

THE SABBATH RECORDER.

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"He Taketh From Us Nothing That We Need."

HE TAKETH from us nothing that we need!
At first I heard the words with little heed,
For I had all things, and the heart of youth

Exultant in a world of love and truth;
And every morning's smile on land or sea
Pictured unfading happiness to me.

But when the first great grief with lifted sword
Revealed the awful presence of the Lord,
My spirit fell upon its face, and cried,
"He has my best, my surest good denied;
From His infinitude of heavenly bliss
Surely a loving God had spared me this."

Again, and yet again, His angels came,
Bearing some treasure up the path of flame.
Friend after friend looked back with long farewell.
For youth, love, home, was rung the parting knell;
Yet through all depths of loneliness and pain
Fell, as from some far light, that solemn strain.

Now in the sunset glow, I stand so near
The hills of light that all the past grows clear;
Even griefs, transfigured in this softer ray,
Take on new forms, and shine above my way,
With dawning triumph in the words, I read:
"He taketh from us nothing that we need."

He taketh that we may forever keep!
All that makes life most beautiful and deep,
Our dearest hopes, by sorrow glorified,
Beneath His everlasting wings abide;
For oh, it is our one true need to find
Earth's vanished bliss in heavenly glory shined.

—Frances L. Mace, in the Congregationalist.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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GOD gives his days for us to use
For some good purpose. If we choose
To squander them, how great the sin!
I shudder when I think he keeps
A record of them all, and weeps
To see the misspent ones therein.

—Eben E. Rexford.

WE print this week a very earnest appeal from our beloved brother Davis, of Shanghai, in behalf of a boys' school. No doubt there are many men and women among us who will read his letter, who have the means and have not yet decided what good cause shall be blessed with their gift. Perhaps this will be the open door of your opportunity to express your love and gratitude to him who has bestowed this abundance upon you.

MACDONALD said, "A Christian is one who does just what Jesus tells him. Neither more nor less than that makes one a Christian." Then two things are necessary to make one a Christian; first to learn what Jesus requires, and second to obey him in every particular. This is the human side of Christianity. Whatever Jesus may do, in the nature of regeneration, is his part, and will certainly be done if we will do ours. "Search the Scriptures," to learn what he requires, and then promptly, joyfully obey.

IS HATRED more natural and enjoyable than love? If not, then why do we so eagerly pick out one little reason for hating, when there are so many more reasons for loving? No one wants to be hated. No one prefers to be unlovely. Still multitudes of people eagerly catch at some slight defect in others and magnify it into a glaring monstrosity. Years of favors done, admirable traits of character shown are quickly dashed aside and forgotten because a single unguarded word or look has given offence; and henceforth hatred rankles where hitherto there has been warm friendship. In all this there is little that harmonizes with the oft repeated prayer, "Forgive us our debts as we forgive our debtors." The Lord's prayer is a beautiful exhibition of the Lord's Spirit. But we are told, "If any man have not the Spirit of Christ, he is none of his."

Is it true that a large percentage of the members of the Christian Endeavor Societies are disposed to neglect the regular church services because of their preference for their own special meetings? It has been so stated; and, to ascertain the facts in the case Dr. Clarke, the President of the United Societies, has been making inquiries. From reports from more than 500 societies, he has gathered this: that seventy-six per cent of these 500 societies attend church services once a week, aside from their own meetings, and fifty-six per cent attend the mid-week church prayer meeting. But his inquiries did not end here. He also ascertained that of the church membership, outside of the Endeavor Societies,

only forty-six per cent attend church services, and twenty-eight the mid-week prayer meeting! It appears, therefore, that the showing is quite creditable to the Endeavorers as set opposite the non-Endeavorers. We earnestly urge, however, that all true Endeavorers try hard to raise the percentage of their own attendance upon the regular church services. Try to prevent the possibility of any unfavorable comparison between your devotion to the church and that of the older membership. The Christian Endeavor organization is not a church, but an outgrowth and helper of the church.

It has always been to us a source of regret that many young people and children are encouraged in their inclination to stay home from the regular church service, on the plea that it is too tiresome to attend both that and the Sabbath-school. Those very children have little thought of staying away from anything during the week, in which they are interested. The slightest pretense of being tired or ill on the Sabbath, is often easily accepted as a valid reason for remaining home from church, while it would not at all keep them from school. In this loose way of regarding the value of the regular church services for the young, is often unconsciously laid the foundation for lives of indifference to all religious habits, and undoubtedly lives of recklessness and ruin. We have in mind well known instances where Christian parents have excused their boys from church on the Sabbath, for some pretense of bad feeling, leaving them at home, while the parent was devoutly attending service, and probably joining in the prayer, "Lead us not into temptation." But as soon as these devout, but deceived, parents were out of sight of their homes, or even before, their sons were known to start out on a fishing or hunting trip, or for some scenes of amusement. Probably parents will read this article who are actually pursuing this course, and do not even think it possible that they are thus deceived.

AMBITION, as a human trait of character, in its best use and definition, is highly commendable, and almost, if not quite, indispensable to any good degree of success in human affairs. An ambitionsless man has little force of character, little push in business, leads a slow and rather aimless life. A man of ambition, on the other hand, is wide awake, watchful for opportunities, ready to encourage and carry forward enterprises that come within the scope of his desires and purposes. If his ambition is regulated by principle; if it is under control of a high and refined religious sentiment; if it is governed by a generous, unselfish desire to serve rather than to be served, to promote rather than to be promoted, to help his fellowmen rather than to help himself, then his ambition is worthy, and in the nature of the case, he will have the confidence of his fellowmen and the approbation of God. Why are there so many people always on the alert, and seeking for positions of responsibility and trust which they never attain? Simply because their ambition is unworthy. It is misdirected. It has become so permeated with self that it is degraded into a kind of self-seeking. And, it is a singular and sad fact that those who are most completely and conspicuously under the control of this perverted, self-seeking ambition are blind to their own condition, while every movement

in the sight of their friends is a transparency. Self-seeking men or women will usually be taken at their real value, rather than at their own fictitious estimate of themselves. As a rule people will be "sized up" for just about what they are really worth, and will find their proper appreciation as they mingle with men.

GEORGE MULLER, of Bristol, England, is one of the brightest examples of the power of faith that adorns the Christian religion in our day. About fifty-eight years ago he commenced his philanthropic work without wealth, without organization, or dependency on human counselors. The special objects of his solicitude and prayers were the destitute orphans of his country. When he began his work there were accommodations for only 3,600 orphans in all of Great Britain. Now there are facilities for caring for more than 100,000 orphans. When money was needed to carry on his work, he simply asked God, and he has never lacked for funds. He believed that "all things whatsoever ye shall ask in prayer believing, ye shall receive." God has never failed him. There are many other beautiful examples of faith and trust, with their sure rewards, even in these days, so far removed from apostolic times. Indeed, there are many well authenticated instances of the direct interposition of the divine power, in answer to prayer, in healing diseases, and in a multitude of ways where divine aid has been earnestly sought. And still how slow to believe, how hesitating in their trust, how much like doubting Thomas are the masses of "believers!" It is no wonder our Saviour raised the question, "When the Son of man cometh, will he find faith on the earth?" It is greatly to our shame, and greatly tends to retard the progress of Christianity in the world, that our faith is so weak. Jesus said to his fearful disciples, after he had rebuked the boisterous wind and calmed the turbulent sea, "How is it that ye have no faith?" They had grand opportunities for a strong faith, but it was very weak. But all who read and believe the Scriptures now, have even less excuse for a weak faith than they. "Lord, increase our faith."

THE habit of observation should be carefully cultivated, especially by the young. When this habit is once formed, in early life, it will stand by you, and will be a great source of profit as well as of pleasure. No one can be well educated without careful observation. If the eye and the ear are trained to catch and retain for the use of the mind the valuable things that are constantly coming within their reach, such a person will become well educated, well disciplined, a learned man. Suppose a young man of no more than a fair common school education should begin to observe and try to acquire as much knowledge of the things observed as is within the reach of every one. How many years would it be before he would have a large and valuable fund of information? Notice the great variety of stones you will meet in the streets, fields, valleys, streams or on the hills. Study their nature, formation, learn their names and history. In a little time you will be known as a geologist, and probably will be able to impart much information to others. Study the birds which are all around you. Learn their names, songs, habits, and uses, for nothing is created without a good purpose, a useful place to fill. Soon you will become authority as an ornithologist.

thologist. What multitudes of insects of every conceivable description are all around you. Learn their names, the class and species to which they belong. Learn about their habits, the use which God evidently designed them for. Inquire, read, make collections, and preserve specimens of each class and kind. Before you are hardly aware of it you will become quite an entomologist. In like manner study trees, plants and vegetation. What is the name of that tree? Elm? How do you know? Describe it. What is its nature and use? See how many different trees you can observe and describe in the course of an hour's walk, or a half day. Write a description of them in a little memorandum. In time you will become quite a famous botanist. And so keep your eyes open, keep your mind active. Cultivate your observation in many directions. It will be a constant source of pleasure, and will be of great advantage to you in many ways, and render you much more useful.

NEWS AND COMMENTS.

RHODE ISLAND claims a Republican plurality of over 10,000 in her recent election.

THE Brooklyn trolley street cars have been very destructive of human life. The victims already number 106.

THE Cuban insurrection is increasing. Spain is making great efforts to stamp it out, but finds it a formidable task.

HEAVY floods were mentioned along all the rivers and streams throughout New England and the Middle States last week.

LI HUNG CHANG, the Chinese peace envoy whose assassination was attempted, has recovered and resumed peace negotiations.

FINLAND handles intoxicants under a law of local option. Formerly drunkenness there was common. Now there is practically total abstinence.

IN the suit brought by Miss Anna Dickinson against her sister and others for false imprisonment (under a charge of insanity), the jury failed to agree.

PRESIDENT CLEVELAND is 58 years old; Secretary Gresham, 63; Secretary Morton, 63; Herbert, 61; Olney, 60; Bissel, 48; Wilson, 51; Lamont, 44; Hoke Smith, 40.

GREAT efforts are being made to give the country a cheaper and more satisfactory telephone service. A formidable rival of the Bell Telephone Company is reported to have been formed, with a capital of \$160,000,000.

THE political cyclone, now sweeping the States, in the order of their elections, struck New Jersey last week, resulting in the same general reaction against Democratic rule, and showing decided preference for Republican principles.

THESE are the words of an experienced business man—President Cannon, of the First National Bank of New York City: No one who drinks or gambles, or whose private life outside the bank is open to suspicion, should be eligible to a position in a bank.

WHILE Dr. F. E. Clark was abroad recently, he heard the following distinctions between

three leading denominations: "The Methodists, they picks them out of the gutter; and the Baptists, they washes them; and the Congregationalists, they starches them."

MEXICO has arranged for an Exposition of Fine Arts and Industries, to be opened in the City of Mexico, April 2, 1896. This will be the first exposition in Mexico, and will continue at least six months. An area of 600 acres will be included in the grounds.

BROOKLYN has had a mass meeting of citizens to denounce the needless carelessness of the Trolley Street Car Managers, resulting in the loss of so many lives. Dr. Lyman Abbott and other prominent citizens addressed the meeting in the interests of greater safety to human life.

ENORMOUS frauds are being unearthed in Whisky Trust affairs of late. In Illinois, the discovery of \$3,000,000 of deficit in the Distilling and Cattle Feeding Company's accounts has been made. It ought not to surprise any one to find enormous frauds in any business which derives all its life from stupendous dishonor, wickedness and crime.

SERIOUS trouble exists in the Scandinavian country. There is a threatened conflict between Norway and Sweden, and this leads to various rumors of unfriendly feelings and jealousies among other powers, particularly Germany and Russia. Should Russia interfere as against King Oscar, it is thought that Emperor William will stand by the king.

THREE of our Associations will open this year in May, and two in June, in the following order: South Eastern, (somewhere), May 16th; Eastern, Malboro, N. J., May 23d; Central, First Verona Church, N. Y., May 30th; Western, First Alfred Church, N. Y., June 6th; North Western, Jackson Centre, Ohio, June 13th. The South Western Association does not occur until fall, due notice of which will be given later.

IN North Carolina a young man, 19 years old, has been sentenced to one year in the penitentiary for forging an order for five cents. An exchange calls that "queer justice." Why "queer?" It is the crime of forgery that the State is punishing and seeking to prevent. That sin is not measured by the amount of the order. North Carolina justice is not so "queer" as it would be if its penalties were gauged by the size of the bill.

THE New York *Independent*, of April 4th, is styled a "Lincoln Number," and contains a symposium of articles on Abraham Lincoln. It is a celebration of the thirtieth anniversary of his assassination. This remarkable symposium is written by forty-two persons, many of whom are among the ablest writers of our times. This number of the *Independent* should be read and preserved by every loyal American. To many it will be a complete revelation of a most wonderful character.

EVEN an unusually cold winter South has not been equal to the task of taking the surplus heat out of Southern officials in high stations. Gov. Clarke of Arkansas and Representative Jones had a fierce and undignified encounter. First, a few hot words. Second, each spit in the face of the other, the Governor opening this kind of fusillade. After ex-

changing saliva, there was a clinch, and a drawing of a revolver by the infuriated Chief Executive, and a final interference of friends prevented further trouble.

W. JENNINGS DEMOREST, the founder of *Demorest's Family Magazine*, died at his home in New York, April 9th, aged 73 years. He was widely known as a leader among Prohibitionists and a liberal contributor to both the literature and the funds necessary to carry forward the prohibition movement. The "Demorest Medal Contest" system was originated by him in 1886, and is now carried on all over the world. In 1885, he was candidate for Lieut-Governor of New York, on the Prohibition ticket. He was considered a millionaire.

