adventist views before I withdrew from the First-day people is well known by many of my most intimate Baptist friends.

Concerning the work done in the islands I might add that the missionary brigantine "Pitcairn" has just completed its third successful cruise among the group of Polynesia. On her first cruise, with which I was connected, she visited Pitcairn Island, the Society Islands, the Austral group, the Henry, or Cook Islands, the Samoan Islands, the Friendly, or Tonga group, the Fiji Islands, Norfolk and New Zealand. On most of these islands, while there was work being done for the natives, the numerous white settlers scattered throughout the groups were almost entirely neglected. For this class the mission vessel took out a liberal supply of religious and medical literature, and the appreciation with which it was received by the isolated white people, many of whom had for years been deprived of anything of this kind, made us feel more than repaid for the effort. Among the settlers throughout these groups are many wayward ones, whose sinful course has led them to leave their home country and seek such far-off and isolated homes. The seeds of truth we scattered among them are already springing forth, and we are hearing of the repentance and conversion of some of the white men in the islands. They will every one be missionaries; for the Christian home among semi-heathen people is as great a missionary factor as the Christian minister.

Since the first trip of the missionary Brigantine, she has carried out on each succeeding voyage a good Christian doctor to supply the many urgent demands made upon us for medical assistance. The doctor in each case taking up his abode in some part of the field upon the return of the vessel, and laboring to relieve both the physical and moral distress which is so prevalent in those islands. The spiritual growth of the Sabbath-keeping company has indeed been very gratifying, and is to our minds an evidence of the power of the word of the gospel. As they have taken advance steps in obedience to the Word of God, rum, tobacco, and other wicked habits have been dropped off, demonstrating to us in actual experience that "The Law of God is perfect converting the soul." Not by might nor by power, but by my spirit, saith the Lord." I am in Christ,

Your brother in the great family of God,

ALBERT J. READ.

TRACT SOCIETY.

General Fund

Receipts in February, 1895.

Church, Independence, N. Y.	\$ 15 00
" Hornellsville, N. Y.	9 50
" Shiloh, N. J.	16 86
" Lincklaen, N. Y.	4 00
" Hartsville, N. Y.	4 00
" Farina, Ill.	3 86
" Plainfield, N. J.	39 96
" Otsell, N. Y.	5 00
" Weilton, Ia.	11 50
" Brookfield, N. Y.	47 22
" Westerly, R. I.	3 22
" Leonardsville, N. Y.	4 84
Sabbath-school, Walworth, Wis.	3 47
" Farina, Ill.	5 00
" Daytona, Fla.	5 00
Bequest, Anna S. Davis.	500 00
Dividend, City National Bank.	20 00
E. E. Whitford, Factoryville, Pa.	5 00
Rev. L. F. Skaggs, Boaz, Mo.	6 14
Young People's Permanent Committee.	34 44
Mary Grace Stillman, Potter Hill, R. I.	5 00
Mrs. L. B. Burdick, Leslie, N. Y.	2 00
Mrs. C. B. Stanton, Cazenovia, N. Y.	1 00
Mr. and Mrs. W. F. Church, Gibsonburg, Ohio.	5 00
G. H. Lyon, Sistersville, W. Va., making Paul P. Lyon Life Member.	25 00
Mrs. S. C. Stevens, Fairfield, Ill.	1 00
	\$784 92

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., March 1, 1895

WOMEN IN POLITICS.

EDITOR SABBATH RECORDER:

Our State Legislature is in session, and as our State is a "spectacle to the world" as regards woman suffrage, especially on the effect it would have on the temperance question, the proceedings of to-day are significant. Hurtz's bill providing for local option on the liquor question and regulating the sale of liquor at club houses, was argued *pro* and *con*. Some of the Republicans and Populists took an uncompromising stand against the bill as subversive of "personal liberty." Mr. Clarke (Rep.) thought it would "shift values from county to county, as all the saloons and 'lewd women' would flock from one county to another, and the value of your home that you had worked for for years would perhaps be lowered in value."

Mr. McWilliams thought if "lewd women," referred to by his colleagues, "raised property values in counties, the counties had better submit to a reduction, but he didn't think they did."

Mrs. Klock and Mrs. Cressingham (Rep.) voted to kill the bill; Mrs. Holly (Pop.) voted for it.

Mr. Blake (Rep.), during the debate, took occasion to compliment Mrs. Klock and Mrs. Cressingham for voting against the bill, and had the nerve to shake over Mrs. Holly's head the thrust that if the women of Colorado took a decided stand on this question they would "array the entire whisky power of the United States against woman suffrage."

Straws show which way the wind blows. The bill was killed by a vote of 29 to 27. It is claimed that the prohibition cause gained nothing by woman suffrage at our State election.

W. H. WALLICK.

DENVER, Colo., Feb. 19, 1895.

ELECTRICITY AND STEAM.

There are few sights more fitted to convey an idea of power than a steam locomotive just starting or arriving; the whistling and roaring of the steam, the throbbing in the smoke-pipe, the tremor of the ground, lead the mind to expect a proportional effect, as from some animate monster. An electric locomotive, in a similar situation, is an embodiment of apathy and harmlessness in its appearance. There is neither throb nor roar, no steam to scald the wayside passer, nor cindery, sooty smoke to blind the eyes, choke the breath, or stain immaculate linen. In action, however, the electric machine, still comparatively quiet in its movement, often rolls along with a tigerish purr, or a hum as of a vast swarm of angry bees, with now and then a lurid flash—weird evidence of the mysterious power invisible as the wind that lurks in the miles of wire coiled round and round the magnets and armatures of the huge electric motors concealed in the dark interior of the massive frame.

Last year, when two of these locomotives were under construction at the works of the the General Electric Company in Lynn, there was one day a rare sight. It became necessary to test the comparative power and economy, pound for pound, of an electric and a steam locomotive. The two huge machines—one the bombastic and terrifying consumer of water and coal, the other a silent mass of iron—came gently together on a branch track of the Boston and Maine Railroad leading to the electrical works. Coupled with each other by a strong bar, each monster attempted to drag the other from its position,—the steam sometimes, and then the electric machine, appearing triumphant. This struggle for mastery was watched by many spectators, and with intense interest by those concerned in the manufacture of the two kinds of locomotives.—*George J. Varney, in March Lippincott's.*

Young People's work

HISTORY OF THE SHILOH JUNIOR BENEVOLENT SOCIETY.