THE Supreme Court, at Washington, rendered a decision on two important points of the "Income tax law," and was equally divided in opinion on the remaining points. First, a tax upon real estate and rents derived therefrom, is regarded by the court as a *direct* tax, and is, therefore, unconstitutional. Second, a tax upon state, county, and municipal bonds is unconstitutional, because that would be a tax upon States, and would impair their power of borrowing money. This decision will, probably, reduce the anticipated receipts at least one-half, and may involve the balance in indefinite litigation.

CONTRIBUTED EDITORIALS.

IT is not of much use to bury the hatchet and leave the handle sticking out.

IF you knew that on the stroke of midnight, Dec. 31, 1895, you would be called to your account, how would you spend this year?

DON'T call a man a liar to his face. Wait and say it over the telephone. By that time you will be content to tell him he was mistaken.

YOU *may* have a to-morrow, but to-day's opportunities will never come to you again. "The mill will never grind with the water that is past."

AFTER we have lowered our grudges into the grave forever, and covered them with the sweet mother earth of loving deeds, let us not spend too much time visiting the cemetery.

PEOPLE sometimes do not say what they really mean. It is not a case of deliberate misrepresentation, but of surface talk. When their deeper nature speaks, the truth comes out.

ON the day before the auction hundreds of worthless things went into the rubbish pile. They ought to have gone there long before. We had stumbled over them for years, thinking they might "come handy sometime." Don't hesitate to sacrifice the rubbish, whether on the farm or in your heart.

AS "LIBERAL" people are sometimes the most intolerant, so "infidels" are sometimes the most credulous. A man said to me that he believed Christ was a myth, and that the Gospels were invented by designing men. Clinging to the theories which were swept out of the back doors of the universities years ago, he holds that bad men gave to the world its grandest moral precepts and its noblest

religious system. Verily a man who could believe that could believe anything.

CHICAGO'S spring house cleaning was energetic and decisive. George B. Swift takes his seat by the largest majority ever given a mayor in the World's Fair City. Many of the boodle aldermen went down beneath the wave of public indignation. While the election was run on party lines, public sentiment, as expressed through the civic federation, demanded better candidates. It might seem an unkind cut on the previous administration to say that *any* change is for the better, yet it is difficult to see how matters civic *could* be much worse than they have been. Let us look on the bright side now and say that the western metropolis, following the magnificent lead of her eastern neighbor, has set her heart on having a well-governed city, and that this, while only a step, is in that direction. Down with pessimism. No feature of our political world to-day is more discouraging than the spirit too prevalent among good men—"What's the use?" Good government—"it must and shall be preserved."

METHODS IN SCHOOL AND COLLEGE LIBRARIES.

BY EVANGELINE ST. C. CHAMPLIN.

INTRODUCTION.

It was my fortune to watch the library of a university in Western New York State metamorphose from conditions belonging to a previous generation into those quite in harmony with the moving present. Still vivid in memory is that narrow corner room, the dust, the inaccessible shelves, the difficulty of getting a book and the dread of undertaking the task; the young man who in essay work relied almost wholly upon Chamber's Cyclopædia, and the maiden who wrote her essay out of her own imagination. And then the change! The various libraries of the Institution are all brought to the beautiful Memorial Hall and classified and catalogued as one library according to approved modern methods. The library is open during all school hours, a trained librarian in charge. Here the patriarchal President, with pleasure and pride, brings visitors and speaks of the library as the busiest, happiest place in all the university.

A similar change has taken place in many a college library within the last ten years. We are now quite ready to leave deep buried in the past the dusty shelves of extravagant and clumsy volumes, the curator librarian whose chief duty was to cry "Hands off," and concern ourselves with the library as it is, or should be, in the living present. Granted that every school should have a library, though, in the words of Noah Porter, "It no more than fills a candle-box, or occupies only a single shelf," no time will then be needed for the discussion of Prof. Gilmore's paper or Ginn & Co's eight reasons for the existence of school libraries. The choice of books, moreover, may be left with the teacher or faculty of the particular school or college, there being numerous suggestive lists—the work of individuals and of publishers—that may be called into use.

CHOICE OF SYSTEM.

Given then a well selected library of 2,000 volumes or more, what shall we do with it? The books shall not be left unrecorded, unstamped, unnumbered, to be scattered about the building or the homes of the pupils. If

possible there shall be a librarian, a person who has made a special study of library work. At least there shall be orderly arrangement of the books, and this will require adopting some library system. The pet schemes of individuals may work in a private library or in a small one of no probable growth. But in those to be used to any extent by the public, uniformity of system is very desirable. It is a delight on entering college to find we have already in the high school learned to use the library. The tendency seems now to be toward uniformity, and this is no less gratifying to librarians than to the public. However, in starting a library the case should always be diagnosed, considering the appropriation or endowment, aim, class of readers, probable growth, etc. Of the leading schemes of classification, school and college libraries speak out plainly in favor of relative location and the decimal system. Out of twenty leading college and school libraries sixteen use relative location and fifteen decimal classification. However, Mr. Fletcher, of Amherst, in speaking of the Dewey decimal classification, says, "I should make a more simple and elastic classification. The one just made by the University of California suits me exactly." Mr. Woodruff, librarian of Stanford University, in his paper before the Library Congress in Chicago stood for the simplest possible shelf notation. "We do not think in decimals." Yet he says each library must adopt that classification which suits its own needs best. The departmental character of university libraries seems to necessitate both fixed and relative location, and the diminutive size of many school libraries makes fixed shelf numbers desirable. But the experience of many a librarian will echo my own that the advantages of fixed shelf numbers do not offset the disadvantages, and should be used only in special collection, or in libraries not subject to growth.

CATALOGUE.

As to catalogue, the dictionary form is decidedly preferable to the classed. Of the twenty libraries before mentioned twelve have a dictionary catalogue. Mr. Van Name, of Yale College, prefers a classed catalogue in a very large library as it gives it greater opportunity for consultation. Miss Fuller, of the Episcopal Theological School at Cambridge said, "I like a dictionary catalogue better than any other." We may also quote the librarian of the best working school library in New York State, that of the Teachers' College in New York City. "If, starting new, we might consider having a dictionary catalogue instead of classed. Our author catalogue is used a great deal, but in looking for subjects students prefer to go directly to the shelves unless they wish to know all there is upon a subject." Mr. Winsor, of Harvard, in reply to the question whether the form of catalogue used (classed) was satisfactory, replied, "Not exactly. If we had not a topical index, would prefer a dictionary catalogue." The Johns Hopkin's library is changing from classed to dictionary. Finally out of the twenty libraries mentioned only four are satisfied with the classed catalogue. The conclusion is self-evident. In school and college libraries, especially the former, system must always be subordinate to workability. Richly endowed libraries may spend time and means in elaborating system, but the highest compliment that can be paid a school library

is that given by Mr. McAllister to a certain one in Connecticut where he pronounced it the best working library he had ever seen.

REFERENCE BOOKS.

Since the dawn of the new era in our educational methods, the use of the text-book as merely a guide and the study of topics by means of numerous references to the best authorities, one of the most engrossing duties in a school or college library is the management of books to which teachers have specially referred classes. These libraries usually give free access to the shelves, but it is still desirable to have such books together in one place, thus saving the pupils much valuable time. Thus also is the temptation to monopolize reference volumes lessened. The greatest good to the greatest number must be the librarian's aim. Too often she finds the golden rule unheeded by ambitious students, and must herself with watchful care struggle for justice to all. The methods employed in the best libraries are similar, these books being removed from the shelves and placed on tables or special shelves. At Hampton Institute they are simply reserved. At the Bridgewater (Mass.) Normal School they are taken to the different laboratories. At Brown they are withheld from circulation except over night. At Johns Hopkin's they are not loaned. At Smith College they are placed in a revolving book case, or in wire frames on tables and are subject to no special rules. In the Vassar College Library they are placed in shelves near the loan desk, each volume provided with a long book card on which the person wishing to use the book writes her name, the card being left standing upright in a box. This card shows where the book may be found. At Cornell these books are placed in the Reference Library temporarily, being put in paper covers on which appear the temporary shelf marks. This use of paper covers will commend itself to all who know from experience how great is the wear of reference books. At Bryn Maur they are placed in special shelves marked (on a large white guide) *e. g.*, ETHICS—REFERENCE BOOKS, a list of authors and titles being fastened near the shelf.

In most of these libraries, three things seem to be considered necessary in the management of reference books; they shall be placed together in a convenient location and guided. A list shall be kept either near the books or at the librarian's desk; they shall not be taken from the library except over night.

THE CHILDREN.

In the school attended by children their use of the library becomes an important factor. If asked how young a child should be admitted to the privileges of the library, I should say, "as soon as he has lost the idea—if he ever had it—that books were made for mutilation and is able to read them, the library will receive him with outstretched arms." The happiest days a school librarian sees are those in which the bright and eager-faced children come tripping in to make anxious inquiries for the fairy books, legends of King Arthur, Nibelungenlied, wonder-book, and other books belonging to the youth of the world and of the individual. When we place such books in the hands of our children we solve the question of morals in our schools. Mr. Lowell found a moral in Don Quixote. The child need not be told this, unconsciously he will imbibe the spirit of truth from these

master-pieces and unconscious right-doing is the ideal for which we are working.

Most children ten years old learn quickly to use the catalogue and go from it to the shelves, finding the books for themselves. Younger children have only to be shown a few times the shelves where the juveniles are kept before they too are able to find the wished-for book. Of course there are exceptions:—some must be told again and again, and a very few come always in despair to the librarian, beseeching her to find a good book. This is not always an easy task, as the supply of first class juveniles may be insufficient and the child often proves to have been an inveterate reader. The school librarian's cry is for more good juveniles, not milk and water stories, but live books, true to fact and written in good English. Usually the children know where they find the right book, guided by the same instinct that prompts us to grasp with pleasure or leave frowningly a certain volume on the shelf. Occasionally too difficult a book is chosen, and then the librarian's care and advice are needed.

Now, what does this use of the library on certain days and at certain periods do for the children? They come while very young to have a nice sense of the value of books and reading; they learn the difference between good and bad, appropriate and inappropriate books. And if they have never before cared for books, such an interest is now awakened and sustained. They learn the primary use of books, that they are to explain the practical things of life. For instance, a certain class is studying volcanoes. They come to the library and in browsing about find a book with pictures of mountains, and here is Vesuvius itself! The children are delighted and return to their teacher telling what a beautiful picture of a volcano they found in the library. These children are under ten years of age. Those a little older who are beginning the study of history find story books founded upon the facts studied in class, and read them with eager interest. Thus, at this early age, they grasp the only true method of study, and it will be invaluable to them in future work. Those of us who spent our early years committing text books must, though filled with regret for the past, rejoice with these little ones in their possession of the new world of opportunity. And in the management of our schools and libraries we shall give them a full share of attention. While so many men and women of wealth are endowing libraries, I wonder that no one has yet seemed to think of founding one especially for children. Here is an open field of opportunity.

THE LIBRARIAN.

Perhaps this paper should not close without a few words in regard to the librarian. In these days of indexes and catalogues, it is not necessary that the librarian be an encyclopedia, though he will always find use for every bit of knowledge possessed. But he should have a general knowledge of many subjects, a college education being very desirable. And to have dipped deeply in this work will render him a helpful helper to those who are searching for the best upon any subject. He will not advise in the study of an author to read first criticism, then works, and lastly biography, but the reverse and true order. There may be positions in public libraries when power of endurance counts most,

but in school and college libraries this qualification is subordinate to trained intellectuality.

Here the librarian becomes an educator and an artist. He must know the human mind as well as books. And if he is able to put the right book in the right person's hand at the right moment and thus guide the mind to higher and broader planes of thought, he is no less an artist than he who gives a correct impression of nature from the canvass, or brings forth from musical instruments the soul of a composition.

But however talented a librarian may be, there is yet one thing more important than all else. In the library as in the school-room much depends upon the "atmosphere" of the place, and back of all other qualifications the librarian must have the true spirit of service.

LETTERS TO THE SMITHS—No. 15.

TO GEORGE SMITH.

My Dear George:

Your letter of last month did me good. I think I rejoice in the success of every one who truly deserves it; and so it is only natural that I take great pleasure in hearing that you are doing well in your chosen work. If he be zealous, wise and soul-loving, no one can do more good than a teacher. His life is spent with those whose minds are open and trustful, and who, rightly dealt with, take in all truth much more readily than do we older folks. And they do more than take in truth. Because they are growing, they easily assimilate what they take in and make substance out of it.

You seem to appreciate the grave responsibilities resting upon you in dealing with the little folks. Truly you will have much to answer for if through your word or act any one of those little ones are caused to offend. Work with them prayerfully, George, and show them, rather than tell them, how to do right. Be trustful and patient every day. Do not expect too much of them, but be content if you see some growth. The best growth is rather slow than otherwise. The oak is a slow grower, but it is a rock-rooted tree; it lives long and has good stuff in it. Some saplings stretch out wonderfully in a single year, but are weak and short-lived. Create an atmosphere about your boys and girls that shall be healthful, life-giving, and remove every evil influence possible; and then with proper care they will develop naturally and beautifully.

Some of them will; but there are special cases. Concerning those you will have need of much common sense. It is in your dealing with them that your skill—or the lack of it—as a teacher will become manifest. No one can tell you just what to do with each one of those *exceptions* to the ordinary rule; they do not come under the rule. Generally, they must be won by gaining access to the heart, and various are the ways of gaining admittance to the holy of holies of the human heart. But, when once admitted, wonderful transformations in character may be wrought.

Report has it that you are doing well; that you are pleasing both your pupils and their parents; that the boys and girls are enthusiastic in work and loyal to their teacher; that some of them are resolved to go up higher when they get through the home school; and, best of all, that they are developing those graces of manner and character without which all mind-culture is useless.

When I think, George, of your early struggles to get an education; how you stuck to your school work when other boys of your age dropped out; how you used all your spare time from study to help your father and mother at home; how proud your mother seemed whenever she talked of "Georgie," and your kindness to her; how, year by year you got ahead till you could teach in the country districts; how since then you have gone up higher and are now sometimes called the "Professor"; when I think of these things, my dear boy, I, too, take a good bit of pride in you and in all you do, and I wish you good speed in your onward and upward way. May the Lord bless you in your worthy efforts!

And now, George, having duly commended you as you so richly deserve, let me whisper a word into your ear. It is intended for your profit, and I doubt not you will receive it kindly. When I visited your home village last winter I heard one of your old school friends say this: "George is doing well—getting right to the front—and is a smart fellow all right enough; but he knows it so well that he is getting a trifle big-headed."

Now I do not know just what prompted a remark like this. It may have been pure jealousy. It is possible, however, that your friend who said it thought he was telling something with a grain of truth in it. Any how, what he said may be profitable to you, and so I whisper it to you. Many better heads than yours have been a little turned by success. I think, too, that such a turning of the head is more likely to result from success won by hard personal effort than from that gained through the aid of others. Do you recall what Josh Billings once said, that "the self-made man is a little too apt to come to worship his creator"? I am not sure but that he does have temptations in that direction. And again, it may be a natural temptation to some of your school friends to suspect a swelling in your head when there is nothing at all wrong with it. But in view of these two tendencies to temptation—the one on your part, the other on theirs,—you may well cultivate a becoming degree of modesty. The more of real modesty there is about you the more others will think of you, and the more you may safely think of yourself. James 3:13.

There does seem to be a temptation in many bright young men to call special attention to themselves by some mannerism or habit. It now and then comes to pass that half the people of a community are enjoying a bit of quiet amusement because of something of the kind in some person, while he seems all unconscious of his little peculiarities because they have come to be so habitual. When this fun comes to the surface it is anything but pleasant to the object of it. But, whether on the surface or beneath, it is hurtful to all concerned. Young people will do well to study to avoid such oddities; then they will not be annoyed by them as they grow older. And now, my dear George, think on these things. Do your very best in all your work. Deserve success. Win it, if possible. But, be wise and—modest. Faithfully,

UNCLE OLIVER.

I BELIEVE in and pray for all that science and sociology can bring. But when all that is done human society, naked, soul-hungry, will still cry for "the Lamb of God which taketh away the sins of the world."—*President Brand of Oberlin College.*

Missions.

FROM GEO. W. HILLS.

TENNESSEE AND THE TENT.

Late in last month I made a visit to Tennessee to become acquainted with Bro. E. M. Keltner, who has recently begun to observe the Lord's Sabbath. He lives in Lauderdale county, near Edith, a county post-office five miles from the railroad, 58 miles north-east from Memphis and about 12 miles from the Mississippi River, in a rich and thickly settled farming country. I found him and his devoted wife strong in faith and purpose.

His name had been dropped from the Missionary Baptist Church records only one or two Sundays before my arrival. Sister Keltner's name was still retained. His coming out from them made a great commotion in the community. A few bigots are found in that neighborhood as in many others, who manifested the persecuting spirit, which is encouraged by the laws of the State. This un-Christian spirit on the part of a few has created quite a strong feeling of sympathy for the Sabbath adherents.

Brother Keltner is an ordained minister, of good native ability and is an earnest worker, and apparently a very substantial man. They have six very interesting children.

There is a Baptist, and also a Methodist Church in the neighborhood, but of course we could not have the use of either in which to hold meetings, although we were told that Mr. Keltner did more than any other three men in building the Baptist house. Meetings were held in a school-house about a mile from his house. About 200 could be accommodated, and over half that number were present at the first service. The news of the meetings spread, and others came until on Sunday the house was full and some out of doors.

I spoke twice on the Sabbath question on Sunday to very attentive congregations, the most of whom admit its truth and claims.

On Monday, March 25th, we organized the Edith Seventh-day Baptist Church, the first in Tennessee, with Rev. E. M. Keltner, pastor, and E. M. Hunt, clerk. I hope this little band will have the full sympathy of all Seventh-day Baptists. They never saw one of our people until my arrival. They are a long distance from any other of our churches. Great pressure will be brought to bear against them. An occasional letter of sympathy to cheer them in this new struggle for truth's sake will be of great advantage to them. Many friends will forsake them and new and numerous trials will be theirs to endure. They need your prayers and new friends to take place of the old. Their interests are ours, their welfare and ours are the same.

There are a great many young people there, the most of whom are not Christians. They with many older people urge us to come again next summer with tent and singer, which I much desire to do. But it is uncertain yet as to tent work for the coming summer. Times are hard. Collections on this field are very small as there is but very little money here. Our Missionary Board feel the financial pressure very much, and there are so many demands for money they are badly crippled in the work.

Edith is the most hopeful point in this field. We need to go there with the tent and helpers. There are other places of interest we wish to visit; one is Atlanta during the coming "Cotton

States and International Exposition," Sept. 18th to Dec. 31st.

I wish in this article to put in a plea for the tent work. The tent affords the only means by which we can secure a hearing, as I have said before, and as Secretary Whitford said in his article in the RECORDER of March 28th. If the tent work is suspended our work is largely cut off on this field. We as a people cannot afford to do it. There is too much at stake.

In this connection I wish to suggest that on the first Sabbath in May all our churches, Sabbath-schools and Christian Endeavor societies take up special collections, and that the money be forwarded to A. L. Chester, Treasurer of the Missionary Board, or to O. U. Whitford, the Corresponding Secretary of the same Board, for the tent work in the South. I do not wish this to interfere in any way with the raising of funds for other purposes, but to make a special offering for this needy field, and unite our offering which the Lord can use to his glory and the spreading of his truth.

ATTALLA, Ala., April 4, 1895.

FROM E. H. SOCWELL.

Dear Brethren

I herewith enclose the statistical report for the quarter just closed and am sorry that no more has been accomplished. The cold weather and snow during the winter prevented me from holding meetings at Garwin and Shellsburg, as I had arranged to do, but I hope to do so yet at some possible time.

I held a series of meetings at Grand Junction during January, which resulted in an awakening of the church and in other general good. All the meetings at Grand Junction are well attended; all of our people being present and nearly all of the First-day people of the community as well. The school-house where we hold our meetings is not large enough to accommodate the congregations that assemble for evening service, and the congregations are increasing in size steadily. Some of the people are becoming interested upon the question of the Sabbath, and many of them inquire of our people from time to time when I am to hold meetings again.

The church and Sabbath-school are in good condition and hold service each Sabbath, unless prevented by storm. There are now four candidates awaiting baptism, while it is quite probable that two or three more will offer themselves at the time of our next visit, when baptism will be administered. The interest at Welton remains good, the church, Sabbath-school, and Y. P. S. C. E., each being in a healthful condition. There are now six candidates awaiting baptism at Welton and one person to join us by letter. We expect to administer baptism in the near future. I preach in the M. E. church in Welton on each Sunday evening, when I am at home, and have good congregations and excellent attention; the congregations are steadily increasing in size, the church being almost filled on the last two occasions. This work is done gratis. While at Grand Junction, in March, I received a telegram from West Hallock, Illinois, to attend the funeral of Mrs. Socwell's mother which occurred on the 17th inst. While there, I preached upon the Sabbath, at West Hallock, our old home church, and was privileged to meet many of the friends of my youth, and on the following Monday evening, by request, I delivered a temperance address in Edelstein, under the auspices of the Good Templar organization.

During the quarter I have visited our people at Garwin, Gowrie, Grand Junction, Des Moines and Marion. Much of my work during the quarter has been by personal visitation, upon which I am learning to depend more and more, and I trust that the fruits of the labor may appear in due time.

For the quarter I report 29 sermons, 4 lectures upon Palestine, 1 temperance address, 24 prayer-meetings, 82 visits and 2,707 pages of tracts distributed. I am still trusting, praying and laboring for the success of the Master's cause in Iowa.

MISSIONARY SOCIETY.

Receipts in March, 1895.

Interest on Permanent Fund.....		\$ 24 50
Haarlem Church, C. M.....		27 00
Nortonville, Church.....		14 00
Shiloh " G. F.....	\$ 8 65	10 33
" " C. M.....	1 68	
Hattie Washburn, South Hamilton, N. Y., G. F.....	1 00	
Dr. Palm- borg's Salary.....	1 00	2 00
New York Church.....		7 20
Junior C. E. Society, Little Genesee, N. Y., Evangel- istic Work.....	5 00	
Junior C. E. Society, Little Genesee, N. Y., Dr. Palm- borg's Salary.....	2 00	7 00
Receipts through Rev. O. U. Whitford:		
Mrs. L. B. Burdick, Leslie, N. Y.....	2 00	
Mrs. D. B. Coon, Auburndale, Wis.....	5 00	
J. P. Lundquist, Heber, Kan.....	1 00	
Phebe C. Newton, Fayetteville, N. C.....	52	
Mrs. Anna Newton, ".....	40	
George Newton, ".....	25	
Mrs. Nathan A. Newton, Fayetteville, N. C.....	33	
L. D. Brock, ".....	10	
Mrs. M. E. Fillyaw, ".....	10	9 70
Plainfield Church.....		47 52
" Sabbath-school, G. F.....	7 09	
" " S. M. S.....	7 62	14 71
Mrs. Harriet S. Rogers, Oxford, N. Y.....		10 00
Milton Church.....		30 00
Hammond Church.....		7 10
First Brookfield Church.....		6 15
Friendship Church.....		9 25
A Friend, Walworth, Wis., H. M.....		50 00
Welton Sabbath-school, S. M. S.....		1 00
Chicago Church, C. M.....	6 50	
" " G. F.....	10 50	17 00
Pawcatuck Church.....		54 87
Watson ".....		4 00
Dodge Centre Junior C. E. Society, Class 3, for S. M. S.....		2 00
Received through Evangelistic Committee:		
Second Westerly Church.....	27 00	
First ".....	74 09	
Second Hopkinton Church.....	24 65	
First Baptist Church of Hope Valley, R. I.....	70 65	196 39
Interest on Permanent Fund.....		40 50
		\$592 22

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., March 31, 1895.

ONE DOZEN FACTS CONCERNING DANCING, CARD PLAYING AND THEATRE GOING.

BY REV. L. W. MUNHALL.

It is a fact that the three leading worldly amusements are Card playing; Dancing, and Theatre going.

It is a fact that the Bible demands that Christians shall be separated from the world. See Matt. 6: 24, John 17: 15, 16, 2 Cor. 6: 14-18, James 4: 4, 1 John 2: 15-17, etc.

It is a fact that not a single evangelical denomination approves of these amusements; and many of them have formally declared against them.

It is a fact that unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

It is a fact that persons desiring to become Christians never want a dancing, card-playing, theatre-going professor's assistance in learning how.

It is a fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces and work of their church.

It is a fact that any church sanctioning these amusements is spiritually inert.

It is a fact that unchristian people have little or no respect for the religious professions of church members who indulge in these amusements.

It is a fact that the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes.

It is a fact that indulgence in these amusements has led multitudes to disgrace and ruin.

It is a fact that no one in the dying hour wants one who loves these things to pray with them or speak to them of the life to come.

It is a fact that if you are a Christian, and indulge yourself at all in these worldly pleas-

ures, and for the honor and glory of our glorious Saviour and Lord, will at once and forever renounce them, you will have his sweet approval, the approval of your own conscience, and such joy as the world cannot give. Matt. 19: 29.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.—*The Episcopal Recorder*.

A PLEA IN THE INTEREST OF THE BOYS' BOARDING SCHOOL.

SHANGHAI, China, Feb. 27, 1895.

Having recently received a letter of inquiry, from the Corresponding Secretary of the Missionary Board, respecting the needs and advisability of continuing the boys' boarding school, I am constrained to make a special plea in its favor.

Prior to our engaging in boarding-school work we endeavored to show the necessity of both boys' and girls' schools.

The Missionary Board concurred with the plans then presented, and furnished some \$800 for the erection of buildings. But this appropriation was found, in the execution of our plans, to be quite inadequate; and through solicitation nearly \$1,300 were secured from Chinese and foreign residents in Shanghai. After these buildings were erected, it seemed impossible, for some years, to sustain more than one school, and the only reason why preference was given to opening a girls' school first, was that Mrs. Davis was more at liberty than myself to take charge of such work. I am sure, had there been some one on the field at liberty to take charge of a boys' school, we would have deemed it best to have opened this first, for we have always felt, and I think your missionaries generally agree that, if we could have but one, it would be of more practical advantage to our work to give the preference to the boys' school.

But at the outset, plans were made for both, and we had no other idea than that they would be, after a little patient waiting, permanently established.

Upon the arrival of Brother and Sister Randolph the boys' school was first opened and was carried on for about four years in the buildings erected for it. At the end of this period, it was decided to transfer the boys' school grounds and buildings to the medical department, so as to supply this work with hospital accommodations. The reason for doing this was because the dispensary had been built on these grounds in close proximity to the school buildings, and the premises were far too small to supply the needs of both. It was, therefore, necessary either to give the dispensary over to the school, to be used as a dwelling, or to transfer the whole property to the medical work. In view of the then existing circumstances, it was deemed best to do the latter. But there was no expectation that this school would be crowded out of an existence, having neither home nor affection in the hearts of our people. We fully expected that its needs would be supplied in the purchase of other grounds and the erection of new buildings at no distant day.

There being no special provision or effort made to supply new accommodations, together with the withdrawal of Brother and Sister Randolph from the work, has placed this school under very embarrassing circum-

stances. Miss Burdick has been taking charge, with the hope that provisions would soon be made for it. She agrees that it is not practical for her to take permanent charge of a boys' school, and, furthermore, the burden of caring for both schools is too great for any one person to bear, and should not be prolonged without the prospect of relief.

The renting of Chinese buildings is unsatisfactory in many ways, and will become more and more so as the school advances from year to year; neither is it financial economy to do so, as the rents paid are quite equal to the interest on the capital required to build much more satisfactory accommodations.

We feel that the foregoing statements sufficiently warrant our making an earnest and definite plea:

1. That the Spirit of God may move upon the heart of some young man and his wife to offer themselves for this work without delay.