In looking through the columns of your valuable paper, the SABBATH RECORDER, I frequently read of the good works of the various societies in our denomination. There is one at our place (Shiloh) that I feel is worthy of being placed there also. Almost two years ago twelve girls, ranging from twelve to sixteen years of age, formed themselves into a society and called it the Shiloh Junior Benevolent Society, the object of which was to assist the needy, sick, aged, etc., and lend a helping hand wherever duty seems to demand. They meet once a month at different members' houses, and many times where there are no members, as many homes give them a warm welcome to meet with them, and make their meetings very interesting. They open with prayer and reading of Scripture. After business, a programme consisting of vocal and instrumental music, recitations, prophecies, mail-bag, photographs, etc. They raise funds by having entertainments which they get up and conduct between themselves. On Christmas they carry fruit to the sick, the aged and infirm. They distribute groceries and assist many families in various ways. Many homes have been made happy and many tears of gratitude have welcomed these young hearts as they visited the afflicted ones with their donations. They have presented the church with a handsome pulpit lamp, and are expecting to do still more for the church in the near future. May other societies start up the same, no matter how young, and may God bless them all in their good work. The twelve members are as follows: Mary B. Woodruff, president; Anna Dixon, vice president; Alzina Ayars, secretary; Mabel Dixon, assistant secretary; Nell Tomlinson, treasurer; Luella Davis, organist; Rebecca Strang, critic; Bessie Randolph, Elsie Hummel, Eliza Randolph, Ada Bonham, Nell Ayars. MRS. L. H. M.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I have known a great many people who made and kept a great many friends by remaining silent on certain occasions. I have lost a great many by not doing so. "A friend in need is a friend indeed." I hope I am that kind of a friend to every young person who reads these columns. I assume you all want to know and do the right thing about this very practical question of *Amusements*. I pity from the depths of my heart any young person who has time to amuse, or to be amused, to any great extent, and who expects to go from such a plane of living, out to the stern realities of life. Success will be very doubtful, and failure very hard to bear. Do you know that the greater share of those who are crushed by life's burdens are reared in more or less of leisure? A noble life is full of realities, and doubtless prolonged or improved, if interspersed with proper recreation. Amusements are for children. Idleness means time frittered away in gossip, bad reading, or ruin in some form. Society life, if submitted to, would have ruined Daniel of old or Abraham Lincoln. Few of the men or women who have wrought for the world a blessing had leisure hours, or even moments;

they gathered them into hours, days, years, and lives of usefulness.

Those who have been confined on beds of sickness, or in prisons, have availed themselves of those moments with self, and God, and it may be the Bible, or some good book, to meet and fill some great want. The opportunities for good and for greatness are not past. We are overlooking them and amusing ourselves, in the room of preparing to meet them. Pilgrim's Progress was the blaze of holy fire smothered for twelve years—the fruitage of those years in Bedford dungeon with God and his Word, the book which has reached the next highest number of editions to the Bible, of any book in the world. Who can tell but it has been the book next highest of value to the world? God bless those who are shut in. What have we done for their comfort? The next time you dress for a party, while you stand before the glass, will you ask God to feed the hungry, clothe the naked, comfort those sick or in prison, and to direct your footsteps to the place; and you do the thing Christ would do, or wish you to do.

If you are a Christian, Christ stands by your side, before the glass; if you feel like engaging in an argument about what a Christian may safely do, argue with your Master, who is beside you; leave it with him. Should you go to the sick room, to a card party, a dance, or the theatre, ask him to go with you: and to whom you shall carry the beautiful bouquet, and to whom you shall say the kind words which are in your heart.

Do you expect to sit down to a bountiful supper? Thousands have had no supper. They sleep in barns, garrets, and boxes; many of them are children. The Son of Man had not where to lay his head. If you have not been in search of opportunities to do good, you will be surprised at the great number of them, and at their nearness. If you have not administered comforts, you will be surprised at the blessing you will receive yourself in doing so. There are a great many things we cannot afford to do for our own sakes, which are not wicked in themselves. Then there are a great many things not wicked to do, which we forego for the sake of others. I have not yet written of the things which I started to say in this letter, but will say them at another time. E. B. SAUNDERS.

WEST EDMESTON, N. Y.

THE society at Garwin report twenty active members; a smaller number than formerly as so many have moved to other places. The interest is good.

THE series of Gospel Meetings held in Milton closed Sunday night, Feb. 24th, with a thanksgiving meeting. Two hundred and thirty testimonies were given in the Conference service.

TREASURERS, when sending money to the treasurer of the committee, W. H. Greenman, are requested to state explicitly what it is for—Tract Fund, Evangelistic Work, Dr. Palm-borg's salary, other Foreign Missions, or General Fund, that it may be properly credited.

TAKING TURNS.—Every prayer-meeting committee should be a pause committee. The best way for a prayer-meeting committee to be sure of filling up any pauses that may occur in the meeting is for the members of the

committee to be numbered, and to agree to fill the pauses that occur in the order of their numbers.—*Golden Rule*.

A PARSONAGE HEADQUARTERS.—The pastor of a certain Christian Endeavor society has this pleasant custom. One evening each week is reception evening for Endeavorers. On that evening the various committees call and talk over society affairs with each other and with the pastor. Thus the parsonage is made, in a very real and helpful sense, the Christian Endeavor headquarters of that church.—*Golden Rule*.

ONE of the leading attractions Boston can offer to her Convention visitors next July will be her magnificent new public library building, just opened,—the most beautiful edifice of the kind ever constructed. Massachusetts has more free public libraries than all the United States outside, these beneficent institutions having been established, since 1890 alone, in seventy Massachusetts towns that then had none.—*Golden Rule*.

THE Social Committee of the Christian Endeavor Society of Westerly arranged for a very pleasing entertainment in the church parlors, Feb. 28th. The entertainment was unique and entertaining. Its prominent features were a series of comic shadow pictures of "What you see after the lights are lit," and a pretty "Good-night drill of the little tots." The musical part of the programme consisted of a piano trio, a violin solo, and a vocal solo. After the entertainment, ice-cream and cake were served. The attendance was usually large and the occasion seemed to be enjoyed by all who attended.

H. LOUISE AYERS, Cor. Sec.

MARCH 3, 1895.

THE latter part of November the Superintendent of the Junior Society of the First Hopkinton Church gave out pennies to those who were willing to take them, and by industry and investment, see how much increase they could get in two months. The last week of January there was a social at the parsonage for the purpose of gathering the gains from the pennies and any other offerings which the members might wish to bring in. There was music, exercises in Junior work, recitations, gathering the offerings, and telling how they were earned, a talk upon the western country to which our offerings were to go, a report of the amount which the envelopes contained (\$6 25), more music, games and refreshments. At nine o'clock the merry thirty-six bade the pastor's wife a pleasant good-night, leaving with her a beautiful souvenir that "The Juniors and Assistant take pleasure in presenting as a token of love and kind regard."

This Society is large and very much alive. The members are very faithful in their attendance at the Sabbath afternoon meetings in all kinds of weather. It is inspiring to work with these boys and girls; to look into their bright faces and note the expression as the keen intellect grasps the truths presented in word pictures. It is our earnest prayer that they may all so apply the precious precepts taught them that they may grow into manhood and womanhood faithful in all the duties of life. The first Sabbath in February Mr. Wm. L. Clarke entered the Society as Superintendent. Miss Florence Merritt continues as Assistant. E.

Children's Page.

JOE'S SIDE, MY SIDE AND GRANDMA'S SIDE.

We had a quarrel, Joe and I;
'Twas just about a ball
That we found one day together,
Over the school-yard wall.
Joe said he'd never speak to me,
And I said, "I was glad,"
Then we couldn't think enough about
Each other that was bad.

We'd always been the best of friends:
It did seem very queer
For me to pass right by his home,
And him to go by here.
And grandma asked me what it meant,
She heard no whistle call;
So I told her of our trouble
That day about the ball.

Joe stood right over 'cross the street,
His face was turned this way,
And grandma beckoned him to come
To hear what he would say.
She'd heard my side, and she heard his,
Then shook her head—"Dear me!
What cause you had for all this fuss
I'm sure I cannot see!

"What foolish boys! You must admit
You both were in the wrong;
Just end that quarrel here and now,
And make up good and strong."
Joe, he just sort of giggled out,
And I put out my hand;
O, we two were the gladdest boys
There were in all the land.

For I can tell you it was tough
For me, and tough for Joe;
We'd always been great chums, and had
No end of fun, you know.
We talked it over, and agreed
To quarrel never pays—
We'd both just longed to whistle for
Each other, all those days.

SWEET PEAS.

"Billy!"
"Yes'm."
"Come here, I want you," called Billy's mother.

"I'm awful busy."
"But I want to see you."

Billy gave an impatient grunt as he rested one end of the stick of pine he was whittling on the ground, and sighted it to see if it was straight and level.

"I guess there's no hurry," he said. Billy was not given to hurrying to oblige other people, even his mother.

Presently he heard her voice at the door of the barn, in which he was at work, or rather at play.

"What you so busy about, Billy?"

"Im making a cross-gun."

"It's going to be a nice one, isn't it?" said mother, passing her hand along the stick. "You always do nice work with tools, Billy."
"Yes," said Billy, "I like to make nice things."

"I came to get you to put something up for my sweet pea vines to run on. They're just nicely out of the ground."

"But I want to finish my gun," grumbled Billy.

"You can do that most any time, Sonny," said mother, coaxingly. "But the peas are growing, and can't wait long."

"Why didn't you plant 'em against the fence, so they could run on that, instead of planting 'em out in the middle of the yard?"

"Because it's too shady by the fence. They'll blow beautifully there in the sun, and you know we don't get many beautiful things, Billy."

"What do you want put for them? Brush, like the peas out in the field?"

"Well, that wouldn't look very nice for the front yard, would it? I thought maybe you could whittle out some sticks, you're so clever with your knife, you know."

"Lot's of work," growled Billy.

"Well, good-by, Aunt Maria; I'm off. Good-by, Billy."

A nice-looking, well-grown boy had been coming slowly towards the barn door, and, in doing so, had heard a little of the conversation between Billy and his mother.

"You really are going to take the next train?" said mother.

"Yes, I might as well as break into another day."

"I must get you a lunch, dear," said mother, hurrying towards the house. Hugh, Billy's cousin, lingered a moment to admire the smoothness of the cross-gun stock.

"But I've got to quit work on it," said Billy. Mother wants me fuss with her sweet peas."

"You're a lucky fellow," said Hugh.

"Not half so lucky as you are," said Billy, looking with admiring envy at his cousin. Hugh was a high-school boy in the city some distance away, for which reason, and for his good clothing and his superior age, he was held in great respect by Billy.

"If I was a chap that had as good clothes as you, and could live in a city, and go to high-school, and play foot-ball, I'd think myself the luckiest fellow in the world."

"You wouldn't if you had to do without what's far better than anything else in the world put together," said Hugh, soberly; something you have and I haven't—and never can have again."

"What's that?" asked Billy.

"You have your mother."

"Oh!" There was a little pause.

"Time was," went on Hugh, "when I didn't think it made much difference whether I pleased mother or not. I thought it a bother sometimes, when she wanted me to do things for her. Now I shall never, in all my life, hear her voice asking anything of me—no matter how I long, long for it. Good-by; I'll come back again in the summer vacation."

Billy followed Hugh out of the barn to watch while he, with graceful thanks, took the offered lunch, seized his small valise, and struck out in the direction of the station.

"He's a dear boy," said mother, shading her eyes as she also looked after him. Then she crossed the bit of grass in the front yard to take a look at the sweet peas just showing above the ground, and Billy could see her smoothing the earth about them, and pulling up a stray weed. He saw the smile which came upon her patient face as she bent lovingly over the tender shoots.

Somehow his high-school cousin's words seemed to have opened Billy's eyes, for he noticed things which he had never before thought of noticing. There were few pretty things, sure enough, and how mother did love pretty things. She was fond of flowers, but could have so few because of fences being carelessly kept, and gates liable to be left open. The little gate leading into the front yard was always out of repair, and Billy had more than once seen tears in her eyes when Carlo had gotten in, and amused himself by scraping up her freshly-planted seeds.

"Yes, I'm always sorry to have him go; he's so kind and thoughtful."

Mother said it as she went into the house, and the sound of her gentle voice had scarcely died away before its place was filled by the noise of the sewing machine, at which Billy knew she was working for him.

He went back to the barn, and began hunting over some sticks which might do for the sweet pea vines. He could not find any he liked, but his eyes fell on a thin, smoothly-planed strip of wood which stood in a corner. He had found it at a house which was being built some distance up the road, and had instantly longed for it to turn into slats for some sloping shelves in what he called his museum. He had swept out shavings for an hour to pay for it, and thought it a great prize.

It was true that Billy was handy with tools. He had done wonders in the way of building sleds, carts, bird-houses, wind-mills, and water-wheels. And just now, with the new thoughts which had come into his head with his cousin's parting words, it occurred to him that he had never made anything to please his mother. And with the thought came a remembrance of something he had seen in the little country town nearest the farm.

"That thing Mrs. Allen's got her morning-glories up onto. What'd mother think to have such! Mrs. Allen's got lots o' nice things," remorsefully, "and mother ain't got any. But that's a bought thing, and we don't never buy that kind o' things. But if I had

some more o' them smooth sticks p'raps I could fix up something—"

With one half-regretful look at his cross-gun, Billy started for the place where the strip came from. There were more of them, and, oh, delight! a number of short pieces which the workman said he could have for nothing. Again Billy put in some sturdy chore work to pay for the longer piece.

He went around by the back of the barn in order to get his treasures in without observation. And on going to bed that evening spent at least a half hour of wakefulness in thinking over his great plan.

"Ill make it awful pretty. And I won't let her know till it's done and stuck in. Like enough she'll think I've forgot all about it." And Billy chuckled himself to sleep at the thought.

For two or three days he worked at his flower frame every spare hour, often stopping to give a jump and a whoop at seeing how the delicate things shaped themselves under his hands, almost of themselves it seemed sometimes, as if knowing of the love which belonged with the offering, and glad of having a share in its sweetness. Short bars at the bottom, then a bit of dainty lattice, then more cross pieces, and, with a final triumphant inspiration, some wire twined deftly between, for the better holding of the delicate tendrils.

Billy sat and gazed with delight as the last nail went carefully in. Then came a new and bolder idea.

"It ought to be painted."

In the twilight he carried it down to the unfinished house, and going again early in the morning, made another exchange of work, this time for paint.

"White, or green?" asked the painter.

"Folks mostly has green for garden things, lately."

But Billy said white. His mother liked white, and white seemed somehow more like her. White it was, dainty and delicate, as it finally stood in the back porch of the new house to dry.

In going out the next morning, Billy's eyes shone at perceiving that mother, evidently discouraged in waiting the support for her rapidly-growing treasures, had stuck in a few laths.

"Poor mother—she's give up on me," he said, with a smile.

"I wish some of them was out," said his sister Hetty, following him, and standing near the peas.

"Why?" asked Billy.