It is high time that some one was on the field preparing. It will require at least a full year before they would be ready to take any responsibility in the work, and a longer time before they would be able to fully meet the demands of the situation. It is evident that unless some one does come to its help, this work will finally be abandoned to the great injury of the future success of our Mission in China. Is not God calling some, at this very time? If so, may he enable them to feel the urgency of the call and act without delay.

2. May the Lord open the hearts of our people to give \$2,800 for the purpose of buying land and erecting school buildings and dwelling for the missionary teacher and family. The above amount would probably be about equally divided in the erection of the buildings required.

Is there not some individual in our denomination who would be glad to donate \$1,400 for a school building or a mission home as a memorial?

As I look out of my study window, within a stone's throw I see the "Stevenside Memorial Mission Home," bought for 6000, Tls, or about \$6,000 gold, the gift of one Christian woman. A little farther away may be seen the "Bridgman Memorial Home and Girls' School," the bequest of another woman. At another point may be seen the "Margaret Williamson Memorial Hospital," costing a good many thousand dollars. Recently the Presbyterians dedicated the "Lowrie Memorial Chapel," costing \$4,000. Then there are the "China Inland Mission Buildings," located in Shanghai, costing \$25,000, the "McTyre Home," and the "Methodist Church Building," all built with money given by individuals for these special purposes.

What a boon it would be to the work if the amount we ask could be at once donated or pledged. Can it be that we are to send away these bright and promising boys, from among whom we have hoped would come efficient native helpers in our future work? We need the school, not only as an educating, but also as a Christianizing, agency. If a religious training is important for Christian work at home, it is doubly important for those who have been born in the lap of heathenism.

Who will supply this present urgent need, who will hear this "Macedonian cry?" May the Spirit of our Lord accompany the words we have written, so that when they are brought before the people, the hearts of some,

at least, shall be stirred, resulting in the necessary provisions for this branch of our work.

D. H. DAVIS.

TURKISH OUTRAGES UPON AMERICANS.

We said week before last that the grievances which the United States lately have suffered from Turkey are trifles in comparison with the horrors of the recent massacres of Armenian Christians. Yet the insults which Turkish officials have dared to offer to American citizens within the last five or six years, and which have gone unredressed, are very far from trifling in themselves. It is high time that they were stopped. The American public does not realize what is going on in Turkey. If it did there would be a general outbreak of indignation which would stimulate the State Department at Washington to take a firm course.

The facts are these: Within a few years past, say six years, the property of American citizens has been repeatedly seized, detained, injured, and even confiscated by the Turkish authorities. Complaints have secured occasional apologies, but no recompense or redress or alteration of the official policy. None has been intended. The apologies have been simply a blind. Moreover, the private correspondence of citizens of the United States has been tampered with. Not only have newspapers been stolen, but personal letters have been opened. This is a flat and impudent violation of existing treaties. Moreover it seems to be due to a definite understanding with the palace, and one which does not apply to an occasional letter but practically establishes a policy of scrutiny.

These offenses are serious enough, but worse have occurred. When Mr. Macallum, a missionary of the American Board, lay dangerously ill in Khanus in October, 1891, his friend, Mr. Richardson, wished to go to his relief from Erzroom. But the latter was confined to Erzroom by the Turkish officials and was deprived of his Turkish passport and his United States passport also was forcibly seized and detained. He had as complete a right to make his proposed journey as he would have had in Massachusetts, and his confinement was a gross outrage, augmented by the insult to the United States government in the matter of the passport. Furthermore, in August, 1892, Dr. Pettibone was arrested in Adana for no cause, and although he was allowed to go on bail, his mission house and the private papers of the occupants were ransacked, in direct violation of even Turkish law, not to speak of treaty obligations. The object was to discover some justification for the arrest already made. Mr. Crawford, of Brousa, also was arrested at about the same time and confined for three days, and neither of these outrages upon a citizen of the United States ever has been redressed in any manner, or even apologized for, so far as we can learn. And we are ashamed to say that it is stated on good authority that in December, 1891, the State Department distinctly instructed its representative in Turkey "to do nothing in the case of Richardson and Crawford." What wonder that the Turks abuse Americans when our own government washes its hands of them and itself submits to be insulted!

More might be stated, but enough has been said. How long shall such a condition of things be allowed to exist? We appreciate the caution necessary to the movements of the department of State. But it is in possession of abundant facts. It knows perfectly well that the Turkish government has insulted the United States defiantly more than once, and is quite ready to do so again. We have no sympathy with jingoism, but it is high time that our government made the safety and welfare of its law abiding citizens in other countries more of an object. Whether the great powers of Europe take any action toward reforming the Turk or not, he must be taught that the lives and property of American citizens are as precious as those of English or French, and that to forget that fact will cost him just as dearly. We call upon

the administration at Washington to turn over a new leaf in its policy toward Turkey. The United States needs a strong representative at Constantinople, and, even more, a determined policy at Washington in regard to Turkey. It needs a policy which will not spare plain language to the Grand Vizier, and will not hesitate to back it up with the white fleet. One or two of our ships of war off Smyrna would make an immense and immediate difference, and the only guns fired would be in saluting. When will the administration adopt such a policy? Just as soon as the public demands it. Perhaps sooner and voluntarily, but then at all events.—*The Congressionalist*.

HOME AGAIN.

After six-and-one-half months' absence, I find myself at home in Salem, West Va., again. Changes have come during the time. Death has been at work. Some of the loved ones have fallen. A large congregation was out Sabbath morning to listen to and greet the returned pastor. There seems to be a good religious interest among the people. The school was never in a more prosperous condition than this term.

During my absence I held seven series of revival meetings; one at Scott, N. Y.; the rest in Rhode Island—at Rockville, Canonchet, Niantic, Hope Valley, Hopkinton, and Dunn's Corners. These meetings were all attended by marked expressions of the Divine presence and power in the awakening of Christians and in the conversion of sinners. I have had the sympathy and hearty co-operation of the pastors and Christian people in all these places. My last meeting, at Dunn's Corners, with the First Westerly Church, was one of especial interest and power for good. About fifty expressed themselves as having found Christ as their Saviour in the three weeks of the meeting. The little church here was greatly encouraged and strengthened. We have in this church a little band of most excellent workers. I have preached three hundred and thirteen times during my absence. About two hundred and twenty-five have professed conversion, besides a large number of wanderers who have been induced to return to God and to fill their places in the churches. The people where the meetings have been held have responded nobly to pay the expenses of this work. While the work has been done largely among the little churches (Bro. Saunders having taken the large churches of Rhode Island last year), they met the expense mostly. Of the five months given to the Rhode Island churches, more than enough was paid to meet all the expenses, evangelist's salary, and expenses to and from the field. I am expecting, after spending three months here with the Salem Church, to again enter the evangelistic work for the entire time, giving the time up to Conference, still in Rhode Island; then wherever the Lord may direct.

J. L. HUFFMAN.

APRIL 8, 1895.

EFFECTIVE IF NOT RESPONSIVE.—A bright youth undergoing examination for admission to one of the Government departments found himself confronted with the question:

"What is the distance from the earth to the sun?"

Not having the exact number of miles with him he wrote in reply:

"I am unable to state accurately, but I don't think the sun is near enough to interfere with a proper performance of my duties if I get this clerkship."

He got it.—*Queenslander, Australia.*

Woman's Work.

THE EVERGREEN MOUNTAIN OF LIFE.

BY JAMES G. CLARK.

[It may not be amiss to relate the circumstances under which Mr. Clark wrote this song, which, so says high authority in such matters, has been quoted more than any ballad or lyric ever written by any American poet, save Morris's "Woodman, Spare that Tree," and Bryant's "Thanatopsis." Hundreds of newspapers and magazines have reprinted it, and the effusion has procured only universal commendation.

Mr. Clark had an aged mother, and once upon a time she said to him:

"James, come, write me a song about 'the delectable mountains,' of which John Bunyon spoke. Write something good now, and set it to fine music, such as will please an old lady's ear."

"Mother, I will," he said, and going away by himself, by-and-by came back and took his melodian, which was his other self, and sang this beautiful song to a woman so old that

"Her guide is the glory that shines through the tomb,
From the Evergreen Mountain of Life."]

There's a land far away 'mid the stars, we are told,
Where they know not the sorrows of time;
Where the pure water wanders through valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll,
Where the way-weary traveler reaches his goal,
On the evergreen mountain of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens are fann'd,
When we faint in the deserts of this;
And we sometimes have long'd for its holy repose,
When our spirits were torn with temptations and woes,
And we've drunk from the tide of the river that flows
From the evergreen mountain of life.

O, the stars never tread the blue heavens at night,
But we think where the ransomed have trod,
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are traveling homeward through changes and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines through the tomb,
From the evergreen mountain of life.

—N. Y. Observer.

DOUBTLESS we are all interested in the many lines of benevolent work of which we hear and know, but the interest grows with our knowledge of the work. Being deeply interested in the work of saving the homeless, or worse than homeless, boys and girls, and living near to the "Good Will Homes," the history of which is so widely known, we would like to give you a little insight into the noble work which is being done there. While only boys are received now, steps are soon to be taken to establish similar homes for girls.

THIS is the third year of holding a Summer Assembly for the boys and their friends at the Homes. They will have with them this year Mr. G. Chiba, a Japanese, a student of Colby University, (he is full of life and enthusiasm, joins in the games with the boys, and is a general favorite with them); Member Dennett, humorist and reader; Kirk Munroe, the first editor of *Harper's Young People*; the Holding Brothers, boy musicians; Miss Charlotte Thorndike Sibley, the talented young lecturer, and several others.

THE mornings are to be devoted to music, short and bright lectures, and religious exercises; the afternoons to out-door amusements and recreations, and the evenings will be filled with interesting exercises. Everything is being done to interest, teach and train the boys for useful Christian lives. Some of them are already very grateful for the blessings they are enjoying. Much good seed is being sown, and Mr. Hinckley says he can afford to wait for the harvest.

THE following paper has been written, at my request, by one of my friends who is especially interested in the Good Will Homes.

GOOD WILL HOMES AT EAST FAIRFIELD, MAINE.

We are sometimes surprised at the amount of good that one loving, earnest, consecrated life can do. We have been so often surprised that now the surprise is that so few such lives are lived. God's promises are marvelously great, and they are good for all times and places, and for every single one who will appropriate them. Whatever else is uncertain and unsafe, they are sure.

Still one more proof of this is revealed in the history of Rev. G. W. Hinckley's work for the Good Will Homes. Away back in 1885, I think, a boy was taken by Mr. Hinckley to care for. It was something of a trial to his faith to take one more child into his family with already too many expenses for his very limited income. "But," he said to himself and to his God, "if at the end of the year I come out none the poorer and the boy all the richer by our home care, I shall have proof that God approves this work, and I will venture to take another boy." At the end of the year he had \$33 83 to deposit toward his boy's fund. A month later he had \$3 to add to that already in the bank.

From this as a beginning he took one boy after another till he had a house full, when he felt justified in buying a farm for the permanent location of this work. In 1889 a suitable place was found at East Fairfield, Maine, nine miles north of Waterville, on the Maine Central Railroad. The farm consisted of 125 acres. They have since purchased 80 acres more. Good Will Farm is named in honor of clubs of children who organized to help raise a fund to purchase the farm. These were called Good Will Clubs. There are now sixty-four boys at the farm.

Fifteen boys, with a matron and sometimes an assistant matron, fills a house at the farm. When one house is full some faithful friend is raised by God to buy more land and put up another house. Already seven cottages have gone up. Christian Endeavor Cottage, the last one built, is nearly ready for occupancy. It will accommodate fifteen boys, but a hundred dear, good boys, choice ones from everywhere, have knocked at the doors, and will have to wait for more houses. The Christian Endeavor Cottage was built by Christian Endeavor Clubs in various places. The stained glass in the front door has the pretty monogram of the society—a gift of a true friend of the work. Ground has been broken for a school building which will be pushed on to completion this spring. The *Harper's Young People*, through its subscribers, is doing a beautiful thing in raising money for an industrial building. This, of course, looks to the wise plan of teaching the boys trades and professions. A printing press is already materializing. By means of this the boys can print the charming little paper called the *Good Will Record*, which serves to do two things, besides many more. The two are to acknowledge faithfully all gifts and courtesies of whatever kind, and to let the present needs of the Homes be known. In a sense we may say it is a work that lives "from hand to mouth." That is, in the very best sense it is a work of faith, as all good works must be. But neither the man nor the work can give a hint of sentimentalism. They are both of the most practical sort. Sensible to the utmost, careful and judicious to a remarkable degree, Mr. Hinckley says himself, "The object of our work is the physical, intellectual, moral and

spiritual development of boys in need of a helping hand. It is not reformatory, but preventive. The boys are in charge of a general manager, who is their teacher and disciplinarian. Besides, in each cottage is a matron and assistant, so that boys there as well as in other homes can have a loving woman's heart to minister to them: What could a little fellow of seven or eight or ten do without a mother in whose presence he could cry when he was hurt?

The plan at this home is to take only able-bodied, intelligent boys, not under seven nor over fifteen years of age. Some of the boys now at the farm are looking toward trades and professions. The Bowdoin students promise to help one bright boy to a college course. The class of '94, Colby, will do the same for another promising lad. Mr. Hinckley tells me there are half a dozen as promising fellows waiting for some generous class or circle of King's Daughters to offer to lift them along the same way.

After the fire in August, which destroyed their winter stock of clothing, they were tempted to be a little uncertain, but somehow again it has been proved true that "man's extremity is God's opportunity," and one day Mr. Hinckley received by freight from Connecticut a box of some dozens of pants. Some one exclaimed, "Why, how could they know the pants would fit?" Mr. Hinckley smilingly replied, "We can fit any pair of pants that you can send us." This is true of shoes also and stockings and caps and blouses and mittens and night shirts, and indeed anything that boys can wear in any town in America. Then there is a constant demand for sheets and bedding and table cloths and towels and napkins. It is no small comfort to some of us that if we are not able to do great things ourselves, we may give a cheering lift to those who can and do. The motto of the Home is, "Commit thy way unto the Lord. Trust also in him, and he shall bring it to pass."