"'Cause it's mother's birthday, and I want to put some of 'em on the dinner-table—just to show her I remembered it, you know. There's a few other flowers, but she does love sweet peas so."

"Whoop!" cried Billy, with a jump over the laths, Hetty giving a little scream for fear the sweet pea vines would be ruined.

Two hours later Hetty began the carrying out of a deeply laid scheme of Billy's by calling out:

"Mother, Billy's took away all the laths you had your sweet peas on. Pulled the vines off 'em!"

"Dear me!" said mother in a troubled voice. "How could he! What could he have wanted 'em for?"

"Come out and see," went on Hetty.

Mother came. Billy was standing at one side of the yard, near enough to see the flush of surprise and delight taking the place of the troubled look,—near enough to mark the smile and the glow through a little mist of tears, as before her arose the graceful mingling of shining white and daintiest green.

They took but a little time—her steps over the grass plat and those which brought Billy to her side. But plenty long enough for a crowd of resolutions to surge up in the boy's heart that often and often, in many ways, would he taste the sweetness of bringing joy to his mother's face.

He put his arms close about her.

"Happy birthday, mother. Many, many happy birthdays."—*Sydney Dayre, in Sunday School Times.*

Home News.

Rhode Island.

WESTERLY.—That very unwelcome foreigner, *La grippe*, seems to have made himself at home with many of the residents of Westerly just now. Every one entertaining him is making strong effort to get rid of his burdensome and tedious society; but he prolongs his stay in spite of the fact that the weather seems altogether unfavorable to his sojourn with us. We are having what some term "healthy weather," mild, but not enervating. The ragged patches of snow and ice are fast disappearing. Frost seems to be nearly out of the ground, and predictions of an early spring are rife, and are met by, "Well, we shall see what we shall see," by some of the weather wise ones.

The Y. P. S. C. E. of our church are holding a social in the church parlors this evening. The annual meeting of the State Y. P. S. C. E. was held in Providence, Feb. 22d, at which the Rev. W. C. Daland was elected president for the ensuing year.

The union revival services held here, beginning Feb. 6th, closed on Sunday evening, Feb. 24th. The Rev. Sam Small, of Norfolk, Va., was with us from the 5th until the 11th of the month, preaching each evening, and on the afternoon of Sabbath-day, and on the morning and afternoon of Sunday. It is safe to say that just such a series as those nine sermons were, had never before been preached in Westerly. His text for the first sermon was 2 John 2: 1, "My little children, I write unto you that ye sin not," and as he carefully made point after point in the line of its meaning, one was obliged to assent to each one, and found when he reached his concluding argument, proving that God requires and makes it possible for his own to live without sin, that no ground for retreat was left open. His preaching, as he himself said, was to professing Christians rather than to the unconverted. Some souls were hungering for the truth as given through his sermons. A number received it eagerly, and are confident that seed was sown which will bear evidence to the power of the Holy Spirit by a never-ceasing fruition.

On the evening of Feb. 15th, the Rev. Dr. Blake, of New London, Conn., preached by invitation of the local union of the Y. P. S. C. E.; and on Feb. 20th Bishop Foss, of Philadelphia, preached a re-dedicatory sermon for the Methodist Church. Each service was merged in the union service for that evening. On the last evening the Rev. Mr. Coggeshall, of Providence, preached. At each of the other services the sermon was by one of the local pastors, and each sermon, whether from Mr. Small or from either of the visiting clergymen, or from one of the pastors, seemed a part of a harmonious whole.

On the evening of Friday, the 22d, there was what was called "a gathering up of the crumbs," which proved an abundant feast in the testimonies of the pastors as to what blessing each had received from the union efforts. The oneness in spirit and purpose, and in love for Christ and for each other manifested, brought to mind our Saviour's prayer, "that they all may be one," and hearts were made to glow with the belief that he saw some fruit of the travail of his soul and was, in so far, satisfied. Pastor Daland testified

that he had been brought into a nearer and more vital union with Christ, and unto a more entire surrender to, and a more complete dependence upon, the Holy Spirit, and gives force to his testimony by the preaching of soul-searching truth with a force and directness that reveals to each hearer the secret intent and purpose of his own heart; and along side of it tells of the joy and delight in doing our Father's will as only one who knows by experience can portray them. Truly the Lord has blessed us and has yet greater blessings for each soul who truly hungers for them. Praise his holy name for

"Not alone the gift of life,
But His own self He gives us."

M.

New York.

ALFRED.—In some respects the month of February was one long to be remembered by all, for we hear the older citizens say they have not seen so much snow, or as cold weather for years, the mercury lowering to 24° below zero at one time, many cellars freezing regardless of all effort to save eatables.

We have had little sickness for several months, and no deaths until the destroying angel came, and in a short time cut off the life of our esteemed brother, Dr. Maxson.

At present there are a few who have not been able to avoid that monster, *grip*.

The church is still increasing both in membership and interest under the wise management of its pastor, who is loved by all. The Sabbath-school is doing good work; its record shows an attendance of above two hundred, and it is to have a normal class which we hope will be of great value to the school, for from this source the superintendent will get his supply of teachers.

Our Endeavor is still holding up the banner of the cross, and seeking to win souls to Christ. Its Missionary Committee have in charge two out-posts, meetings every week (when the weather is suitable) with very good attendance and a deep interest on the part of some, especially the young. Our efforts to spread the gospel seem to be appreciated by many of other denominations.

A very enjoyable entertainment was afforded our students and citizens on the evening following the Sabbath of February 23d, in the lecture by Prof. Henry M. Maxson, of Plainfield, N. J. on Switzerland and its Government. This was the first of a series of lectures by alumni and old students of the University, under the auspices of the Alumni Association. This introduction to the course was a most happy one. Geo. H. Utter, of Westerly, R. I., Judge Seymour Dexter, of Elmira, N. Y., and others are expected to appear in the course.

The school is in a good healthy condition, never better able to do thorough work than now with a strong corps of teachers and a class of students who come to gain that wisdom and knowledge which will enable them to make influential men and women. Our numbers have increased above those of last term, and it is hoped that still more will come the last quarter, which begins April 9th. Why do not more young men come and prepare themselves for the work of the Master? Twelve of our leaders have fallen within two and a half years, and where are the young men to fill their places? There is no higher calling than leading men to Christ. Young men, enlist. The Theological department has a good, able corps of instructors. Q.

DERUYTER.—The Quarterly Meeting was held here the last Sabbath in January, and was an occasion of interest and profit. Several came from Scott and Lincklaen, and the preaching of their pastors was stirring and helpful. The reports from the churches were encouraging. The Scott Church had received by letter and baptism seventeen, including some converts to the Sabbath; the Lincklaen Church had added eight, and felt the good influence of the revival in many ways. On Cuyler Hill the meetings, with Sabbath-school, had been kept up during the summer season, but postponed since the severe weather. At Otselic the faithful band were true to their principles and to one another. The DeRuyter church had received twenty by letter and baptism, with others yet to be received. Among these we gladly welcome Rev. L. M. Cottrell from Alfred, who is a great help to pastor and people. In this connection we can but voice the general regret at the sudden death of Rev. Joshua Clarke of Verona, who had bought a house in DeRuyter, and intended to make this his home in his declining days, where he could be close by his only brother, Dr. S. S. Clarke, and among the people where he had spent so many busy and successful years in the pastorate. Elder Halsey Stillman has moved back from Lincklaen and, though eighty-three years old, is very regular in his attendance at the house of God. L. R. S.

Wisconsin.

ALBION.—It was our privilege to enjoy a very pleasant and helpful session of the Quarterly Meeting and Ministerial Conference. But three items on the program were present for the Ministerial Conference, all of which were very good, and those by Mr. Ticknor and Geo. W. Burdick were requested for publication in the RECORDER. that they might have a wider hearing. Bro. E. M. Dunn was not able to fill his appointment Sabbath evening, so Bro. S. H. Babcock was asked to preach in his place. A very helpful sermon was enjoyed and the influence of the Holy Spirit was largely felt. Text, Jer. 31: 3. Sabbath morning Bro. L. C. Randolph gave a warm, searching sermon from the text "God forbid that I should glory save in the cross of Christ." In the afternoon Pres. Whitford gave a strong sermon from the text first used by him in Wisconsin, found in John 1: 39.

The praise and conference meeting Sabbath night was under the lead of S. H. Babcock and Eli Loofboro, and was a helpful meeting. Sunday morning Bro. G. W. Burdick gave us a very good sermon from Rev. 3: 17, 18.

As is always the case, the Young Peoples' meeting Sunday afternoon was full of life and enthusiasm. The closing meeting Sunday night was largely attended, though the roads were bad from melting snow. Bro. Babcock preached another warm gospel sermon, from Phil. 3: 13, 14.

The spirit of the whole session was warm, and it was voted by the Albion Church to continue the meetings every night, but the weather was such the roads became too bad for people to get out, so they are postponed for a time. Pray for us. E. A. W.

Minnesota.

NEW AUBURN.—I agree with Mrs. Swinney's remarks in the SABBATH RECORDER. I prize the SABBATH RECORDER next to the Bible. Infirmities of age and ill health deprive me of church privileges. It does me so very much good to read a sermon on Sabbath-day from

the pen of some able minister. I am much interested in the young people's work. My prayer is for the RECORDER and all its interests. My sincere desire is that I may be faithful in the discharge of every duty, patiently waiting for the summons which must soon come to us all.

MRS. I. CAMPBELL.

DENOMINATIONAL SCHOOLS.

Everyone who has given any attention to the subject has noticed that it is a strong tendency of the times to build up great institutions at the expense of lesser ones. It is the same spirit, at the bottom, which establishes and maintains monopolies in any other department of the world's work. In the homely phrase of the world, it is the big fish eating up the little ones. It would be gross blindness not to see that for extended special lines of study, the great institutions provide facilities which the smaller schools cannot furnish; but it is equal blindness not to see that, in many things, the small colleges offer to the youth of the land advantages which can never be found at the great universities. There is both room and demand for both classes of institutions. These remarks are applicable to denominational schools from the fact that, in most cases, such schools are necessarily small schools. It has been a matter of just pride to us that our own schools, through all their history, have given all who have come to them the maximum amount of good at the minimum cost; and that while providing wholesome religious and denominational influences for our own young people, they have so opened their doors to students of all denominations that many, who are not of us, have gladly availed themselves of the opportunities we have had to offer them. Men in the various learned professions and in business life,—men who stand high in the confidence and esteem of their fellowmen,—but who have never had any affiliation with us, denominationally, are not ashamed to acknowledge their indebtedness to our schools for what they are and have been able to do in the world. There are no more loyal, devoted, and sympathetic members among the alumni of our institutions than are some of these same First-day men and women.

Believing thoroughly in the small colleges, and in denominational schools, it was a pleasure to come across the following, which is clipped from the Milton, Wisconsin, *Journal*. It deserves a thoughtful reading:

The *Daily Commonwealth*, of Fond du Lac, Wis., has of recent date, an editorial, which criticises severely a movement inaugurated at Madison, and seemingly encouraged by the State University in that city, advocating the suspension of the denominational colleges of the State for the purpose of strengthening the university. This paper says truly of the movement, "It is a selfish and cold-blooded policy, and can never command the good opinion of the people of Wisconsin." "The attempt," it further states, "is out of character with all sympathy for the schools that are doing a needful work which the university cannot do, and never can." Here it refers to the religious culture which these denominational colleges furnish, and though unsectarian, cannot be imparted by the university on account of the character of its organization. It appears that less than six per cent of the graduates of the university enter the ministry, while fully twenty-nine per cent of the graduates of these colleges are found in the sacred calling. The students of the university, as compared with those of these colleges, attend religious services in the ratio of less than one to five, year by year. The editorial closes with the following reference to the institution at this place:

"Tearing down denominational colleges! There is a Seventh-day Baptist college at Milton, in this State, which has graduated young men who have become as prominent in literature, the sciences and the arts, and other callings, as any that were ever graduated from the State University; and the same can be said of Appleton, Beloit, and Ripon.

L. A. PLATTS.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5.	John the Baptist.....	Mark 6: 17-20.
Jan. 12.	Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19.	Christ the Bread of Life.....	John 6: 25-35.
Jan. 26.	The Great Confession.....	Matt. 16: 13-23.
Feb. 2.	The Transfiguration.....	Luke 9: 28-36.
Feb. 9.	Christ and the Children.....	Matt. 18: 1-14.
Feb. 16.	The Good Samaritan.....	Luke 10: 25-37.
Feb. 23.	Christ and the Man Born Blind.....	John 9: 1-11.
March 2.	The Raising of Lazarus.....	John 11: 30-45.
March 9.	The Rich Young Ruler.....	Mark 10: 17-27.
March 16.	Zacheus the Publican.....	Luke 19: 1-10.
March 23.	PURITY OF LIFE	Rom. 13: 8-14.
March 30.	Review.....	

LESSON XII.—PURITY OF LIFE.

For Sabbath-day, March 23, 1895.

LESSON TEXT.—Rom. 13: 8-14.

GOLDEN TEXT.—Abstain from all appearance of evil.—1 Thess. 5: 22.

INTRODUCTORY.

GENERAL STATEMENT.—The Epistle of Paul to the Romans was written from Corinth during his three months stay in Greece mentioned in Acts 20: 3, probably in the spring of the year A. D., 58 or 59. Paul had not yet been in Rome. He was however personally acquainted with several of the members of that church and had a deep interest in the welfare of that congregation as well as for the churches founded under his personal ministry. This epistle like the most of the other epistles of Paul to churches, has a doctrinal part and a practical part. The practical part begins with chapter XII. There is however much that is really practical before this limit and sound doctrine in the latter portion. This epistle has for its theme the sublime doctrine of justification by faith. Our lesson is taken from the second part and is very practical.