ANNIE G. PEPPER.

WOMAN'S BOARD.

Receipts in March, 1895.

Boulder, Colo., Sabbath-school Collection for Kindergarten Supplies.....	\$ 1 35
Mrs. C. A. Britton, Marquette, Wis., RECORDER Fund.....	1 00
Mrs. E. M. Dunn, Milton,	1 00
Milton Junction Church,	1 84
Miss M. J. Stillman, Leonardsville, N. Y.,	5 00
Thank-offering Boxes, Westerly, R. I.,	6 00
Ladies' Aid Society, Ritchie, W. Va., Second Quarter Susie Burdick's Salary.....	4 00
Ladies' Society of Lost Creek, Susie Burdick's Salary, \$2 50, Dr. Swinney's Helpers, \$2 50, Home Missions \$1 25.....	6 25
Woman's Benevolent Society, Leonardsville, N. Y., Tract Society, \$30, Missionary Society, \$15, Susie Burdick's Salary, \$15.....	60 00
Miss Susie Burdick, Shanghai, China, Tract Society, \$15, Missionary Society, \$15, Board Expense, \$5.....	35 00
Miss Minnie Burdick, Hebron, Pa., Medical Mission, \$1, Susie Burdick's Salary, \$1.....	2 00
Mrs. L. R. Burdick, Hebron, Pa., Miss Susie Burdick's Salary.....	1 00
Ladies' Aid Society, Milton Junction, Wis., Tract Board, \$6, Home Missions, \$6.....	12 00
Mrs. A. McLearn, Rockville, R. I., Board Expense.....	1 00
From Thank-offering Boxes of Mrs. W. A. Rogers, Mrs. S. Farnham, and Mrs. O. U. Whitford, Pawcatuck Church, Westerly, R. I.....	6 00
	\$143 44

E. & O. E.

Mrs. E. B. SAUNDERS, Treasurer.

ADAMS CENTRE, N. Y., April 9, 1895.

WANTED! WANTED!! WANTED!!!

Back numbers of the SABBATH OUTLOOK for 1890 and 1891. The publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, bound, in return. Single copies of the number for April 1890, especially wanted. Please look over your files, and garrets, and see if you can help us.

BINDERS FOR RECORDERS.

We are prepared to send an excellent binder for the RECORDER by mail, postpaid, for \$1 10. This is at wholesale price and therefore without much profit to the publishers, and is done to accommodate our patrons who wish to preserve the RECORDER for reference. We mean to make it worth enough to our readers to justify this outlay for its permanent preservation year by year.

TEACHINGS OF JESUS—HIS THEOLOGY.

BY CHARLES A. BURDICK.

ERRATA.—In the article under the heading, "Teachings of Jesus," in the SABBATH RECORDER of March 28th, occurs an omission and a misplacement of words. Where the attributes of God are given, opposite the words "All-powerful" should be the words, "With God all things are possible." And the words "All-seeing" should stand before the text, "When thou prayest," etc.

II.—OF CHRIST THE SON.

1. *His pre-existence.* I came forth and am come from God. John 8: 42. I am come down from heaven. John 6: 38. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. John 17: 5. For thou lovedst me before the foundation of the world. John 17: 24.

2. *The Messiah of prophecy.* I know that Messiah cometh, which is called Christ; when he is come he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he. John 4: 26. The high priest said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said. Matt. 26: 63.

3. *His human nature.* The Son of man hath not where to lay his head. Matt. 8: 20. Even so shall the Son of man also suffer of them. Matt. 17: 12. The Son of man shall be delivered up into the hands of men, and they shall kill him. Matt. 17: 22. But now ye seek to kill me, a man that hath told you the truth. John 8: 40.

4. *His divine nature.* I am the Son of God. John 10: 36. Dost thou believe on the Son of God? Who is he, Lord, that I may believe on him? And Jesus said unto him, thou has both seen him, and he it is that speaketh with thee. John 9: 35-37. I am the resurrection and the life. John 11: 25. I will raise him up at the last day. John 6: 40. Hath power on earth to forgive sins. Matt. 9: 6.

5. *His relations to the Father.* (1) His only begotten Son. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through him. John 3: 16, 17. (2) One with him. I and my Father are one. John 10: 30. Believe me that I am in the Father and the Father in me. John 14: 11. (3) Distinction of persons. Father, the hour is come; glorify thy Son, that the Son may glorify thee. John 17: 1. I glorified thee on the earth, having accomplished the work which thou hast given me to do. John 17: 4. Father, I thank thee that thou heardest me. And I knew that thou hearest me always. John 11: 41, 42. I spake not from myself; but the Father which sent me hath given me a commandment, what I should say, and what I should speak. John 12: 49. (4) Subject to the Father's will. For I am come down from heaven, not to do mine own will, but the will of him that sent me. John 6: 38. The Father is greater than I. John 14: 28. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. John 15: 10. O, my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. Matt. 26: 39.

6. *Redeemer and Saviour.* The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28. I came not to judge the world, but to save the world. John 12: 47.

7. *The light and life of men.* I am the light of the world; he that followeth me shall not walk in darkness, but have the light of life. John 8: 12. I am the way the truth and the life. John 14: 6. I am the resurrection and the life, he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. John 11: 25, 26.

8. *His kingdom and power.* My kingdom is not of this world [Pilot, therefore, said unto him, art thou a king, then? Jesus answered] thou sayest that I am a king (or, as in margin of Revised Version, and in the Bible Union translation) thou sayest it, because I am a king. John 18: 36, 37. All authority hath been given unto me in heaven and on earth. Matt. 28: 18. All things have been delivered unto me of my Father. Matt. 11: 27.

9. *His death and resurrection.* The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. Matt. 17: 22.

10. *His coming to judgment.* For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Matt. 16: 27. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into eternal punishment, but the righteous into eternal life. Matt. 25: 31-33, 46.

NEVER IN VAIN.

BY REV. B. FAY MILLS.

No message of love to God and man has ever been in vain; no love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message, and this is why the mission and the message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal, and that all things must be subdued unto him; for "love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. . . . For now I see in a mirror darkly; but then face to face: now I know in part, but then shall I know even as also I have been known."

And when at last we shall clearly know what now we dimly see in Jesus Christ—that "love is righteousness in action;" that mercy is the necessary instrument of justice; that good has "been the final goal of ill;" and that through testing innocence must have been glorified into virtue—when we shall see that God is love and law is gospel, and sin has been transformed into righteousness, then shall we also see that "there is one body, and one Spirit, even as also we were called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Then shall we see that "unto each one of us was the grace given according to the measure of the gift of Christ;" . . . and we shall all "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ;" and

"Every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

—Presbyterian Banner.

Young People's Work

CONCERNING OUR CIRCULAR LETTER.

Many replies have been received from pastors and secretaries of the Young People's Societies, heartily endorsing the line of work recommended by the Tract Board. We are glad for the prompt official endorsement of the Permanent Committee. Bro. Saunders has his hands and heart full just now in revival work. But, as the accompanying letter shows, this branch, as well as others, of our denominational work, have his hearty God speed, and that of itself means much.

ADAMS CENTRE, N. Y., April 5, 1895.

Rev. F. E. Peterson, Dear Friend and Bro.:

Your letter is received and I feel justified in saying that after corresponding with the Secretary and Treasurer of our Young People's Board I feel warranted in endorsing the letter you have prepared for the young people, and would recommend its adoption by the societies, and we will do all we can to make the measures proposed a success. Make whatever use of this letter you see fit.

Yours in the work,

E. B. SAUNDERS, Pres. Per. Com.

QUESTIONS.

1. At what age must active members be transferred to the honorary list?
2. Must the pastor and wife necessarily be honorary members? AN ENDEAVORER.

ANSWERS.

1. Societies differ in their rules. Some transfer active members to the honorary list only when they die. Others at the age of ninety years! As long as *active*, keep them so, without transfer.
2. The pastor and his wife should always be active members, unless too old and feeble to attend.

OUR MIRROR.

Two Christian Endeavor Societies were organized during January in Protestant Episcopal churches in Philadelphia. These were the first cases of the kind in that city.—*Christian Herald*.

ENDEAVORERS make a great mistake when they do not invite the older church members to attend their special annual meetings. One minor result of such attendance is that the collections taken at such meetings will be largely increased, as the older people, seeing what good work the society is doing, will be moved to make liberal contributions to their undertakings.—*Golden Rule*.

WHAT are your committees doing?

Do you know of any fresh plan for committee work?

How many attend the district conventions?

What was done at the Convention?

Tell each other about it! And remember, often the slightest hints of good methods prove most suggestive.

Write to the Secretary of the Young People's Permanent Committee, Milton, Wis.

THE Y. P. S. C. E. Local Union of Plainfield, N. J., is composed of eighteen societies. The president of the Local Union, together with the presidents of the various societies, constitute its executive committee. This committee meets once each month, or as often as there is work to be done, to discuss the work in hand, plan new work, and make suggestions for work, all of which is reported to the several societies by their respective represent-

atives, at the executive committee meeting; so each member is kept in acquaintance touch with the Christian Endeavors being made about us.

The idea is now on foot to bring together, from time to time, in joint meetings the like committees of the several societies of the Union, so that the various committees of each society may profit by the suggestions and plans for work from all the workers of the Union, along their respective lines, as well as gain the inspiration of the larger band of Endeavorers.

A new departure, which is becoming more general, is that of visiting among the societies. Thus one society invites another to join with the first in a union meeting. These meetings tend to bring us out of old ruts and add impetus to all Endeavor work.

R.
PLAINFIELD, N. J., April 8, 1895.

IN the Westerly (R. I.) Y. P. S. C. E. a chorus has lately been organized, who sit in front and lead the singing at the prayer-meeting each Sabbath afternoon. This is the thought of Mr. John H. Tanner, Jr., the chorister of the church, and it is already seen that it will be beneficial in improving the singing at the meetings. The members of the society who wish to do so remain after the meetings to sing over new hymns. Among others we are learning the recently adopted State song, "Rhode Island for Jesus!"

At the meeting March 30th there was used by the leader a "chain of verses" plan suggested by the *Golden Rule*. A number of slips of paper of different colors had been cut in the form of the Christian Endeavor badge and given to the members the week previous. Upon each was written a Bible reference. Each person found the verse, wrote it on the slip and read or recited the same when called upon by the leader during the meeting, and then gave the slip of paper to the leader to form into a chain to send to some benevolent institution. The plan proved a pleasant variation from the usual methods of conducting the meetings.

The society has this year adopted a new method of securing a report from each committee every month, and preserving the same for future reference. The Publishing Department of the United Society at Boston issues a handy pad of blank sheets for committee reports, so arranged as to be easily filed in a binder which they provide for that purpose, and the Recording Secretary has found the matter of keeping committee reports much simplified by this arrangement. Blank reports for six months have been given to the chairman of each committee, and these are brought into the monthly business meeting, and after presentation to the society are filed by the Secretary. The expense of the outfit is slight in comparison with the good results derived therefrom.

COR SEC.

I ALWAYS enjoy reading about the different Christian Endeavor Societies in "Our Mirror."

As I was reading about some of them the other day, I wondered why there had not been something written about the Leonardsville Christian Society lately, and then the thought came to me that at the Conference held in Brookfield last fall I was among the number who promised to contribute something to "The Mirror." As I remembered this, I decided that I would do my very best towards telling you a little about our society,

and, if I take up too much room, I hope our Editor will pardon me.

I think we are justly proud of our little society, for since the successful meetings held here by our President, we have added nearly forty active and associate members to our list. We have some good workers among them, too. Truly we have cause to feel that we "praise God from whom all blessings flow." Our prayer meetings are well attended, not only by the members of the society, but by many who are not members; these we hope to add to our list in the near future.

The meetings are conducted in such a manner that all are made to feel free to talk in an informal way of God's goodness and mercy toward his children and to praise him both in words and song. I doubt if any of us ever go away from them without feeling we could truthfully say, with Peter, "Master, it is good for us to be here."

We feel to thank God that so much good has been done in our community through his servant, Mr. Saunders, and our prayers go with him in his work, wherever he may go.

Our society held a concert March 30th. It was strictly a home talent concert and was followed by a sugar social, the receipts of both amounting to \$24 95.

We hope to have the prayers of our sister societies that we may remain steadfast in the work.

It is a pleasant thought that there are so many sister societies to work with us and pray for us, and while many of us are not personally acquainted, yet we feel that we are all brothers and sisters in Christ and in his work. When I think of this, the words of that dear old song come to my mind,— "Blest be the tie that binds our hearts in Christian love."

MARCELLA.

THE Christian Endeavor Society of our New Market Church is in a thriving condition, and consists of about thirty members. At a recent meeting they adopted a new constitution, with the purpose of re-organization for better work. They have also purchased the bell which hangs in the tower of the old Plainfield church, and will place it in our belfry as a gift of the society. Although the cost of this will amount to about \$250, they propose to bear the expense by their own contributions, and at the same time not to lessen their regular gifts to any of our denominational lines of work. They hope to pay for the bell in three years. The literary part of the program presented at the business session last Seventh-day night (April 6th), was conducted by the Good Literature Committee. The main feature was the able and inspiring address delivered by the former pastor of this church, and present editor of the RECORDER, the Rev. L. E. Livermore. His subject was "Our Denominational Literature." While our young people should recognize, and so far as possible avail themselves of the wide range of valuable literature sent out by other publishers, we should not forget that Seventh-day Baptists hold no mean or insignificant place in the literary world. Every Sabbath-keeper should have a corner in his library for the literature put forth by our own Publishing House and people.

This society heartily approves the line of work recently suggested by the Tract Board, and the above is among the "first-fruits." The Good Literature Committee recently sent letters to all absent members of the church

and society to ascertain how many were without the RECORDER and *Evangel*, and offering to send these papers free to those who were not able to subscribe. A fund will be provided for this purpose if found necessary. Also a table has been placed near the entrance of the church, being well stocked with our tracts and publications.

The Junior Society continues to keep up the interest which attended its organization. They are surely a promising band of little workers. The churches without Junior societies are in pitiable ignorance of what they miss.

LETTER FROM NORTH LOUP.

To the Editor of THE SABBATH RECORDER:

I am requested by the pastor and the Relief Committee of our church on behalf of our church society to express through the columns of the RECORDER the thanks and gratitude of our people to all friends in the East who have contributed clothing, money and other supplies to the needy in this locality. While we have not confined our help to our own society, but have extended aid to the most needy, regardless of church affiliations, yet the major part has undoubtedly gone to our own people. Our Committee has received in all \$47 64 in money and quite a number of boxes, barrels of clothing and supplies, and Rev. Hurley has received and distributed some independently of the Committee. I do not think further help is necessary.

There is good prospect for plenty of work in the near future on our irrigated farms, since a higher grade of farming will require much additional help.

Many of our farmers have already completed their farm and field laterals and are now flooding their land, while others will not use the water till the crops are up.

Our town is fast becoming a net work of ditches and laterals and streams of water can be seen flowing in every direction along our streets and alleys. To-day a survey is being made for a lateral down our main business street.

Nearly all our people, merchants, bankers, lawyers, doctors, artisans and clerks are arranging to carry on a little truck farming. Every vacant lot is being sought out for the purpose. Not only is this class and mode of farming quite a novelty to us western plainmen, but we also look for quite a material help from the change. Fraternaly,

E. J. BABCOCK.

NORTH LOUP, Neb., April 2, 1895.

COMMIT YOUR REPUTATION TO GOD.

If you make up your mind to be wholly the Lord's, to do and to suffer for him, you will do well to cheerfully give up your reputation. It will be a troublesome thing to you, if you undertake to take care of it, said a white sister for whom old Aunt Hannah was washing.

"Aunt Hannah, did you know that you had been accused of stealing?"

"Yes' I hearn about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised up from her work with a broad smile on her face, and looking full at the white sister, said:

"De Lord knows I aint stole nuthin, an' I knows I aint, an' life is too short for me to be proovin' an' splainin' all de time. So I jes' goes on my way rejoicin.' They knows they aint tellin' de truf, and they feel ashame' and quit after while. If I can please de Lord dat is enough for me."—*Selected.*

THE SABBATH IS PERPETUAL.—A SIGN FOREVER.

BY CHARLES E. BUELL.

In the instructions given by Jehovah to Moses the fact is made to appear that the covenant based upon the observance of the Sabbath was to hold throughout all generations.

In the ten commandments as they are rendered by Leaser, it is written: "I am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me, and keep my commandments."

In the common version it reads, "showing mercy unto thousands," but the true rendering is "to the thousandth generation," and the obedience of the commandments is for as long a time. When it is realized that the present generation is only the 133 from Adam, then it will be seen that the thousandth generation will be far in the future.

That the school boy of to-day is of the one hundred and thirty-third generation is easily seen by referring to Luke 3, where the list of descent from Adam to Christ is given explicitly. Counting three generations to a century since and the total is 133. The promise to David declared that God's mercy should be extended to him, to eternity. "My mercy will I keep for him to eternity, and my covenant shall stand fast with him." Psa. 89: 28. The keeping of the commandments was made a condition of this pledge of mercy. It says in an accompanying verse, "If thy children profane my statutes, and keep not my commandments, then will I visit with the rod their transgression."

Although the number of those who have kept the commandments has been small, at all times, as compared with the population of the world, yet some portion of mankind has in every age, understandingly, kept the true Sabbath. There are no teachings, or representations in the Scriptures that in any way are evidence that the Sabbath-day, as originally set apart by the Creator, is not to continue throughout ages. Even after the new order of things is established in the earth, worship is to include the keeping of the Sabbath. "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isaiah 61: 22, 23.

There can never come a time when it will be consistent to have false gods, to bow down to images, to blaspheme the name of Deity, to neglect to honor Jehovah by keeping holy his Sabbath, to refuse to honor parents, to kill, to steal, commit adultery, bear false witness, and be covetous. The keeping of all of these is the outward expression "of the faith once delivered to the saints." There can never come a time when these commandments will not be kept.

The prophet Amos has assured the world that there will be no change made in any such important matter, without some information regarding such a change would be given to man. It would be given to the prophets, and by them divulged to the people. "For the Lord eternal will do nothing unless we have revealed his secret unto his servants the prophets." Amos 3: 7.

There is nowhere in the Scriptures, in the writings of any of the prophets, in anything relating to the law, the Decalogue, or anywhere in the New Testament, so much as a hint, or suggestion, that the much talked about fourth commandment was to be altered, or the day to be changed whereon it was to be observed.

The change in the day for Sabbath observance is without the least show of warrant from the Scriptures, and those who, being led by theories about such a change, and the supplanting of the Sabbath by a spurious pagan day, are misled, and have entered a perilous path.

A rival day represents a rival power just as much as the use and worship of a false deity would do, because God has made this so; for these shifty turnings from the true to the false eventually defeat the object and motive for man's existence. God declared that he was jealous in regard to these matters, and they must be important to be the occasion of divine jealousy. There is nothing to warrant the observing of the first day of the week religiously.

GOLDEN WEDDING.

The fiftieth anniversary of the marriage of Mr. D. D. L. Burdick and Almeda Babcock Burdick occurred April 5, 1895, at Scott, N. Y., but the evening of that day being Sabbath, its celebration was postponed till the following evening, at which time, though the roads were very bad by reason of deep snow drifts and mud, a company to the number of about ninety assembled at their residence to exchange with them congratulations that so many years of happy wedded life had been theirs to enjoy. It was indeed a pleasure for the assembled guests to show their appreciation of the self-sacrificing interest which these matrimonial veterans had taken in the general and religious affairs of the community. Much of the time, for more than forty years, the groom has been really the musical director of Scott and surrounding towns. Numerous congratulatory letters from friends in the West and South had been received, and the contents of which, for the first time, were made known to the bride and groom. With these letters came photographs and other more substantial tokens of regard. Gold-bowed spectacles for each had been purchased, the money for which was raised by the guests present. A nicely constructed specimen of piece work was also among the bestowed gifts. To the pastor was assigned the duty to make the presentation remarks, which were preceded by prayer. He also read the letters from absent friends, together with a poem written by Mrs. B. H. Stillman, of Milton, Wis., a sister of the groom, in which some reminiscences of the former wedding were gracefully woven in with kind wishes for future blessings. The groom responded for himself and wife with some well-chosen words appreciative of the good feeling shown by the guests present. A bountiful collation was then served. The remainder of the evening was spent in social conversation, the company breaking up with many an expressed wish that the host and hostess may spend many a happy year together in faithful Christian service.

B. F. R.

THERE are two things for live men and women to do: to receive from God, and to give out to their fellows.—*Mrs. Whitney.*

Home News.

New York.

LINCKLAEN CENTRE.—Good morning. We are not all dead here if our vicinity has not been heard from since about the middle of January. L., the writer of those items, spoke very highly of our fine sleighing and agreeable winter, but he, or she, sang a different tune before February had passed. That month will be long remembered for its severe cold, raging blizzard, and immense snow-banks. March gave us many mild and pleasant days, and April thus far has been warm for the season. The snow has nearly gone, and farmers are busy making maple sugar. Our people are usually well.

Church and Sabbath-school work is going forward with fair interest. I notice the first page of our *Helping Hand* gives me credit for preparing the lessons for May which, I judge, were prepared by Bro. E. E. Whitford. I prepared those for June except the review. Was not asked to prepare that. Who was? I am sorry to find it neglected. In my judgment no other publication has so great an influence in molding the views of our young people on the great truths of the Bible as has the *Helping Hand*. Hence the importance of having it true to its name, true to the Bible, and filled with the love of Jesus. A loyal Seventh-day Baptist evangelist. But the best evangelists do not work for nothing and board themselves. I earnestly hope the day is not far distant when the lesson helps will be prepared by one of our strongest and most conscientious theologians, and he be reasonably well paid.

O. S. MILLS.

West Virginia.

GREENBRIER.—This church holds services twice each Sabbath, which are well attended, considering the scattered condition of the membership. We have, at present, about eighty-seven members, the greater part of whom live in other localities, and seldom, if ever, attend the meetings of the church. Those residing near the church attend regularly, and express great interest in the work.

During the year that has just closed, the writer has served this church as pastor, preaching twice each month, and calling ordained assistants at each of the quarterly meetings.

Brother Darwin C. Lippincott and the pastor conducted a revival meeting at this place during the winter, in which much interest was manifested. Three of the young people professed faith in Christ, and have since united with the church.

We hope that still greater blessings may soon come to Greenbrier, and that many, now traveling the downward way, will seek and find the Lord.

On March 29th, the fifty-third birthday of Sister Catharine L. Maxson, wife of Bro. Cornelius Maxson, was celebrated by a company of eighty persons, most of whom were young people. A short service of prayer and song was held, after which appropriate remarks were made by Bro. Lippincott; and Bro. and Sister Maxson both expressed their gratitude to the company, and said the occasion had been a source of spiritual strength and encouragement to them.

RILEY G. DAVIS.

SALEM, W. Va.

Ohio.

JACKSON CENTER.—The village of Jackson Centre elected its first officers, under the in-

corporation, last Monday. Two tickets were nominated—a Citizens' and a People's. In nominating the former, the citizens were careful to nominate a council favorable to the saloon, while the people were equally as careful to nominate a council that would not only refuse to license saloons, but also enforce the law against those who now are selling intoxicants. The People's ticket was elected, and temperance people are rejoicing, notwithstanding the assertion that the vote will kill the town.

A mill, a store, and many dwelling houses are now in process of erection. Buildings to rent are a good investment, the demand for dwellings being much greater than the supply. Religiously, we see encouraging signs. The Sabbath-school has increased in attendance, till three new classes have been organized, and the Bible study, started in January, is interesting and helpful.

Some who have been inactive for years are showing new interest and activity in church work, and we are hopeful that some of the young will soon accept Christ and unite with the church.

We are anticipating great good from the Association that convenes with us June 13th. This part of our denomination is not often visited by Seventh-day Baptists, and we are anxious that many attend the Association to encourage us by broadening our denominationalism, deepening our spirituality, and showing to us the need of faithfully performing our church duties.

Pray with us that God will bless his cause in Ohio through this Associational gathering.

W. D. B.

Wisconsin.

BERLIN.—Yes, the people on the Berlin field would be glad to "shake hands" with the editor and readers of the RECORDER. It may be of interest to know that the cause of Christ still has some faithful followers in this part of Wisconsin. There are many encouraging features in our church work on this field. The people everywhere seem to be kindly disposed towards the gospel and its workers. At Marquette and at Coloma, which places are visited once each month by the missionary pastor, the interest is not what we would be glad to see, but there are many hopeful signs.

At Fish Lake school-house, ten miles from Coloma Station, an appointment was made for preaching services in September. A monthly appointment has been sustained there since that time. The attendance and interest have steadily increased from the beginning. Some backsliders have been reclaimed, and others have expressed their desire to live for Christ.

The Berlin people have been very kind and generous in many ways to the new pastor and his wife. The spiritual condition of the church is not as good as it might be. We are hoping and praying for a closer walk with God. At our last covenant meeting there was a fair attendance, and every professor of religion in the room but one, took an active part in the meeting.

Last November, the First-day people asked us if we would not conduct services in our church on Sunday evenings. We gladly granted their request, and have since then found good and appreciative audiences at the church alternate Sunday evenings.

We sadly miss Mrs. H. F. Clarke from our church and society, who recently died so suddenly. She was a constituent member of this

church, which was organized in 1850, and has been a faithful worker in all church lines.

Our churches and people on the Berlin field are badly scattered, "mighty" thin on the ground, and don't make much of a showing. But we know that the Lord Jesus loves us, and we crave an interest in your prayers that we may be wholly consecrated as churches and people to his cause.

D. BURDETT COON.

APRIL 5, 1895.

BY THE WAYSIDE.

While sitting in the railway station waiting for a belated train, a plain little woman seated herself beside me and said in a pleasant voice:

"So you are waiting, too?"

"Yes," I said, "We have to wait sometimes."

We had never met before, but we seemed to be acquainted at once, without formalities. With quick intuition she knew I had said more than my words expressed, and, looking full in my face, with a kindly light in her eyes, she said:

"It is good for us to wait. Don't you think so?"

"It is, indeed," I replied. "We rush from one thing to another in these busy days so fast that a belated train is a blessing. It gives us time to think."

"Well," she said, "that is what we need, I'm sure, more time to think, and more time to talk with the Lord." This last remark was in a half-hesitating tone, as if she were not sure I could "receive this saying," but a smile and nod reassured her, and she went on:

"Now I keep a little store down in B., and am busy in it from morning till night. We ought to attend to our business, oughtn't we?"

"Certainly: we would be serving the Lord very poorly if we failed to give our daily affairs proper attention."

"So I think," she said. "But I do try to 'keep the Lord always before me,' as David said, and I find a good many things to say to him, and he says a good many things to me, right along while I'm busy about store affairs.

The other day a young man came into my place to show samples; you know how they do—these drummers. Well, while he was talking, I saw he wasn't just like the most of 'em, he seemed so considerate and fair about everything, and his manners were so pleasant. So I was quite friendly with him, and I found he was the son of a Methodist preacher. So he told me he was 'waiting for a call from the Lord;' he wanted to be a preacher himself, but he wasn't quite sure yet whether the Lord wanted him or not, so he was doing this business till he found out for sure. I told him he showed his good sense in that, anyway, for too many run before they're sent, and of course they don't amount to much. But I said, "How do you know you are doing the Lord's will just as well by being a conscientious business man, and speaking a word for him as you go along, as you would do it by being a minister?" He said he didn't know but it was so, but anyway he was *waiting*.