EXPLANATORY NOTES.

v. 8. "Owe no man anything." Paul does not mean that a Christian should never borrow money nor obtain goods on credit nor allow himself to become under obligation to some one. Yet he does mean that a Christian should, as a general rule avoid debt; and that he should be very punctual to pay his obligations when due, and not to rest easy when his creditor is wanting that which he can pay. "But to love one another." Of course the meaning is not that "to love one another," is a debt which we are to owe instead of paying. It is rather something which we are to be rendering constantly. "Hath fulfilled the law," cf. James 2: 8. Paul has in mind the ideal. He does not say that any one has loved enough to fulfill the law. v. 9. The commandments from the second table are quoted as they refer to our duty towards fellowmen. "Thou shalt love thy neighbor as thyself." Although these words are found in the Old Testament (Lev. 19: 18), they are emphatically a New Testament teaching found elsewhere in the epistle of James and in the words of Jesus. It is probable that both Paul and James were quoting directly from Jesus. In the parable of the good Samaritan our Lord taught us that "our neighbor" is the one who is in need of our loving care. v. 10. "Love worketh no ill to his neighbor." For an explanation of this fact see 1 Cor. 13: 4-7, remembering that the word there translated (in A. V.) "charity" is the same as the word "love" in this lesson. "Fulfilling of the law." More literally "fulfillment." This is accomplished through the activity of the one who loves, even to the ideal as in verse 8. v. 11. "And that" refers to the injunction of verse 8 explained by verse 8 to 10. "Knowing the time." Since ye know the time. "Time to awake." Time when we should wake. "Sleep." Figurative, for a state of moral inactivity. "Salvation." The Messianic salvation to be accomplished for us at the second coming of our Lord. The weight of evidence goes to show that Paul and other New Testament writers expected the speedy second coming of Jesus. v. 12. "The night is far spent." "Night" corresponds to "sleep" above. The time when sleep might in any way seem appropriate is drawing to a close. "The day." Aptly implying the joy at his coming; the time of the "salvation" above. "Works of darkness." Carrying on the figure. Let us put aside that which corresponds with night and sleep, that is the night robe. "Armour of light." We are not only to clothe ourselves, but to put on armour as well. Cf Eph. 6: 13ff. v. 13. "Honestly." This word is used by King James' translators in a sense very unusual to-day. Much more accurately "becomingly;" i. e. of moral decorum. "Rioting." Literally, "revellings." "Drunkenness." Drunken carousals. "Chambering and wanton-

ness" refer to moral impurity of life. These two words are also in the plural in the original. "Envyng." Jealousy. v. 14. "Put on the Lord Jesus Christ." The figure is of a garment. This is the way to walk morally, becomingly. Strive to have the most intimate connection with Christ that your life may show forth his life. "Make no provision for the flesh." Take not care for the weak human nature defiled by sin. Do not be on the lookout that the flesh may be indulged a little. The Golden Text reads in the Revised Version, "Abstain from every form of evil."

ANNUAL CONVENTION OF THE AMERICAN ALLIANCE.

To the Editor of the SABBATH RECORDER:

The Eighth Annual Convention of the American Alliance held a three days' session with the Baptist Church of Hamilton, N. Y., commencing on the 7th inst. It was indeed a meeting of more than common interest.

The Divinity School of Colgate University conducted the service. The program included about twenty first-class speakers.

After the devotional service, Dr. S. Burnham, Dean of the Faculty, extended a welcome to the Alliance in behalf of the College. He spoke of the interest the College had in the work of the Alliance. He referred with much interest to the young men who are preparing for the ministry.

Then Dr. Pierson, pastor of the Congregational Church, extended a welcome to the churches and to the brethren present. He spoke of his class in college. Their motto was harmony; that they were organizing a spiritual campaign against the powers of darkness; that the volunteers to this work from the schools and colleges in this country would, in the course of fifteen years, be occupying fields of usefulness, and aiding the good work east, west, north and south. They would stand before their fellowmen to interpret the Bible and live out the gospel message in the spirit of sacrifice and love for the Master. He gave a most hearty welcome to all who love this work.

After singing, Dr. W. R. Harper, of the University of Chicago, was introduced to the audience. He referred to the interest he felt in this service and in the work of the Alliance. His theme for discussion was a question, "What shall be the spirit of our work?" It is well to ask first, What are the great questions before us? What are the questions before the teachers and leaders of thought at the present day? Is it the educational or manufacturing or commercial interest; or is it the literary or publishing interest? The secular press seems to pander to the lower elements of society. The leaders of thought and action are seeking the highest development of the human mind. The young men in the schools are preparing for the greatest amount of good work. He noticed his theme and referred to the great interest scholars and teachers have in the spiritual element of society and of the church.

He spoke of the spirit which should govern every grade of teachers. The spirit of consecration which is seen in simple obedience to the law of duty. A conscience keen and quick to discern the divine plan. The spirit of love which leads to well-wishing and a ready sacrifice for our cause and for the salvation of souls. The sentiments and principles which are advocated are old and lay at the foundation of all good government. But they are to be stated as fresh and new questions. They are to take on a new dress. Statements will not be accepted with the same mode of treatment. Questions are new to the present gen-

eration, to those who have not embraced them. The questions are to be answered in the light of the present condition of society. The highest standards are consulted in the investigation of the questions of the day. The spirit of caution is a necessary element in our work. Men of caution are to bear the criticism of society as truly as the radicals. Their caution cannot be considered as timidity, but in the line of prudence. They may have to bear as much as the radical while they look ahead and wait for coming events. The spirit of investigation is indispensable to our progress. We must be deliberate and view these questions on every side.

Statements of great truths are to be presented with clearness and great force. It requires patient investigation and prolonged study. Bigotry is a crime in the sight of these great events. A narrow interpretation of the conditions and requirements is not scholarly or exhibiting the highest Christian experience. The times demand broad and liberal views. As leaders of thought we need a right conception of the work before us. Men must be drilled and trained for the work. To teach the way of life, to sympathize with the sorrowful, and scatter sunbeams upon the heart of society is indeed a great work.

These fundamental thoughts are to be repeated until men's minds are imbued with the spirit of the gospel. True, many minds are closed to the truth. The dread of change leads many to shut up and shut out investigation. The habit becomes fixed, and in this condition there is no increasing love for new truth. Open-mindedness is the great demand of the age. A receptive and inviting state, which reveals a love for truth. The Bible leads us to the fountain of all truth, and enkindles in the heart a desire to know God, and opens to our minds the divine plan for the elevation and salvation of our fellowmen. Open-mindedness which follows up the rays of light until our hearts are full of the spirit and joy of our work for the Master. L. M. C.

DERUYTER, N. Y.

MISSIONARY SOCIETY.

Receipts for February, 1895.

Bequest of Anna S. Davis, Shiloh, N. J.	\$500 00
Mrs. Emeline Crandall, Westerly, R. I.	25 00
First Brookfield Church	32 47
Rock River Church	1 75
Shiloh Church, G. F.	\$29 85
" " C. M.	2 33
E. E. Whitford, Factoryville, Pa.	32 18
Berlin (Wis.) Church	5 00
Lindlaen Church	1 86
Y. P. S. C. E. of First Verona Church	4 00
Walworth Sabbath-school, G. F.	2 70
" " S. M. S.	4 15
Independence Sabbath-school, Primary Class	4 57
Mrs. S. C. Stevens, Fairfield, Ill.	8 72
Farina Church, G. F.	3 00
" " Sabbath-school, G. F.	3 89
" " C. M.	5 20
Plainfield Church	4 34
Young People's Committee:	13 43
Dr. Palmberg's Salary	39 95
Evangelical Work	82 67
General Fund	50
Home Missions	34 38
China Mission	2 56
Second Brookfield Church	52
Otsell Church	120 63
Julia M. Davis, Shiloh, N. J.	11 85
Y. P. S. C. E. of Alfred, for John Van der Steur, Java, New Mizpah Mission	5 00
Interest on Mortgage Note, Permanent Fund	10 00
Dividend on Washington National Bank Stock, Permanent Fund	5 00
Pawcatuck Church	8 75
First Brookfield Church	47 22
	8 23
	\$928 74

E. & O. E.

WESTERLY, R. I., Feb. 28, 1895.

A. L. CHESTER, Treasurer.

THE rum trade makes men mad, and under the influence of rum men will assault their neighbors, starve and beat their wives and children, commit theft, arson, and murder. We ask men of every shade of politics, of every creed in religion, to join with us in our earnest effort to stop the liquor traffic, and seal up the dramshops.—Hon. R. C. Pitman.

A CALL FROM KANSAS.

EDITOR SABBATH RECORDER:

I saw an article in the RECORDER of last week from some one signing the initials "W. H. S.," in regard to supplies for those of our Seventh-day Baptist people in the West that are in need. Who is it? or could you put me in position to get such aid as we are needing? I take this opportunity of making our needs known to you, at least. While there was a pretty fair wheat crop raised in this part of Kansas last year, still the oat crop was short, and of corn, the main crop, there was scarcely any raised; and the drouth cut the potato and different vegetable crops short; so you see there was not a great deal raised in this vicinity last year, and this, with the natural stringency in the times, otherwise, has made work very scarce, and in fact, nothing much to do to earn the necessities of life. We had in a small corn crop, and if it had been a good corn season we would have raised nearly corn enough to bread us, but as it was, a few, small "nubbins" off the best of it was all we got with the exception of the fodder to winter our stock, but that was of rather poor quality on account of dry weather burning it before it had time to mature.

I have a wife and three children. We are living a kind of isolated life, it being some five or six miles to other Seventh-day Baptist families, we being in the city of Marion, while others live in the country south of here on Cottonwood Creek. The balance of the Seventh-day Baptist families here, I suppose, are more or less like ourselves—in debt, and some of them pretty badly so, and most of them have pretty large families of their own, so they are not more than able to help themselves anyway. As to our needs, we are not needing clothing in particular. What we need mostly now is fuel, and seed potatoes, and something for ourselves and stock to live on until the crop is harvested, or something to get such things. As for corn there is some in the country yet to be had at from forty to fifty cents per bushel, but I can't tell how long it will last. There is mill feed in the feed stores yet, such as chopped wheat at about ninety cents per hundred, and wheat and bran at seventy-five per hundred. Flour \$1 40 to \$1 70 per hundred, and seems to be plenty in the grocery line in a general way, and reasonable enough in price if we had the wherewith to buy. This is what we are needing, fuel and seed potatoes, something to keep man and beast alive until something can be raised. We have a horse, and a cow, and a pig, and a few chickens. The county has aided us some in a way to live, but are not willing to aid us farther. Please see if you can aid us in the matter. There is plenty of coal shipped in here at \$3 75 or \$4 per ton and up higher for better grades. Irish potatoes are the kind we are needing for seed, and could use as many as five bushels anyway, and would like to have them as soon as possible. I don't know just what seed potatoes will be worth here, but I don't expect there will be many native potatoes to be had.

H. P. GRACE.

MARION, Marion Co., Kan., Feb. 24, 1895.

MARION, Kan., Feb. 25, 1895.

This is to certify that I am, and have been acquainted with Mr. and Mrs. H. P. Grace, and believe them to be honest and deserving people. The city has extended some aid to them but the calls for charity are increasing so rapidly that it is impossible for us to give all the aid necessary.

DAN. S. LINDSAY, Mayor.

WORKERS ARE FALLING.

The fact that three of our strong men have so recently fallen, should, and doubtless does, cause us to be thoughtful as to the filling of their places. We naturally look about us and try to determine, if possible, upon whom their mantle shall fall. This is a time of great activity, of rapid movements in all lines of business, and it is no less so in the work of the church. An individual, a church, or a society cannot long remain in quiet inactivity, without suffering greatly in loss of strength, and by being put at a disadvantage.

As I read the notice of Brother Wm. M. Jones' death, I call to mind that earnest appeal of his sent out some two years since, asking that some one should come to his assistance, and that, too, before it was too late. Brother Jones certainly occupied a field of importance to us as Seventh-day Baptists. A field that should in no sense be neglected. We should blush at the thought of leaving that movement of loyalty to God's law in the world's metropolis to go uncared for and to crumble before a world's prejudice. I am, with others, praying that some one of our strong, promising and, so far, successful young men shall feel to say "Lord, here am I, send me."

From my standpoint it is a field the occupancy of which in a full dependence upon God's guidance, will give to one the opportunity of a glorious work for God and for mankind, so sorely in need of divine light and help.

Brethren, let us go before the Lord in especial prayer, asking the dear Father to lead out one who shall be well fitted to serve him on this field.

A. E. WITTER.

ALBION, Wis., March 4, 1895.

Special Notices.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

OUR COUNTRY—WHAT IS IT?

Two million nine hundred and seventy thousand square miles of territory between the Atlantic and the Pacific.

Add Alaska, one fifth of the whole in extent.

Its seven grandest rivers have no equal in the world.

What do these mean for us?

Fertile valleys, commerce, etc.

These grand chains of mountain—its backbone and its breast-bone.

What do these mean for us?

A vast treasury filled with wealth.

Our mines have only begun to produce their precious ores; our rivers and lakes have only begun their usefulness to man.

The wonderful railroads threading it in every direction.

What do these mean for us?

Easy communications, growth prosperity, etc.

Sixty-five million people live in this country.

Twenty-one million are foreigners, or the children of foreigners.

One thousand one hundred and sixty-four languages or dialects are spoken here.

New York was once the "West." Ohio the "Far West."

Now Dakota calls Chicago an Eastern city, and Washington speaks of going East to Dakota.

These immense Western States! How shall we realize their size?

Lay taxes on the face of Europe, and this giant, with his head resting on the mountains of Norway (directly east of the Orkney Islands,) with one plain covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across Northern Italy, and lave his feet in the Mediterranean.

You may place twenty kingdoms of Europe in our United States, and have room to spare.

Connecticut will fit in Michigan twelve times; Kansas, eighteen; Oregon, twenty; California, forty; Texas, sixty; and it takes one hundred and twenty Connecticuts to make one Alaska.

Tear Dakota into strips of one mile in width, and you make a belt that will encircle the earth three times.

Put all the people of the earth into the United States, and each person would have two acres of land.

Put all the people of the United States (65,000,000,) into Texas and the population would not be as dense as that of Germany.—*Selected.*

A GREEDY ROOSTER.

He is quite a handsome fellow, large and plump, and his feathers are very gay and glossy. He struts around the chicken yard with an air that says as plainly as words, "There never was anything like so important a rooster as I!" I don't believe he has the least idea he is greedy, and I would not be at all surprised if he thought the hens were the greedy ones, and held them in the

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

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greatest contempt for the ill-bred way in which they tried to snatch bites from some of his choice morsels.