"Then he told me how he had been in a place with his samples, and overheard one man say to another: 'That woman that lives upstairs keeps telling me that she is praying for me. She might just as well save her breath, for it won't never make any difference. I ain't got time to think about such things. I'm too busy in this shop.' So he said before he left that place he told the man he had heard him say this, and he wanted to ask him what he thought his 'time' would be worth to him if he spent it all on his shop, and finally went without anything worth having into the other world. He said the man took it kindly. I told him I thought that was preaching as much as if he had said it from the pulpit."

Just then my train came in, and hers, going the other way, was due.

"Well, now, I'm real glad I met you this morning," she said. "It's a good thing to wait sometimes. We often get the best by waiting. Good-by."—*Christian Advocate*.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark 11: 1-11.
April 13.	The Wicked Husbandmen.....	Mark 12: 1-12.
April 20.	Watchfulness.....	Matt. 24: 42-51.
April 27.	THE LORD'S SUPPER	Mark 14: 12-26.
May 4.	The Agony in Gethsemane.....	Mark 14: 32-42.
May 11.	Jesus Before the High Priest.....	Mark 14: 53-64.
May 18.	Jesus Before Pilate.....	Mark 15: 1-15.
May 25.	Jesus on the Cross.....	Mark 15: 22-37.
June 1.	The Resurrection of Jesus.....	Mark 16: 1-8.
June 8.	The Walk to Emmaus.....	Luke 24: 13-32.
June 15.	Peter and the Risen Lord.....	John 21: 4-17.
June 22.	The Saviour's Parting Words.....	Luke 24: 44-53.

LESSON IV.—THE LORD'S SUPPER.

For Sabbath-day, April 27, 1895.

LESSON TEXT.—Matt. 14: 12-26.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22: 19.

INTRODUCTORY.

Among all types of the Jewish ceremonial worship, the Passover holds the foremost place, coming down through the old dispensation to bring to remembrance their great deliverance from bondage and servitude, in Egypt. Now the Lord's Supper comes down to us in the new dispensation to call to remembrance our great redemption from bondage and servitude in sin, wrought out by the death of the Lamb of God. The great feast, as a type was about to pass away, having served its purpose. It had, year by year, kindled the Jewish heart into a flame of hope and had pointed them to a greater prophet than Moses, and to long for a higher redemption than the freedom from Egypt. And now in our lesson is the last of the old and the first of the new.

EXPLANATORY.

"And the first day of unleavened bread." The 14th of Nisan, when they were commanded to have all leaven out of their dwellings. The unleaven, with the bitter herbs, would naturally bring to remembrance their heavy tasks and bitter servitude in Egypt. "When they killed the Passover." They killed the Passover on the 14th Nisan before sundown, and it was eaten after sundown, on the 15th. "Killed." Sacrificed. "The Passover." That is, the Lamb, which was the memorial of the historic passover. The thing used to commemorate, comes to have the name of the event commemorated. "His disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the Passover?" The disciples in this question show their reverence for their Master. "And he sendeth forth two of his disciples." Peter and John. Luke 22: 8. Shall meet you a man bearing a pitcher. To bring home water is part of woman's work in the East. So singular would be the sight of a man thus engaged, that Jesus gave it as a sign, as though that would be the only instance they would meet. "Follow him." He bases his instructions on his divine foreknowledge. "And wheresoever he shall go in." In whatever house he enters, you are to enter. "Good man." Master or Lord of the house. "The Master." The teacher or Rabbi. Probably the good man had such a knowledge of Jesus as to know whom they meant by this title. "Where is the guest chamber?" This seems to be a two-fold question of invitation and authority. Some think it shows a previous arrangement. The word here "guest chamber" is translated "inn" in Luke 2: 7. A place where the straps and packs of the beasts of burden are unbounded and taken off. A public place for travelers. "And he will show you a large upper room." Room on the second floor, literally a place raised above ground. Need to be large for those days to accommodate thirteen. "Furnished." The word means *straw*, that the couches were strewn ready for use, in anticipation of the Passover. "Ready." Swept and clean. It is customary among the humblest Jews at present to have "the walls of the house whitewashed, the floors scrubbed, the furniture cleaned, and all things put on a new appearance."—Mills. "And the disciples went forth." To make preparation as Jesus commanded. "And came into the city." Jerusalem. "Made ready the Passover." This would include procuring the paschal lamb, taking it to the temple to be slain by the priest and its blood sprinkled, cooking it at the chamber, providing the unleavened cakes, bitter herbs, wine water for washing, etc. "In the evening." After sunset. "Came with the twelve." The two had finished the preparation and returned to Jesus, then they all go together to the chambers. "Verily, I say to you." Something of the great import. "One of you. You, my chosen ones. "Who eateth with me." At this feast of mutual love and participation, is a traitor. This seemed to be a great burden to the Saviour. "They began to be sorrowful and to say, 'Is it I?'" Question is one implying a negative answer. First one and then another asked the question, "Surely it is not I." "One of the twelve." My own

little Band. "Who dippeth with me in the dish." Partaking at my table as if he was my friend; eating out of the same dish. What a traitor that "one" must be! "Son of man indeed goeth." Not an excuse for the traitor, but reason why the act is permitted. "As it is written of him." Psa. 22, Isa. 53. And many other places in the Old Testament. "Woe to that man." Although he carries out the divine appointment, that Christ should suffer and die for the sins of the world, yet the traitor does it from his own inclinations and will, and must suffer for it. "Good were it if he were never born." A man's life becomes a curse when not used to serve the grand moral purpose God intended *life* to serve. "And as they did eat." During the passover. Judas may have gone out. John 13: 21-30. "Jesus took bread." No doubt from what was left of the unleavened bread, and out of it, ordains a new feast, the Lord's Supper. "And blessed and broke." Gave thanks, whence the word eucharist. The cakes were somewhat like water biscuits, so would naturally be broken, also signified the breaking of his own body by crucifixion. 1 Cor. 11: 24. "This is my body." A symbol of his broken body. "This is my blood." The wine is now the symbol of Christ's blood, which the blood of goats and bulls did signify. "And they all drank of it." Whether this word *all* refers to all of the disciples or only *eleven* is a disputed point. "New Testament." Covenant of grace. "Which is shed." Or being shed. The event near by. "For many." For the sins of the whole world." 1 John 2: 2. "Ransom for all." 1 Tim. 2: 6. "For every man." Heb. 2: 9. "One died for all." 2 Cor. 5: 14. Not that all are saved, but as far as the plan is concerned, it is large enough for all. "Until that day when I drink it new in the kingdom of God." It was his ardent wish to impress upon the hearts of his disciples the confident expectation of meeting him again and of finding him the same in affection as when he left them. This was to be their star of hope, rising over every wave, reappearing from every cloud. "Sang a hymn." Sang from the Psalms, commonly Psa. 114-118.

LEADING THOUGHTS.—Lord's Supper shows forth the death of Christ for a lost world. Partaking at the Lord's Supper is a profession of discipleship.

THE PURPOSE OF GOD IN HIS CREATION.

BY J. G. BURDICK.

The mystery of the end of living, who can explain it? Kant elaborated "in mind" a theory, subtle, full of metaphysics. Plato wove wonderful textures of metaphysical subtleties on the same question. He said "that back of visible objects are abstract ideas, that things which come to pass are only the expression of something which had pre-existence in abstract thought." If we could read God's thought concerning creation, what would that thought reveal?

The doctrine of evolution seems to point to a coming day, "a golden age;" but then the question arises, what will it be when it comes? Pres. Allen, in one of his lectures, said: "All true life is in God; our present joy comes in humanizing, elevating entire humanity. Humanity needs lives of inspiration wherein is noble purpose. Holy principle lives enriched by truth, full of sympathy, quickened by the Christ Spirit." Isaiah thrills with beautiful ideals of a perfect life; of a time when "they shall beat their swords into ploughshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they have war any more." Paul has this same idea in his epistles. In Romans, Ephesians, and Corinthians the thought is oft repeated. While in that sublimest of all chapters, the 17th of John, we have the thought of Jesus in the sanctifying prayer of a coming day, where eternal peace shall be. Tennyson has beautifully expressed it. "Of those that eye to eye shall look on knowledge; under whose command is earth and earth; and in their hand is nature like an open book."

Eye to eye shall look on knowledge, is his idea of the supreme goal of God's creation. Experience is to bring sight that the race shall

see things under the tutorage of God as he designed at the outset they should be seen—man is to subdue and utilize all the forces in the universe. Nature becomes an open book, a poem of God's abounding love. Then low, sensual things will be put under foot, and man shall be purely spiritual. God has ordained that all events shall trend toward this blissful end. Man coming into harmony with God so completely that God's wish is man's law. What the earth, sky and atmosphere are to our physical well-being, God, into whose fullness we come, becomes "the element" in which our lives are ensphered, motivated. A spiritual atmosphere where conscious harmony with God will ever fill the soul with perfect peace. Like the tree with its magical palm-leaves lifted skyward drinks in the sunshine; so the spirit will ever be reaching out Godward gathering impulse to act rightly. All the spiritual faculties blending in one conscious spiritual harmony. With all the divine on-movings of God in his physical and spiritual universe, God through Scripture reveals his thought touching the growth and development of the human race from an imperfect to a perfect condition of being. The history of humanity presents a picture of a progressive civilization, a continued unfolding of the divine in the human.

Each individual life has its struggles to meet; we find tendencies to sensuality, envy, to do evil, in us mingled with a counter feeling "to unselfishness and purity." The human soul is like a caged animal, struggling against these bars, or barriers, which lie between the soul and its God. Each day has its determining influence; which shall finally prevail.

To keep this article within the limit we shall omit the historical, social and political evidences which we think tend to prove the final elimination of the brutish tendencies from our humanity and the probable ultimate triumph of God's ideal thought, his perfect human type, and confirm our thought briefly to the Scripture evidence.

In the New Testament we find the type of what the race is to be when it comes into the fulness of that typical man. God gave us, through the perfect man, a pattern and a hope of what the possibilities are for the human race, what he designed it should be, when it reached the fulness of his thought. In Jesus Christ we see what humanity is to be, humanity in which the animal is subservient to the spiritual, when the same spirit shall be resident in all for the good of all. Humanity without viciousness—selfishness—humanity in which the spiritual has supreme control of all things physical. "That they may all be one as thou Father art in me and I in thee, that they all may also be one in us." Here is the picture of what the world can expect when there comes this perfect union of the human and divine. What a changed condition of things that union will bring about. In that lesson in Isaiah the fulfillment is predicted, upon the birth of Jesus Christ, that the evils in man should be subdued and man through Christ should be perfected in love. "All one in each other," as Christ was one in God—oneness in spirit. The earth one beautiful scene of perfect fellowship, *perfect love*, all living in the bonds of perfect love. It may be, "one far off divine event," but it is an event "to which the whole creation moves."

"In the still air the music lies unheard,
In the rough marble beauty hides unseen;
To make the music and the beauty, need
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred!
Complete thy purpose that we may become
Thy perfect image, thou our God and Lord."

Popular Science.

ONE of the greatest achievements of science in modern times is found in the diversion of a portion of the Niagara River, which is the greatest power on earth, and causing it to add to the comfort and happiness of thousands of people.

Previous to 1725 no one had ever attempted to utilize the waters of this river for any manufacturing or mechanical purpose, and at that time only to run an old fashioned saw mill to cut lumber.

In 1885 the plan of using wheel pits was devised, and in 1886 the Niagara Falls Power Company was organized, and obtained a charter with the right to use sufficient water to produce two hundred thousand horse-power. The total grants already secured amount to four hundred and fifty thousand horse-power.

The water to produce this wonderful power is taken from the river a mile and a half above the Falls and two thousand feet in a north-easterly direction to the pits where it is pitched into enormous steel pipes or penstocks, at the bottom of which is located the ponderous turbine wheels for the transmission of the power. The tunnel for carrying away the water after its use at the pits is over a mile and a quarter in length, 21 feet high and 14 feet wide, cut through rock at a distance of two hundred feet under the city of Niagara. This is said to be the largest hydraulic tunnel ever made.

The penstocks are seven feet in diameter, and one hundred and forty feet high; the wheel pit now in use is one hundred and seventy-eight feet deep, twenty-one feet wide, and one hundred and forty feet long. The penstocks come down under, and are made to discharge upwards into the wheels so that the water shall be made to bear the great weight, not only of the heavy turbine wheels, but the one hundred and forty feet of large upright shafting above. The wheels at present connected with these two penstocks is calculated to develop five thousand horse-power each.

This enormous power when completed is for generating electricity to be used in lighting all the cities as far east as Albany, towing the canal boats on the Erie Canal, and for supplying power to mills, factories, and other machine shops as may be required. It has been estimated that when all the water has been used as contemplated it will not diminish the depth on the Falls one inch. Power works are being projected on the Canada side. April 6, 1895, the first and second tests of the great 5,000 horse-power dynamos were made and are perfectly satisfactory.

HORSE-POWER is the name given to the unit by which engineers measure the power of steam engines, water wheels, and other motors. As steam engines were at the first used for driving pumps, mills, and other machinery, it seemed perfectly natural that they should be rated according to the number of horses it took to accomplish the same work before. Estimates were made to get the average working power of a horse.

Taking the strong dray horses employed at the London breweries, Boulton and Watt found that a horse was able to go at the rate of two and a half miles per hour, eight hours per day, and raise a weight of one hundred

and fifty pounds by means of a rope passing over a pulley. This was found to be equivalent to 33,000 pounds raised one foot per minute.

"SHALL HE FIND FAITH?"

The unbelief of a skeptical age is an evidence of the truth of Scripture, and a sign of the times in which we live.

"When the Son of man cometh shall he find faith in the earth?" is our Saviour's significant question; which intimates that at the time of his coming faith would be weak, and doubt and infidelity would prevail. But the prevalence of these evils only confirms the faith of the devout and the discerning. Every mocking scoffer who derides the thought of judgment and puts far off the evil day, furnishes a fulfillment of the prediction of the Apostle Peter, "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3: 3, 4.

The prevalent tone of criticism and skepticism which is found both in seminary and in saloon, and which denies miracles, contradicts revelation, despises prophecy, and subverts faith, and which gravitates towards the lower depths of infidelity, atheism, anarchy, and nihilism, gives painful evidence that we have entered upon an age of unbelief, and warns us to hold fast the profession of our faith without wavering, and cast not away our confidence which hath great recompense of reward.

"For yet a little while and he that shall come will come and will not tarry," and now, as then, "the just shall live by faith!"—*The Christian*.

DIDN'T KNOW HIM.

The truly wise man is careful about expressing opinions unless the occasion calls for the expression. Mr. Sankey, the famous gospel singer, tells the following story:

One day in Geneva he entered a music box shop and asked to see some music boxes. The salesman graciously showed him a number, but none was what he wanted.

"Have you none that play sacred music?" he asked.

"Why," answered the salesman, "we have some that play a kind of half-way sacred music."

"What?" inquired Mr. Sankey.

"O, these Moody and Sankey hymns. I can't imagine what the people see in them, but we sell thousands of the boxes that play them.

"We have enormous orders for these boxes," continued the salesman, "from every part of Europe." And then he added apologetically, "It's a matter of business, you know, with us."

Mr. Sankey smiled and said nothing, but a moment later a lady came hurrying up to him, and, holding out her hand, exclaimed, "Why, Mr. Sankey, is this you?"

It was Miss Maria Havergal, a sister of Frances R. Havergal, the English hymn writer. The polite Swiss salesman looked anything but at peace with himself.

RESOLUTIONS OF SYMPATHY.

Since it has pleased our Heavenly Father to take unto himself Miss Anna Slike, whom as a member of our Christian Endeavor Society we deeply mourn; therefore,

Resolved, That in her we have lost a faithful member and loving friend. The purity of her character, the faithfulness with which she kept our Christian Endeavor pledge, and her conscientious Christian life was an inspiration to all who knew her.

Resolved, That while we sympathize with her family, and realize their great loss, yet we would point them to him, her Saviour, in whom she trusted, and who is able to comfort us in all our afflictions.

Resolved, That a copy of these resolutions be sent to her family with our deepest sympathy, also that a copy be sent to the SABBATH RECORDER for publication.

DORA KENYON,
ETHEL MIDDAUGH, } Com.
LUA CLARKE,

COPIES OF CONFERENCE MINUTES.

We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents), or binding and postage (\$1.25 per volume of five or less issues each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

Special Notices.

THE DeRuyter Church will have a *roll call* the 1st Sabbath of May, and all members are earnestly requested to be present and answer, or send a letter to the pastor to be read.
L. R. SWINNEY.

AN extra edition of the *Alfred Sun* is to be published in May by the Ladies of Alfred, for the benefit of Alfred University. The price of the Extra is *ten cents*. Send your subscriptions and write for advertising rates to
ALFRED SUN EXTRA,
ALFRED, N. Y.

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 Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the 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.

QUARTERLY MEETING.—The Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will convene with the Scott Church April 26, 1895.

Preaching Sixth-day evening at 7.30, by L. M. Cottrell, followed by conference meeting.

Sabbath morning, 10.30. Sermon by L. R. Swinney, followed by Sabbath-school exercises.

Afternoon, at 2.30. Testimony meeting under the direction of the Y. P. S. C. E.

Evening. Praise service, conducted by D. D. L. Burdick, sermon by O. S. Mills.

First-day morning. Business meeting and sermon by O. S. Mills.

Evening. Praise service conducted by F. D. Allen. Sermon by L. R. Swinney, closing with conference meeting.
B. F. ROGERS.

"DON'T WANT TO."

"Tom," said mamma, looking up from her sewing, "run into the other room and bring me my thimble. It's on the window-sill."

Four-year-old Tom was sitting on the floor tying the cat into a harness of gray tape, which matched her fur beautifully.

"Don't want to," he replied cheerfully, attempting to pull poor kitty's ears through an impossible loop.

Mamma said no more, and Tom stole one or two curious glances at her from under his curly brown lashes. Was it possible that he was going to have his own way? It really seemed so. Usually mamma said something more, and it ended in Tom's doing—oh, so slowly and unwillingly—what he was told to.

But something was the matter with that beautiful gray harness; it wasn't so pretty after all, and it didn't fit in the least. So Tom abandoned it, and hunted up his long lines that grandma made and fastened them to the rocking-chair. Those lines acted very queerly. Tom couldn't understand it.

"Oh, de' me!" he said at last, despairingly. "Mamma, my lines is snangled; please to unsnangle 'em for me—won't you?"

Mamma's brow drew into a little frown, and she said in a whining tone:

"No, I don't want to."

Tom looked at her very hard, and decided that she hadn't understood him, so he repeated his remark:

"I said vey must be fixed, mamma. Please to fix 'em."

"Don't want to" she said, this time with more of a whine than ever.

"But you'r ve mother," Tom objected.

"Don't want to," was all the answer he received; so, very much puzzled, he carried them to Bridget.

By and by, papa came home and met his little son in the hall.

"See here, little fellow," he called cheerily, "take this paper to mamma; I'm in a hurry."

Then Tom's pretty lips pouted, and "Don't want to," was what they said.

A gleam of remembrance lighted papa's face, and he took the paper in himself. That was such a little thing that Tom forgot it; but papa didn't.

After dinner the little boy was in his father's lap before the fire, and mamma heard him say as usual:

"Please tell Tom a'tory, papa; a big one, 'bout a bear."

Papa's eyes twinkled, but he drew down the corners of his mouth and said:

"I don't want to."

"Why for not?" queried Tom.

"I don't want to."

Tom slid down to the floor, and sat there in silence for a whole long minute; then he said:

"And when my lines was all snangled up, she said she di'n't want to, an' I fink fings is funny."

Papa and mamma looked at each other and smiled.

After a little, just when Tom and the gray kitten were having a good time on the rug, mamma

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remembered, as Tom was afraid she would, and remarked:

"I know a little boy who is very sleepy, and I know a lovely white bed to put him in. Come, Tom."

"Oh, no," said Tom, briskly. "I don't—"

Then something occurred to him, and he got up without another word, took the gray kitten in his arms, and he and mamma went up stairs. But the gray kitten objected, and dragged her sharp claws crossly down Tom's round little arm. Usually he cried when he was worsted in a contest with the gray kitten. This time he looked up at mamma, and said slowly:

"D'jou see her a-sayin' she di'n't want to? Tom don't say it vat way."

"I'm not so sure, little boy," replied mamma, as she took him in her arms, "because, you know, when you pout and frown, and say you don't want to when mamma asks you to do something for her, then it hurts mamma just as if you made long, dreadful scratches right on her heart."

"Oh, de' me!" Tom said in dismay. "Tom wont do vat any more to yo' poor heart; he don't want to."—Sel.

SAVE THE CHILDREN.

Many a boy is made a drunkard at his father's table, or by food prepared by his own mother's hands. The wine upon the side-board, the cider in the cellar, the brandied peaches, the mince pies with brandy in them, along with the salt, and pepper and spices which irritate the stomach, burn the throat and excite and benumb the nerves of taste, all cultivate an evil appetite and beget a desire for stimulants, which in certain temperaments is quite likely to send a boy to ruin at rail road speed.

Mothers are also largely responsible for the ill health and the bad habits of their children. Ill cooked and half-cooked food, which can only be eaten when stimulated with salt or washed down with tea and coffee, with all sorts of condiments and stimulants, produce bad results in coming days; while plain, simple, healthful food, carefully prepared and cooked, enables the rosy-cheeked children to laugh at the doctors, and resist many temptations which might otherwise overcome them.

The mother who is wise will guard her little ones from many ills, and especially will do nothing that could subject them to temptation or lead them astray from the righteous path.

There is a story of a boy who had signed the temperance pledge, as many other boys might well do, and save themselves abundance of sorrow and trouble.

One day his mother was cooking, and she said to him,

"Bring me the brandy. I want some for these pies."

Davy obeyed. But as he went the thought came to him,

"Can I, a temperance boy, carry a brandy jug?" Hurrying back to the kitchen, he said,

"Mamma, I can't carry that brandy jug,—I've signed the pledge; but I'll stir the batter while you go."

Without a word, the mother gave into his little hand the spoon and went herself to bring the jug. She felt a strange, choking sensation in her throat; but she walked up those steps with a firm tread, and seized the jug. When she came down the dear little fellow was beating away at the dough. His eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What are you doing, mamma?"

"I'm emptying out the brandy. We'll not have any more in our mince pies."

"O mamma! I'm so glad! Then I can eat them too, can't I, mamma?"

"Yes, my dear; and mamma will never make anything again that her boy cannot eat."

"Oh, I'm so glad we're going to have temperance pies!"

Davy fairly danced up and down in the kitchen, as the brandy gurgled into the sink out of the jug. And his mother afterwards took care to make pies which her boy could eat with safety. Many other mothers might profitably follow such an example, and banish from their tables that which lays the foundation for misery, sin and death.—The Christian Safeguard.

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MARRIAGES.

LEBER—DUNHAM.—In Plainfield, N. J., April 9, 1895, by Rev. A. H. Lewis. Mr. Theodore Leber, of Cartaret, N. J., and Miss Lillietta Dunham, of Plainfield.

LOURING—BURDICK.—In Independence, N. Y., April 2, 1895, by Eld. J. Kenyon, at his home, Milton A. Loring and Miss Ada B. Burdick, all of Willing, N. Y.

SEAGER—CRANDALL.—At the home of the bride's father, in Bolivar, N. Y., April 8, 1895, by Pastor M. G. Stillman, Mr. Samuel Seager and Miss Mina L. Crandall, both of Bolivar, 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.

SOMERS.—In Linwood, N. J., April 8, 1895, Dr. Job Braddock Somers.

The funeral services were held at his late residence in Linwood, April 11th.

CHAMPLIN.—In Westerly, R. I., April 7, 1895, suddenly, of hemorrhage of the lungs, Albert Reynolds Champlin, in the 41st year of his age.

Mr. Champlin was born in Westerly, April 12, 1854, and was the oldest child of John R. and Phebe M. Champlin. He always lived in Westerly. He was brought up in a religious home, and united with the Pawcatuck Seventh-day Baptist Church. He was engaged in the shoe business with his father, and upon the death of the latter continued the business till the present time. For many years he had been an invalid, and for the past winter had been for the most of the time confined to his room. He was modest and unassuming, a Christian gentleman in the best sense of the term. He leaves a brother, Mr. Herbert Champlin, of Chicago, who alone of the immediate family survives him. Funeral services were held at the Pawcatuck Seventh-day Baptist church, April 10, 1895, conducted by the pastor. Interment with Masonic rites in River Bend Cemetery, Westerly, R. I. W. C. D.

SUTTON.—In Miami Co., O., Nov. 13, 1894, of typhoid fever, Anthony J. Sutton, aged 29 years, 9 months and 27 days.

The deceased was born in Doddridge Co., W. Va. Early in life he embraced religion and united with the Greenbrier Seventh-day Baptist Church, of which he was a worthy member at the time of his death. On Dec. 25, 1893, he was married to Miss Mary McKee, of Ohio, who, together with many friends and relatives, mourn their loss. R. G. D.

DAVIS.—Mary L., daughter of Dudley and Minerva Hughes, and wife of Albert R. Davis, was born Sept. 12, 1854, and died at Jackson Centre, O., March 27, 1895.

Sister Davis made a public profession of religion when 14 years of age under the ministry of Eld. Hamilton Hull. Because of her Christian womanliness she was greatly loved by all who were privileged to know her. For nearly two years she was a great sufferer from a cancer, but she patiently bore the pain, awaiting the time when God should take her to himself. She leaves a husband and three children to mourn their loss. W. D. B.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gall Borden Eagle Brand Condensed Milk do not so regard it.

Literary Notes.

THE first instalment of the "Personal Recollections of Joan of Arc" having shown the environment in which the heroine's childish years were passed, the second (in the May Harper's) will carry forward the marvelous story to the beginning of Joan's efforts to take to the Dauphin the message she had received from Heaven: "It is appointed that I shall drive the English out of France, and set the crown upon your head."

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The Athletic Committee of Harvard College, recognizing that there is some merit in the game of foot-ball, at the same time acknowledging that at present there are many evils connected with it, has asked that the game be allowed to remain for another year in the list of inter-collegiate sports, feeling sure that under proper regulations it is a game that can be played by gentlemen in a gentlemanly manner.

Such being the case, it only remains for the corporation of Harvard University to declare whether it is willing or not to trust a committee of its own creation. If the corporation should allow this game to continue, a great

advance will have been made in the method of dealing with all athletic questions, for the responsibility of correcting the evils of inter-collegiate contests will then rest not in the hands of the undergraduates or graduate experts, but with those who should be and are in authority.

The other colleges can then no longer shirk the responsibility, but must act in accord, or else acknowledge that they do not care to interfere in matters which may or may not be productive of harm.

The effect upon the competing players will quickly be seen. It will no longer be the umpire to whom they are solely responsible for ungentlemanly conduct, for they will know that directly or indirectly they must answer to other authorities, who will insist upon proper methods and upright conduct.

New playing rules may be necessary, but the key-note of the whole foot-ball situation to-day lies primarily in the action of the authorities at Harvard, for upon the result there depends the question as to who in the future is going to assume the responsibility of correcting the evils of inter-collegiate contests.

Undergraduates and experts have sufficiently proved their incompetency. It only remains to be seen whether men of maturer judgment, who are uninfluenced by petty college politics, can successfully deal with this problem. If they cannot, then not only fool-ball, but also every other inter-collegiate sport, should be abolished.

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