To begin with, he has not the least particle of gallantry—such selfish beings never have—and instead of calling to the hens when he sees some one coming with their dinner, and then politely standing aside till they have had an opportunity to help themselves, he would greatly prefer that they knew nothing about its being dinner time. Now it would be bad enough if he only tried to get the choicest bits of food—that would show a very mean, selfish nature—but when it comes to not wanting them to have a single bite of anything, then what would you call him?

Well, that is just what he does, and is so cross and ill-tempered about it that he pecks savagely at this or that hen that gets in his way.

If he only knew it, he loses ever so much food by this behavior, because the hens are quick to help themselves while he is venting this bad temper on some of their number. I suppose he never learned the lesson that most little boys and girls know, and that is, that nothing is ever gained through being cross and ill-natured.

He is especially fond of turnip tops, and for that matter so are the hens. When one of the large green leaves is thrown over the fence, old Mr. Greedy makes a rush for it, and usually captures it. Off he goes with this big leaf in his mouth, trying his best to swallow it whole, for fear some of the hens who are racing frantically after him, vigorously cackling their remonstrance, may happen to get a piece.

At first I thought the sooner he was converted into a pot-pie the better for all concerned, for he seemed fitted to serve no other purpose. But I've come to the conclusion that, after all, he does serve a purpose, in that he is a living illustration of the meanness and ugliness of being greedy. But I feel sorry for him, for it must be dreadful to live so that our lives are a warning to others; don't you think so? How very much nicer to live such beautiful lives that others will wonder what the secret of it is; and when they find it is because we are trying to copy the beauty of the dear Saviour's life, they will be led to love and serve him too.—*Denny C. Johnson.*

NEARLY POISONED.—A celebrated German physician was once called upon to treat an aristocratic lady, the sole cause of whose complaint was high living and lack of exercise. But it would never have done to tell her so. So his medical advice ran thus:

"Arise at five o'clock, take a

walk in the park for an hour, then drink a cup of tea, then walk another hour, and take a cup of chocolate. Take breakfast at eight."

Her condition improved visibly, until one fine morning the carriage of the baroness was seen to approach the physician's residence at lightning speed. The patient dashed up to the doctor's house, and on his appearing on the scene she gasped out:

"O, doctor, I took the chocolate first."

"Then drive home as fast as you can," directed the astute disciple of Esculapius, rapidly writing a prescription, and take this emetic. The tea must be underneath."

The grateful patient complied. She is still improving.—*London Tit-Bits.*

MARRIAGES.

WILSON—GIBBS.—At the Seventh-day Baptist parsonage, Adams Centre, N. Y., Feb. 28, 1895, by Rev. A. B. Prentice, George A. Wilton and Mattie A. Gibbs, both of Rices, N. Y.

DEATHS.

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.

GARNER.—In Lincklaen, N. Y., at the home of her son, E. Frank Garner, Malvina Colegrove, widow of Frederick Garner, aged 84 years, 6 months and 21 days.

In early life she made a profession of religion and joined the Cuyler Hill Church, and at the time of her death was one of its oldest members.

L. R. S.

GIBBS.—Benjamin Franklin Gibbs died at his home in the town of Watertown, N. Y., Feb. 24, 1895, aged 69 years.

Bro. Gibbs was born and spent his life in the same neighborhood where he died. He married Jeannette, youngest of thirteen children of Paul Green, Sr. Not having any children born to them, they reared four whom they adopted. Many years ago he accepted the Sabbath of the Bible and joined the Adams Church, though reared a Presbyterian. He was an active, spiritually-minded Christian, and died happy in the Lord. He leaves the wife, and the children of his adoption, to mourn.

A. B. P.

RANDOLPH.—In Salem, W. Va., Jan. 7, 1895, Ella Davis Randolph, wife of Joel F. Randolph, in the 84th year of her age.

She leaves a husband and two small children to mourn their loss.

T. L. G.

DAVIS.—In Salem, W. Va., Jan. 9, 1895, of general progressive paralysis, Mrs. Margaret Davis, in the 70th year of her age.

She was the widow of the late Dea. Ludwig H. Davis, and had been a faithful and consistent member of the Salem Seventh-day Baptist Church for more than sixty-three years. When but a child she gave her heart to Jesus during a revival led by Eld. Alexander Campbell. During the ten years since the loss of her husband, she and her daughter Jennie have lived for each other in their quiet home in Salem. Everybody loved this devoted sister, and she was "Aunt Margaret" to everybody. Kind, considerate, charitable, conscientious and devout, she may truly be said to have "fought a good fight and to have kept the faith." The vast concourse of people who gathered at her funeral attested the high esteem in which she was held in this community.

T. L. G.

TAWNEY.—Hannah Hull Tawney entered into the repose of the blessed dead on Sabbath, Dec. 15, 1894, at her home in Adel, Iowa.

This dear sister, born Sept. 13, 1822, in Alfred, N. Y., was a member of the remarkable Hull family so well known by the readers of the Recorder. Her one surviving brother, Rev. Hamilton Hull, of Milton, was unable to attend the obsequies. Sister Tawney had not been well for years, but her life was one of great activity, simplicity and faithfulness. She had passed the allotted three-

score years and ten, and peacefully fell asleep. A large congregation paid their respects to her memory and mingled their tears with the bereaved and aged companion and family. In the death of Sister Tawney the Recorder will lose one of its most faithful readers and friends. The writer was called to conduct the services.

A. A. J.

COLEGROVE.—In Farina, Ill., Feb. 23, 1895, after three months illness, Amos Colegrove, aged 84 years, 1 month and 21 days. A more extended notice will be found next week.

C. A. B.

ENGEN.—In Dodge Centre, Minn., Feb. 24, 1895, of consumption, Mrs. Ellen Maria Engen, aged 35 years, 7 months and 13 days.

Her maiden name was Olsen. She was born in Holand, Norway, and was married to Ole Engen in 1880, and came to this country in 1882. She was baptized in 1883 and united with the Seventh-day Adventist Church. Death came as a sweet release from long suffering. Funeral services were conducted by the writer in the Seventh-day Baptist church. The deceased leaves a husband and three children, the youngest a babe seven weeks old.

H. D. C.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

Literary Notes.

ELIZABETH STUART PHELPS, Mrs. A. D. T. Whitney, Rev. Robert Collyer, and Walter Besant are all going to tell in *The Ladies' Home Journal* of either the man or woman who most influenced their lives.

THREE clever women, Margaret Deland, Sarah Orne Jewett and Mrs. Burton Harrison, will try and settle in the next number of *The Ladies' Home Journal* when it is proper to use the word "woman" and when the term "lady" should be employed.

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George Washington Jackson went pompously to the front of the room, and wrote in a large scrawling hand these words:

"De wind blowed so hard dat it put out de light."—Harper's Young People.

"MARGURITE," he murmured, "will you be mine?"

"Harold," she answered, "I believe in the emancipation of our sex. My zealous devotion to the cause compels me to insist upon what may, to you, seem a puntillious absurdity."

"Nothing you say can seem absurd," he protested.

"Modesty forbade me," she went on, "to frame the original question. But, now that you have spoken, there is no impropriety in my offering an amendment. Do not ask me if I will be yours; ask me if I will permit you to be mine."—Washington Star.

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